



UNIVERSITE D'ABOMEY-CALAVI

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FACULTE DES LETTRES, ARTS, ET SCIENCES  
HUMAINES (F. L. A. S. H)  
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Ecole Doctorale Pluridisciplinaire(EDP)  
«Espace, Cultures et Développement»  
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SECTION : ETUDES ANGLOPHONES

OPTION : LINGUISTIQUE ANGLAISE APPLIQUEE

# ***MEMOIRE DE DEA***

THEME

Lexical and Grammatical Cohesion  
Patterns in Selected Extracts from *Arrows  
of Rain* (Okey Ndibe) and *Smouldering  
Charcoal* (Tiyambe Zeleza)

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*Année Académique : 2014-2015*

## **DEDICATION**

This thesis is dedicated to

My lovely mother, Kai TOSSOU

My best sister, Tina TCHADA

## **ACKNOWLEDGEMENTS**

I humbly, sincerely and profoundly wish to thank Pr. Léonard A. KOUSSOUHON, without whom this work could not have come true. Dear Professor, I am countless times grateful to you. The hardworking seed you have sown in me is obviously bearing fruit.

A sincere and big thank you goes to Dr. Célestin Y. AMOUSSOU and Dr. Ayodélé A. ALLAGBE for their help towards the completion of this daunting work.

A heartfelt gratitude also goes to Pr. Augustin AINAMON, Pr. Ambroise MEDEGAN, Pr. Taofiki KOUMAKPAI, Dr. Laure C. ZANOU, Dr. Prosper ACHADE and Dr. Innocent DATONDJI whose contribution during the 2013 DEA training was not insignificant.

A sincere thank you goes to Dr. Flavien D. LANMANTCHION whose industrious attitude has inspired me a great deal as well.

A special thank you also goes to all my 2013 DEA Anglophone studies fellow students, mainly Mr. Abel SOSSOUKPE, Miss Chimène ZOHOUN and Mrs. Ruth GBADAMASSI for their good company.

Another thank you goes to friends like Mr. Gafoudou SAKPOHO (a cheerleader), Miss Doris DJOKOUI, Miss Solange ZOCLI, Mr. Etienne AKAKPO, Mr. Lucien AGUIDI, Mr. Deen GUENIN to name but a few for their unconditional support.

Last, my plain gratitude also goes to two families, TCHADA and TOSSOU whose union has paved the way for the kind of man I am today.

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## INTRODUCTION

Human beings take language for granted, yet they rely upon it throughout their lives with a view to performing a wide range of functions. Imagine how you would accomplish all the things you might do, even in a single day, without language: buying an item in a shop, providing or requesting information, passing the day-time, expressing an opinion, declaring undying love, agreeing or disagreeing, signaling displeasure or happiness, arguing, insulting someone, and so on. Imagine how other forms of behavior would be accomplished in the absence of language: rituals like marriage, business meetings, using the internet, the telephone, and so forth. While they could conceivably accomplish some of these things without language (marriage ceremony, perhaps?), it is less clear in the absence of telepathy, making a telephone call or sending an e-mail could be achieved. More insightfully, Meyer (2009) argues:

Unless a human being has a physical or mental disability, he or she will be born with the capacity for language: the innate ability to speak a language, or in the case of someone who is deaf, to sign a language (i.e. use gestures to communicate). This capacity does not involve any kind of learning – a young child, for instance, does not need to be taught to speak or sign – and occurs in predictable stages, beginning with the babbling cries of an infant and culminating in the full speaking abilities of an adult (p.2).

It then follows from the foregoing that language lies in one way or the other at the heart of human beings' everyday lives.

As known, the study of language is conducted within the field of linguistics. And more importantly, this study has received a great deal focus from scholars and practitioners over the last four decades or so. As such, one insightful contribution to the advancement of language study is Halliday's approach, the Systemic Functional Linguistics—the study of the relationship between language and its functions in social settings. In fact, taking a leaf from J. R. Firth's book (1890-1960), Halliday (1978)

views language as social semiotic – how people use language with each other in accomplishing everyday social life. In the view of this social power of language, Eggins (2004) argues that language use is functional, semantic, contextual and semiotic. In other words, she describes Halliday’s systemic approach as a functional-semantic approach to language. In addition, within/in the systemic-functional range, language is viewed as a three-level semiotic system (Eggins, 1994). It turns out that three strata constitute language or the linguistic system: semantic (semology), lexicogrammatical (lexicology: syntax, morphology and lexis) and phonological (phonology and phonetics) (Halliday, 1977, p. 23). Considering the semantic system, it is noticed that it is made up of four components, viz. experiential, logical, interpersonal and textual. From the point of view of the organization within the semantic system itself, the experiential and the logical can be combined under the heading of “ideational” because there is greater systemic interdependence between them than between the other pairings.

From the standpoint of the functions of the linguistic system in relation to some higher – level semiotic that is realized through the linguistic semiotic,

it is the textual component that appears as distinct, since it has an enabling function in respect of the other components: language can effectively express ideational and interpersonal meanings only because it can create text. Text is language in operation; and the textual component embodies the semantic systems by means of which text is created (ibid: 26).

Indeed, the textual component of English is made up of the structure-generating systems (Halliday, 1968) and the cohesive relations. As regards the cohesive relations, which are undoubtedly the concern of this research, Halliday and Hasan (1976:30) have identified five, viz. reference, substitution, ellipsis, conjunction and lexical

cohesion. Actually, this work employs three of the aforementioned relations, viz. lexical cohesion, reference and conjunction. Substitution and ellipsis are left out because they are primarily associated with spoken language, especially spontaneous conversations (i.e. dialogues). In the framework of this study, the three relations are applied to four selected extracts from two novels, *Arrows of Rain* (2000) and *Smouldering Charcoal* (1992) respectively written by Okey Ndibe (a Nigerian) and Tiyambe Zeleza (a Namibian).

When people read a text, “ any passage, spoken or written of whatever length, that does form a unified whole”(Halliday and Hasan(1976:1), they in one way or the way try to work out what the latter means. In the light of this fact, it is obvious that there is an internal connectivity of a text which associates words semantically, connects different clause complexes, etc. The present research aims at having an insight into this internal connectivity. In other words, it is interested in the cohesive mechanisms that contribute to the unity within a text. From the foregoing, the rationale behind this research work is to find out how the two writers use language to create texture (meaning) in their fiction.

As a matter of fact, the choice of these literary works has not been made randomly. On the one hand, Okey Ndibe, in his debut *Arrows of Rain* (2000), dramatizes the relationship between an individual and the modern African state. He also x-rays the erosion of moral insight in both public and private life, drawing out the complex factor behind the near – collapse of a nation due to some extent to the startling embezzlement, corruption and lack of ethic that constitute the dire bane of its development. On the other hand, Tiyambe Zeleza in his *Smouldering Charcoal* (1992),

lays bare some horrible ills like corruption and tyranny which bedevil many African countries. However, he celebrates the forces of renewal that are germinating in the teeming urban cities and slums and rural hinterlands or outskirts. As can be seen, the two novelists have a common goal, using language fictionally to unveil African scourges with a view to raising awareness.

As mentioned earlier, the present research aims at looking into how texture is formed in order to create meaning in the selected extracts from the two novels. Thus, this study adopts the taxonomy of cohesion as provided by Halliday and Hasan (1976) to establish relationship within a text. These authors have given the most comprehensive, adequate and insightful treatment of cohesion in text and has become the standard of measurement.

As the outline sketches out, this thesis falls into three chapters. Chapter one, first of all reviews previous research works done by scholars and practitioners within/in the Systemic Functional Linguistics, especially in the field of cohesion with a view to providing a relevant background for the present research. Lastly, the theoretical background deals with the clearing up of theoretical principles tied to cohesion. In other words, it concerns with an overview of cohesion.

Chapter two uses the theoretical tools described in the second subsection of chapter one to the language of the four extracts drawn from Okey Ndibe and Tiyambe Zeleza's fiction. In this section, the cohesion theory (i.e. lexical cohesion, reference and conjunction) has been applied to the language of four selected extracts in order to draw out the cohesive ties therein.

The last chapter, first recapitulates in a table the cohesive ties displayed in chapter two and it is followed by thorough discussion. Then comes the interpretation of findings.

## CHAPTER ONE: CRITICAL LITERATURE REVIEW AND THEORETICAL BACKGROUND

This chapter is of note since it first deals with critical literature review wherein previous works done by scholars and others are reviewed. The second part is mainly concerned with the theoretical principles underpinning cohesion.

### 1.1 Critical Literature Review

Many scholars have made a lot of insightful contributions to the relevance of cohesion to the analysis of both literary and non-literary texts. This section seeks to review such works with a view to providing a relevant background for the present research.

Halliday (1964), in his article “The Linguistic Study of Literary Texts” has analyzed the nominal groups, lexical sets and cohesion in three passages of modern English: *Room at the Top* by John Brain, *Adventures in the Skin* by Dylan Thomas and the *Middle Age of Mrs Eliot* by Angus Wilson. Indeed, dealing with cohesion, the analysis has shown that there is almost no grammatically cohesive items in Dylan Thomas’s prose, except two sporadic ties. As regards lexical ties, the analysis has also revealed that the text is practically knit with lexical cohesion, with repetition items. In John Brain’s prose for instance, the text is not cohesive grammatically, save one tie, “it” that has occurred anaphorically. The dominant cohesive items are lexical. On the other hand, Angus Wilson’s prose is more grammatically cohesive apart from clause linkage. There are anaphoric pronouns like “it”, “she”, “they” and the anaphoric “the” in “the wall and the design”. He finally argues that the occurrence of cohesive items in the passages shows texture in the three texts. Halliday, through this article, has

highlighted in one way or the other how prose writers mostly go for some types of cohesive devices at the expense of others.

Leech (1965), in his attempt to differentiate between linguistic description and critical interpretation has analyzed cohesion in “This Bread I Break”. His analysis of cohesive features in the poem has allowed him to come up with some lexical and grammatically cohesive ties. The grammatical ties are portrayed through the use of present as well as past tense patterns. Lexical cohesive items have manifested themselves through repetition and collocative items. Some parallelisms, shown through grammatical and phonological patterns are also noticeable. These foregrounded features identified in isolation are related to one another and to the entire poem. Considering these cohesive features, he concludes that the study of cohesion allows to pick out the patterns of meaning running in the text and arrive at some linguistic account of what the poem is about. Leech’s work is quite striking in that it has pointed out how phonological patterns in a text can also contribute to its understanding.

Hameed (2008), in his article entitled “Cohesion in Texts: A Discourse Analysis of a News Article in a Magazine” has identified the different types of cohesive features in an article of a magazine with a view to drawing out their cohesive effects in the article. Indeed, the anaphoric items, “his”, “them” and “they”, demonstrative items used with the definite article “the” and comparative items, “the newer sound” and “so many British” have been deployed. Some substitutive and elliptical items such as “do that”, “unsaid”, “coming back”, “the stampede” and “local employees” are also used. Conjunctive ties like “but” and “and” are encountered as well. As regards lexical

cohesion, items such as “tractor”, “countryside”, “farms” , “ex-sharecopper”, “drones”, “chirp”, “lows”, “chime” , “snatches”, “sound”, “summer”, “August heat” ,etc., appear to identify what the reoccurring theme throughout the article is. As can be noted, the article under study displays reference, substitution, ellipsis, conjunction as well as lexical cohesion. Therefore, the textual analysis proves that cohesion is an important aspect for creating meaning within text. Unlike the preceding works drawn on poetry and fiction, the current one making use of texts drawn from news article magazine has revealed all the basic types of cohesion signaling that news article magazines can be relevant materials to study all the cohesive types.

Akindele (2011), in “Cohesive Devices in Selected ESL Academic Papers” has identified cohesive devices in two selected ESL academic papers: Paralinguistic communication in Chinua Achebe’s “A man of the people” (S. Faniran) and “The ‘Nigeria project’ and the indigenous languages of national integration” (S. A. Fabunmi). Drawing on Halliday and Hasan’s taxonomy types of cohesion , he has come across lexical cohesive items, “verbal”, “non-verbal”, “scheme”, “ ‘Nigeria project’ ”, “difficult”, “unworkable”, “written” “spoken” “phonic”, “graphic”, “gestures”, “postures”, “homogenous”, “heterogeneous”, “majority”, “minority”, “national integration”, “verbal acts”, “indigenous languages”, etc., substitutive and elliptical items, “one”, “does”, “not”, “do”, “so...” and conjunctive items, “or”, “in addition”, “and”, “however”, “consequently”, “finally”, etc. Given the various cohesive devices identified in the two papers, it turns out that these papers are lexically and grammatically related to the discourse as they provide cohesion, which is the

linguistic means whereby a text functions as a single unit. Like the article above, academic papers can also be relevant materials to study all the types of cohesion.

Osunbade (2013), in “Reference Assignment and Character Indexing in Ngozi Adichie’s *Purple Hibiscus*” has explored the role of reference assignment in character indexing in conversations in *Purple Hibiscus*. The study reveals, on the one hand, the occurrence of definite and indefinite reference markers. Indeed, the definite reference markers mostly appear as proper nouns, pronouns and noun phrases with the definite article “the”. As regards the indefinite reference markers, they feature as unmodified common nouns, play complementary role to the definite ones in indexing the character in focus for the addressee in a transaction. On the other hand, phoric references appear anaphorically and cataphorically in the novel. To conclude, reference assignment is enhanced in *Purple Hibiscus* through definite and indefinite reference markers and phoric references, which pragmatically serve to aid character indexing toward achieving cohesive effects in the advancement of the plot of the novel. The reference devices, especially the phoric ones, revealed in this article is of note since they help understand the progress of the plot (the series of events and actions that occur in a story) of a novel.

Michael, et al. (2013), in “Cohesion in News Articles: A Discourse Analysis Approach” have carried out a study based on the analysis of two newspaper articles from the New Straits Times. In fact, the study investigates the discourses apparent in the texts and the methods in which discourses are presented through particular linguistic choices. And as can be noted, the linguistic choice used in the two articles, Text A and Text B is that of cohesion. In terms of referencing for instance, both texts

display instances of personal and demonstrative ties. However, the personal ties occur anaphorically and the demonstrative reference deploys the use of “the”, which is generally referred to as a definite article. Likewise, conjunctive items such as “also”, “and”, etc. are also employed in the two texts. When it comes to lexical cohesion and mainly reiteration, items like “oxygenated blood”, “left side”, “heart”, “right side”, “defect”, “damage” and “aortic valve”, “undergo surgery”, “appealing for donation”, “serious condition” “emergency case”, etc. recur on and on in the texts. In the light of the aforementioned cohesive devices, it goes without saying that there is cohesion in the two articles, which creates texture and texture in turn creates meaning within language. Unlike other news articles, this article based on medicine has only revealed the three common cohesive devices.

Koussouhon and Amoussou (2013), in “Functional and Contexts of Reference in Anthills of the Savannah” have identified and analyzed ‘strange’ cases of pronominal reference to animals, concepts and some humans with a view to pointing out their apparent deviation. The study reveals that indefinite pronouns like “anybody”, “everyone”, “someone” and a word like “VIP” are referred to with the andocentric pronominalisation “he”, “him” and “his”. Then, animals (i.e. “goat”, “lizard”, and “royal python”) and concepts (i.e., “Sense”, “Right Hand”, “Madness” “Left Hand” and “Story”) are also referred to with the pronouns “he”, “him” and “his” where the pronoun “it” and its derivations are expected. Drawing upon these results, they conclude that such uses of pronominalisation are influenced by traditional grammar as well as the context of culture and the idiosyncratic belonging of the chief

character-narrators in the novel. This study has revealed how the writer has bridged the pronominalization norm with a view to conveying a specific message.

Koussouhon and Koutchadé (2013), in Wole Soyinka's "Death in the Dawn and In the Memory of Segun Awolowo", have attempted to delineate some linguistic features that can be used to decode the language of Soyinka's selected poems and especially through patterns of cohesion that realize the coherence of the two poems. As such, the first cohesive pattern identified is that of reference. As can be noted, the major tie is endophoric, better anaphoric, "you", "your", "it", "him", "his" and "whose". There are also some instances of homophoric and exophoric references. Conjunctive features such as "but" and "and" are deployed for rhetorical purposes as well. As regards lexical cohesion, items like "traveler", "dawn", "death", "feet", "earth", "a naked day", "a futile rite", "metallic timber", "milestone heart" along with some syntactic parallelism items have also been used. In the light of the cohesive features come up with, they end up concluding that there is relation of meaning in the two poems, hence the creation of texture which helps achieve communication. Nevertheless, the Yoruba socio-cultural background of the playwright is of note when it comes to figuring out the meaning of the poem.

As noted in the aforementioned scholars' pieces of work, they all deal with cohesion in text. The relevance of these various works is that, whatever the linguistic aspect that is targeted to be disclosed, especially texture, cohesive features always help to get there. Therefore, cohesive devices can be deployed to any literary and non-literary genres so as to help decipher them. However, dealing with cohesion, mainly in

poetry seems to be challenging and calls sometimes for the cultural and situational context of the poem. The next section deals with theoretical background to cohesion.

## **1.2 Theoretical Background**

This section is first about an overview of scholars on the concept of cohesion. Then, it explains the three types of cohesive relations which fall within the range of this research work.

### **1.2.1 An Overview of cohesion**

The concept of cohesion caught great attention after the landmark publication of Halliday and Hasan (1976). These authors see the concept of cohesion as “a semantic concept that refers to relations of meaning that exist within the text and that define it as text” (p.4). As they contend,

Cohesion occurs where the INTERPRETATION of some elements in the discourse is dependent on that of another. The one PRESUPPOSES the other, in the sense that it cannot be effectively decoded except by recourse to it. When this happens, a relation of cohesion is set up, and the two elements, the presupposing and the presupposed, are thereby at least potentially integrated into a text (Halliday and Hasan, 1976, p.4).

It follows from the foregoing that cohesion lies in the relation between the referencing item and the item that it refers to. In other words, they are entwined elements in that one cannot realize cohesion within a text without the other and vice versa. This raises the concept of coreferentiality. As can be seen, many views have been made about the concept of cohesion after Halliday and Hasan (1976).

Hasan (1984), on her part, has enlarged the concept of cohesion and has divided it into structural and non-structural cohesion. She has also included componential and organic relations. In componential relations, there are grammatical devices (reference, substitution and ellipsis) and lexical cohesive devices (general and instantial relations).

In organic relations, there are grammatical devices (conjunctives and adjacency pairs) and lexical cohesive devices (continuatives).

Building on Halliday (1985a), Martin (1992) has introduced text-forming resources in English along with practical procedures for analyzing English texts and relating them to their context of use. Siding with Martin, Hoey (1991) has insisted on the importance of lexical patterning and has believed that much of coherence as well as cohesion of text is created by the lexical ties of individual words with each other.

Although Halliday and Hasan (1976) have gained a wide range of attention, some scholars seem not to go along with their definition of cohesion. For example, Baker (1992) regards cohesion as a surface relation and “connects together the actual words and expression that we can see or hear” (p.180).

Similarly, Thomson (1996) believes that cohesion refers to “the linguistic devices by which the speaker can signal the experiential and interpersonal coherence of the text, and is thus a textual phenomenon: we can point to features of the text which serve a cohesive function” (p.147).

Conversely, Schiffrin (1987) argues that “cohesion has to do with semantic meaning” (p.62). Likewise, Cao, Song and Yang (2003) state clearly that cohesion refers to “semantic relations or threads that link the elements of the text together and tie them into a whole” (p.209).

It is worth noting that cohesion has to do with semantic meaning. Still this meaning is really effected when the context in which the text or the language is used is taken into account as well. Thus, a contextual approach to linguistic analysis is the hallmark of Systemic Functional Linguistics known through the works of Michael

Halliday(1985) and his associates Jonathan Webster, Suzanne Eggins, John Martin, etc. Systemic functional view sees language as a “social semiotic” (Halliday, Webster 2003, 295). This concept is two-fold: language is a semiotic system, it is a system of signs where a sign is meaningful only in the context of its relationship with other signs, and language is a social phenomenon, i.e., it should be viewed as an intrinsic part of social reality. If the former aspect has to do with the inner structure of language, the latter relates to the environment of language – the social context.

### **1.2.2 Cohesive ties**

Halliday and Hasan (1976:1) define a text as “any passage, spoken or written, of whatever length, that does form a unified whole”. Simply put, a text is characterized by its texture, “the property of being a text” (ibid: 2). The resources that a text has to create texture are ties. Halliday and Hassan (ibid: 4) identify five, viz. reference, substitution, ellipsis, conjunction and lexical cohesion. Among these lexical and grammatical ties, only substitution and ellipsis are not taken into account in this work.

#### **1.2.2.1 Lexical cohesion**

Halliday and Hasan (1976:274) define lexical cohesion as “the cohesive effect achieved by the selection of vocabulary”. In other words, lexical cohesive devices refer to the role played by the selection of vocabulary in organizing relation within a text (Baker, 1992: 202). It does not deal with grammatical and semantic connection but with the connection based on the words used. Meanwhile, Nunan (1993: 28) says that lexical cohesion occurs when two words in a text are semantically related in some way. They are related in terms of their meaning. There are two kinds of lexical cohesion: reiteration and collocation.

### **1.2.2.1.1 Reiteration**

Reiteration is a form of lexical cohesion which may be a repetition, a synonym or near-synonym, a superordinate and a general word (Halliday and Hasan, 1976, p.278).

#### **1.2.2.1.1.1 Repetition**

Repetition is a word which has been stated, and then it is repeated again. We can tie sentences or paragraphs together by repeating certain key words from one sentence to the next or one paragraph to the next.

e.g.: (1) A conference will be held on national environmental policy. At this conference the issue of sanitation will play an important role.

In (1) the word *conference* occurs twice as the indication that it is repeated.

#### **1.2.2.1.1.2 Synonymy**

Synonymy is the relationship between two words which have the same or almost the same meaning.

e.g.: (2a) A conference will be held on national environmental policy. (2b) This environmental symposium will be primarily dealing with water.

In (2b), the word *symposium* is the synonym of the word *conference* in (2a).

#### **1.2.2.1.1.3 Superordinate**

Superordinate is a semantic relation between general class and its subclasses. In other words, the item referring to the general class is called superordinate and those referring to its subclasses are called co-hyponym (e.g. *influenza* and *pneumonia* are both members of the superordinate class *illness*).

e.g.: (3a) My father went to a furniture exhibition last night. (3b) He wanted to buy an antique table.

In (3a) *Furniture* is the superordinate word for the word *table* as its hyponym in (3b).

#### **1.2.2.1.1.4 General word**

General word is a neutral lexical item which is commonly used with cohesive force.

e.g.: (4a) Dave caught a snake underneath a bucket. (4b) The poor thing is going to suffocate if he does not let it go.

In (4b) *thing* is the general word for the word *snake* in (4a).

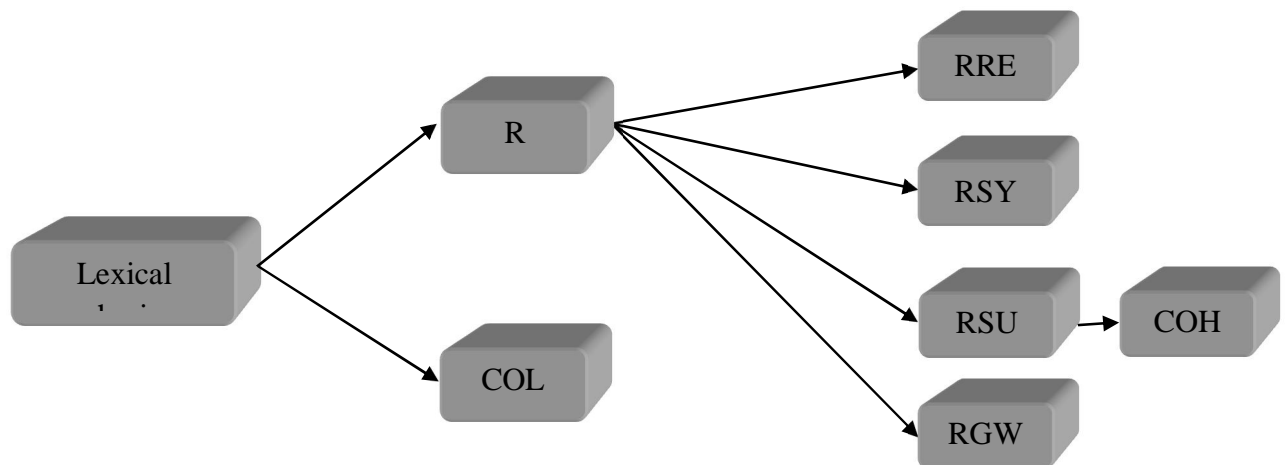
#### **1.2.2.1.2 Collocation**

Collocation is “cohesion that is achieved through the association of lexical items that regularly co-occur” (ibid: 284).

e.g.: (5) The king inherited the crown from his late father.

In (5) the words *king* and *crown* co-occur.

Lexical cohesion is represented below for explicitness.



**Figure 1:** Lexical cohesion System in English (Adapted from Halliday and Hasan, 1976; Halliday, 2004)

**R**=Reiteration

**RRE**=Reiteration- Repetition

**RSY**=Reiteration- Synonymy

**RSU**=Reiteration –Superordinate

**COH**=Co-hyponymy

**RGW**=Reiteration- General Word

**COL**=Collocation

### 1.2.2.2 Reference

Halliday and Hasan (1976) define reference as “the relation between an element of the text and something else by reference to which it is interpreted in the given instance” (p.308). In other words, a reference item is one which is interpreted by reference to something else. It is this principle of co-interpretation that defines its role in the semantics of the text (ibid: 314). Reference falls broadly within three categories, viz. exophoric, homophoric and endophoric. However there are some other types such as demonstrative reference, comparative reference, etc.

### 1.2.2.2.1 Exophoric reference

Exophoric reference points to the situational context for the interpretation of a specific item. It always refers to something that is not part of a given text and is therefore not cohesive since it does not bind the two elements together in a text (ibid: 18).

e.g.: (6a) Mike: Hey John, did you just see that? (6b) John: Yes, that was amazing.

(6a) and (6b) illustrate an instance of exophoric reference. In the given conversation, Mike sees something which he does not explicitly identify as a concrete object. He simply assumes that his conversational partner, John, saw the same thing as he did and asks him about it. The reader does not get to know what the two friends are talking about and is left in the dark. “That” as reference item in the conversation points outside the text to something that was witnessed by the two interlocutors and, consequently, information about it cannot be retrieved from elsewhere in the text. A potential reader has to use his/her own imagination to create a context.

### 1.2.2.2.2 Homophoric reference

Homophoric reference occurs when the presuming reference is retrieved from the shared context of culture.

e.g. *The sun* rises at the east and sets at the west.

The reference item *the sun* is *the sun* we all share as members of this particular world.

### **1.2.2.2.3 Endophoric reference**

Unlike exophoric reference, endophoric reference is cohesive (ibid: 37). There are three types of endophoric reference, viz. personal, demonstrative and comparative (ibid). Personal references in turn are split into two, viz. anaphoric and cataphoric.

#### **1.2.2.2.3.1 Anaphoric reference**

Anaphoric reference or forward pronominalization refers to any reference that points backward to previously mentioned information in text. Also known as personal reference, anaphoric reference keeps track of function through the speech situation using noun pronouns like *he, him, she, her*, etc. as well as possessive determiners like *mine, yours, his, hers*, etc.

e.g.: (7a) Look at the flower. (7b) It is so beautiful.

“*It*” in (7b) refers back to the word flower in (7a).

#### **1.2.2.2.3.2 Cataphoric reference**

Cataphoric reference or backward pronominalization occurs when the referent has not yet appeared, but will be provided subsequently. In other words, as oppositional term to anaphoric reference, cataphoric reference is a usually abstract reference item pointing forward to a specific element within the subsequent text for its interpretation. In (8) the reader has to look at the whole sentence to make sense of the second word “*it*” which refers to the specific item “*watch*” at the end.

e.g.: (8) There it is, my so much admired watch.

#### 1.2.2.2.4 Demonstrative reference

Demonstrative reference keeps track of information through location using proximity references like *this, these, that, those, here, there, then, and the*. The demonstrative reference is also called locational reference (Eggins, 1994:98).

e.g.: (9a) I spent my holiday in my uncle's house in Bali. (9b) I do like staying there.

The word *there* in (9b) refers to my uncle's house in Bali in (9a).

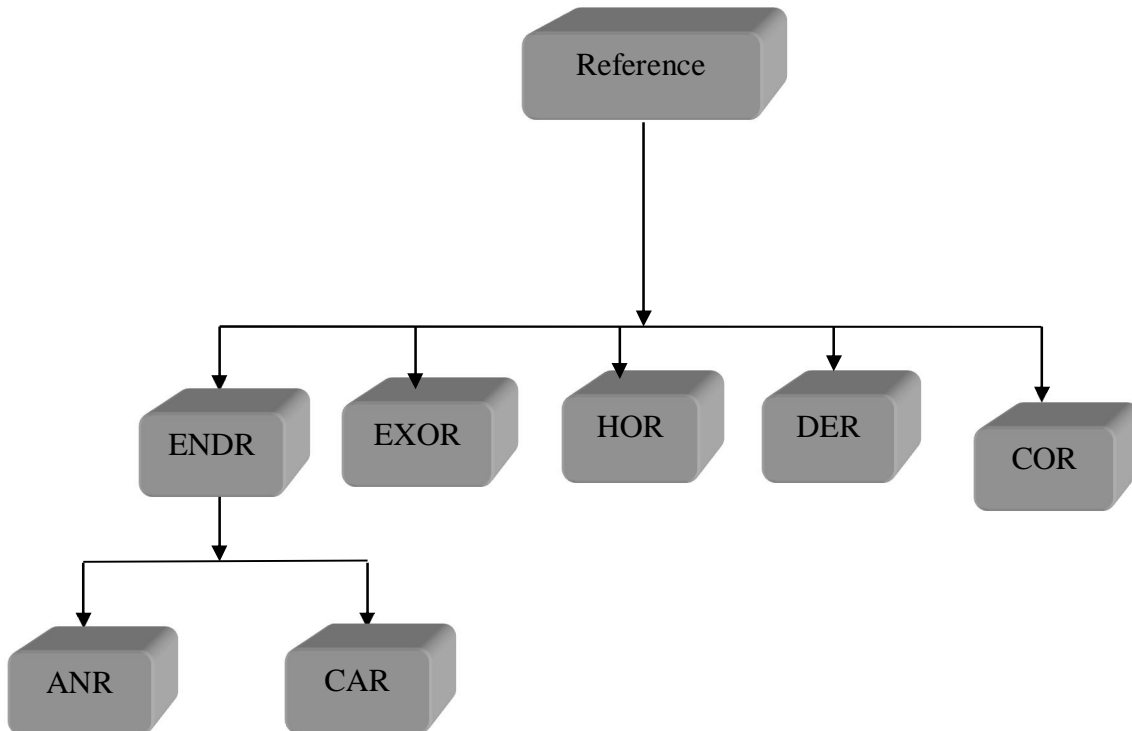
#### 1.2.2.2.5 Comparative reference

Comparative reference keeps track of identity and similarity through indirect references using adjectives like: *same, equal, similar, different, else, better, more, etc.* and *adverbs* like: *so, such, similarly, otherwise, so, more, etc.*

e.g.: (10a) Jack has a white shirt. (10b) I bought the same shirt with him.

The phrase *the same* shirt in (10b) is comparative reference.

Reference is represented below for explicitness.



**Figure 2:** Reference System in English (Adapted from Halliday and Hasan, 1976; Halliday, 2004)

**EXOR**=Exophoric Reference

**HOR**=Homophoric reference

**ENDR**=Endophoric Reference

**ANR**=Anaphoric Reference

**CAR**=Cataphoric Reference

**DER**=Demonstrative Reference

**COR**=Comparative Reference

### 1.2.2.3 Conjunction

Unlike the other types of cohesive ties, “[c]onjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings; they are not primarily devices for reaching out into the preceding (or following) text, but they express certain meanings which presuppose the presence of other components in the discourse” (Halliday and Hasan, 1976:226). Conjunctions are different in the sense

that they are “a specification of the way in which what is to follow is systematically connected to what has gone before” (ibid: 227). There are four categories of conjunction, viz. additive, adversative, causal and temporal (ibid: 238).

### **1.2.2.3.1 Additive conjunction**

Additive conjunction often seems to have the sense of ‘there is something more to be said’. In other words, it is used to assert that a point is being reinforced or a new one is added to the same effect. Some additive conjunctions are: and, or, nor, further, furthermore, again, moreover, what is more, similarly, likewise, etc.

e.g.: (11a) I screamed! (11b) *And* my scream went wafting out on the night air!

“And” in (11b) is used to reinforce what is said in (11a).

### **1.2.2.3.2 Adversative conjunction**

The basic meaning of adversative conjunction is ‘contrary to expectation’. Some examples of adversative conjunction are: but, however, though, yet, etc.

e.g.: (12a) She failed. (12b) However, she’s tried her best.

“However” in (12b) is used to express oppositional view to what is said in (12a).

### **1.2.2.3.3 Causal conjunction**

Causal conjunction is used to express result, reason or purpose. Some examples of causal conjunction are: so, as a result of, for this reason, for this purpose, thus, hence, therefore, etc.

e.g.: (13a) Fortunately, I wasn’t between him and the door. (13b) *So* there was no harm done, and I didn’t lose anything.

“So” in (13b) is used to express result in relation to what is said in (13a).

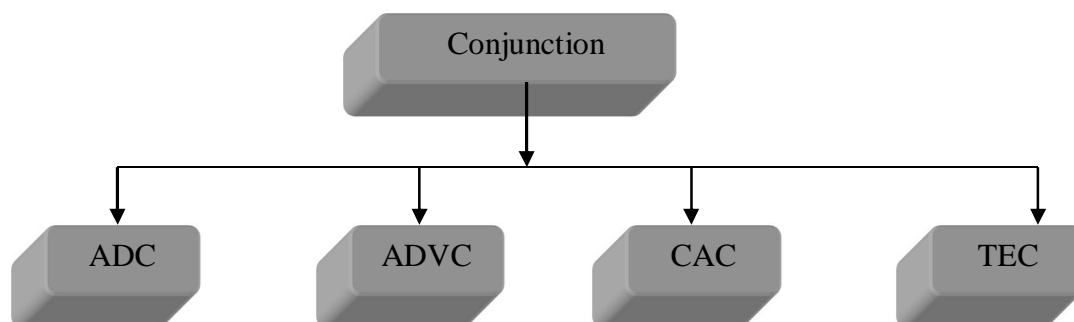
### 1.2.2.3.4 Temporal conjunction

Temporal conjunction is used to express a sequence of events. Some conjunctive devices are: then, next, afterwards, after that, sequentially, etc.

e.g.: (14a) He reached the peak of the mango tree. (14b) *Then* he picked four.

“Then” in (14b) is used to present the second event in (14b).

Conjunction is represented below for explicitness.



**Figure 3:** Conjunction System in English (Adapted from Halliday and Hasan, 1976; Halliday, 2004)

**ADC**=Additive Conjunction

**ADVC**=Adversative Conjunction

**CAC**=Causative Conjunction

**TEC**=Temporal Conjunction

The following chapter deals with the analysis of cohesive ties in the selected extracts.

## CHAPTER TWO: ANALYSIS OF COHESIVE TIES IN THE SELECTED EXTRACTS

This chapter aims at analyzing cohesive features in the four selected extracts from the two novels, *Arrows of Rain* (2000) and *Smouldering Charcoal* (1992) respectively written by Okey Ndibe and Tiyambe Zeleza. Drawing on Halliday and Hasan (1976), each extract has been split into numbered clause complexes and then analyzed in terms of lexical cohesion, reference and conjunction.

### 2.1 Identification of Cohesive Ties in Extract 1

The identification of cohesive ties in this extract is carried out with the key below:

**Key:**

**Lexical cohesion is in bold**

**RRE**=Reiteration- Repetition

**RSY**=Reiteration- Synonymy

**COH**=Co-hyponymy

**RGW**=Reiteration- General Word

**COL**=Collocation

**Reference is underlined**

**EXOR**=Exophoric Reference

**HOR**=Homophoric reference

**ANR**=Anaphoric Reference

**CAR**=Cataphoric Reference

**DER**=Demonstrative Reference

**COR**=Comparative Reference

**Conjunction is in italics**

**ADC**=Additive Conjunction

**ADVC**=Adversative Conjunction

**CAC**=Causative Conjunction

**TEC**=Temporal Conjunction

**Extract 1 (*Arrows of Rain*, 2000: 112-118)**

I(EXOR) arrived at the **minister**(RRE)'s home at 9: 15 p.m.(1).The **gate** (RRE) was under siege by a **crowd of women**(RRE/COL) jostling to **be let in**(RSY)(2).Three **heavy-set men**(RRE) stood barring the way(3).These(DER) **men**(RRE),I(ANR) quickly **found out** (RRE), were **screeners**(RRE)(4). Now and then they(ANR) pointed to one of the **women**(RRE) and **said** (RRE),'You(ANR) **go in** (RRE/RSY)(5).The lucky **woman**(RRE) then **squeezed through** (RSY) **a crush of bodies** (RSY/COL) to **gain entrance** (RRE/RSY/COL)(6). Once past the gate (RRE/HOR), she (ANR) stopped to spruce up, then strode up the driveway with a gait calculated to mock the unchosen ones (7).I (ANR) **waded through** (RSY) the **press of bodies** (RSY/COL), fished out my (ANR) **invitation** (RRE) card and **handed** (RRE) it (ANR) to one of the **screeners** (RRE) (8). He (ANR) **examined** (RSY) it (ANR) closely, turning it (ANR) over twice (9). 'I (ANR)'m from the Daily Monitor(HOR)', I (ANR) **said** (RRE), hoping that information would be **helpful** (RRE) to my (ANR) case (10). 'Ah! (11) You (ANR)'re **welcome** (RRE), **sir** (RRE) (12). **Please** (RRE) **go in** (RRE/RSY) (13). 'As soon as he (ANR) **uttered** (RSY) those **words** (RRE), I (ANR) was seized by many **hands** (RRE) as the (DER) **women** (RRE) **clamoured** (RSY) to be taken with me (ANR) (14). It was only with the assistance of the **screeners** (RRE) that I(ANR)was able to extricate myself(ANR) and **pass through** (RSY) the **gate** (RRE) (15).When I(ANR) **reached** (RRE) the house (RRE/HOR) my(ANR) **heart** (RRE) **was pounding** (RSY) (16). I (ANR) **paused** (RRE) **outside** (RRE) the door to collect myself (ANR) before **going in** (RRE/RSY) (17).The **room** (RRE) I (ANR) **entered** (RRE/RSY) was **large** (RRE), high-ceilinged and brightly lit (18). A smell of food and **cigar** (RRE) **smoke** (RRE) filled the air (19). A band was playing blues, but nobody **was dancing** (RRE) (20). **People** (RRE) **sat** (RRE/RSY) in **small** (RSY) clusters, one or two **men** (RRE) ringed by several **women** (RRE) (21).Most of the **men** (RRE) were stout and middle-aged, all the **women** (RRE) **young** (RRE) and lithe (22).A tall **man** (RRE) **came up** (RRE) to me(ANR) – I(ANR) **recognized** (RSY) him (ANR) at once as **Reuben Ata** (RRE) – and **extended** (RRE) his (ANR) right **hand** (RRE)(23).I(ANR) **shook**(RRE) it(ANR),and **introduced**(RRE) myself(ANR)(24). '**Welcome** (RRE), my (ANR) friend, **welcome** (RRE) (25). I (ANR)'m glad you (ANR) could join us (EXOR) (26). 'Thank you for **inviting** (RRE) me (ANR) (27). 'The **pleasure** (RRE) is all mine (ANR) (28). 'He (ANR) led me (ANR) to a **corner of the room** (RRE) where several cabinet **ministers** (RRE) **were seated** (RRE/RSY), **attended** (RRE) by a **retinue of women** (RRE) (29). The **women** (RRE) **sat** (RRE) on the **ministers** (RRE)' laps or massaged their (ANR) necks (30). The **ministers** (RRE) **drank** (RRE) and **conversed** (RSY) **calmly** (RRE), as if the **women** (RRE) hanging about them (ANR) were natural **extensions** (RRE) of themselves (ANR) (31). **Professor Yaw** (RRE) and **Chief Amanka** (RRE) **sat together** (RRE/RSY), the latter **sprawled** (RSY) on a **large** (RRE) round pouffe (32). Ata (RRE/HOR) **introduced** (RRE) me (ANR) (33). 'You (ANR)'re the **rat** (RRE) who **wrote** (RRE) **nonsense** (RRE/RSY) about me (ANR)!' Amanka (RRE/HOR) **shouted** (RRE/RSY), bolting up like a **man** (RRE) stung by a bee (34). **Ata** (RRE) put out a restraining **hand** (RRE) (35). '**Rats** (RRE) don't **write** (RRE),' I (ANR) riposted (36). 'Not even **nonsense** (RRE/RSY) (37).' **But** (ADVC) **Amanka** (RRE) did not hear me (ANR) for all his (ANR) **raving** (RSY) and **ranting** (RSY) (38). The other **ministers** (RRE) **murmured** (RSY) and **grumbled** (RSY) that they (ANR) did not **want** (RRE) **press boys** (RSY/COL) at their (ANR) **parties** (R) (39). 'He (ANR)'s **here** (DER) as a **friendly force** (COL),' **Ata** (RRE) **said** (RRE), to **appease** (RSY) **Amanka** (RRE) and reassure the others (40). I (ANR) **wanted** (RRE) to **shout** (RRE/RSY) a disclaimer, but my (ANR) **anger** (RSY) was too hot for **words** (RRE) (41).**Yam** (RRE) drew **Amanka** (RRE) away (42). 'He (ANR)'s a **young** (RRE) **man** (RRE),' Yaw (RRE/HOR) **said** (RRE) (43). 'He (ANR) **was** obviously **misled** (RRE) (44).We (ANR) must forgive him (ANR)(45). 'The (DER) **ministers** (RRE) took up **Yaw** (RRE)'s **words** (RRE) like a refrain (46). 'He (ANR) **was misled** (RRE),' they (ANR) echoed, grinning contentedly (47).I (ANR) **shook** (RRE) **with rage** (RSY/COL), but my (ANR) tongue stayed cold (48). **Ata** (RRE) held me (ANR) by my (ANR) **shoulder** (RRE) and, gently prodding, **said** (RRE), 'Let me **introduce** (RRE) you (ANR) to other guests (RRE).' (49)Three **European** (RRE) ambassadors cavorted with several **young** (RRE) **women** (RRE) who **seemed** (RRE) engaged in a silent struggle to be the **ambassadors** (RRE)' **native sex** (COL) for the **night** (RRE) (50). The two **African diplomats** (RRE) fared rather worse than their (ANR) **European** (RRE) counterparts in the **attentions of women** (RRE) (51). *Then*(TEC) there were a number of officers from the Army, Air Force (RRE) and Navy(HOR); some

**European** (RRE) and American **businessmen** (RRE); several senators, and a **sundry assortment of lawyers** (COL), doctors, architects and contractors (52). Each **guest** (RRE) **acknowledged** (RSY) me (ANR) with a **smile** (RRE), a **nod** (RRE) or a **handshake** (RRE) (53). *Finally* (TEC) **Ata** (RRE) took me (ANR) to the **corner of the room** (RRE) where a sturdy **man** (RRE) with carefully **crimped hair** (COL) **sat** (RRE/RSY) almost isolated from the rest of the party (RRE/HOR) (54). His female **companion** (RRE) **leant against** (RSY) him (ANR), both of them (ANR) enveloped in the halo of **smoke** (RRE) the **man** (RRE) blew from his (ANR) **cigar** (RRE) (55). ‘**Mr Stramulous** (RRE)’, **Ata** (RRE) **said** (RRE) in **introduction** (RRE) (56). He (ANR) then mentioned my (ANR) **name** (RRE) and affiliation (57). Without lifting his (CAR) **eyes** (RRE), **Stramulous** (RRE/HOR) **nodded** (RRE) **ever** (RRE) so slightly (58). His (ANR) **companion** (RRE) **glanced up** (RSY), fleetingly **met** (RRE) my (ANR) **gaze** (RSY), then **laid** (RSY) her (ANR) **head** (RRE) back on **Stramulous** (RRE)’s chest. (59). My (ANR) **heart** (RRE) **fluttered** (RSY) with excitement (60). **Peter Stramulous** (RRE) was a shadowy figure in **Madian** (RRE) **public** (RRE) **affairs** (RSY), a **man** (RRE) about whom **people** (RRE) **knew** (RRE) **little** (RSY) (61). No-body **disputed** (RRE) that he (ANR) was the trusted confidant of **Prime Minister** (RRE) Amin; some claimed that he (ANR) was the launderer of the **prime minister** (RRE)’s loot (62). He (ANR) **was known** (RRE) to be stupendously rich, a **man** (RRE) who spent a fortune on rare sports cars, overseas villas, jewellery and horses, though the sources of his (ANR) money **were unknown** (RRE) (63). ‘An impressive **crowd** (RRE/RSY)’, I (ANR) **said** (RRE) to **Ata** (RRE) at the end of my (ANR) **round of introductions** (RRE) (64). ‘Movers and **shakers** (RRE), yes (65).’ ‘Every **night** (RRE), you (EXOR) have this **kind of crowd** (RRE/RSY) (66)?’ ‘**Tonight** (RRE) is nothing (67). You (ANR) **should come** (RRE) when **His Excellency** (RRE) is in attendance (68).’ ‘The Prime minister (RRE/HOR) (69)?’ ‘Yes, he (ANR)’s here (DER) all the time (70). *In fact* (ADVC) he (ANR) would have been here (DER) **tonight** (RRE) but for some urgent **national** (RRE) **matter** (RSY) that **came up** (RRE) (71). To lead a **nation** (RRE/RSY) is no **joke** (RRE) (72).’ ‘Very true (73).’ ‘*And* (ADC) **His Excellency** (RRE/HOR) doesn’t **joke** (RRE) with his (ANR) **work** (RRE) (74).’ ‘I (ANR)’m sure (75).’ ‘*But* (ADVC) when he (ANR) **plays** (RRE) he (ANR) **plays** (RRE) hard, too (76).’ ‘**Fair enough** (COL) (77).’ ‘What do you (ANR) wish to **drink** (RRE) (78).’ ‘Orange juice, **please** (RRE) (79).’ ‘What (80)? Come on, be a **man** (RRE) (81)!’ ‘I (ANR) **need** (RRE) to **calm down** (RRE/RSY) (82). I (ANR) was mobbed at your (ANR) **gate** (RRE) (83).’ ‘Oh, those **girls** (RRE) (84)! Every **girl** (RRE) in **town** (RRR) **wants** (RRE) to gatecrash my (ANR) **party** (RRE) (85).’ ‘It was frightening (86).’ ‘Believe me, it was nothing (87). Wait until **midnight** (RRE) (88).’ ‘You (ANR) mean it gets crazier (89)?’ ‘That’s the buzz hour (HOR/COL) (90). A **girl** (RRE) even **died** (RRE) (91).’ ‘No (92)!’ ‘Yes (93)! This is what – August, isn’t it (94)? Five months ago one lady **died** (RRE) **outside** (RRE) my (ANR) **gate** (RRE) (95).’ The **minister** (RRE)’s face came alive with pride (96). ‘Competition to get into **Ata** (RRE)’s **party** (RRE) (97). This is the biggest **party** (RRE) in **town** (RRE) (98).’ ‘*But* (ADVC) to **die** (RRE) for a **party** (RRE), that’s **going** (RRE) a bit too far (99).’ ‘The cabinet (RRE/HOR) **came** (RRE) to the same conclusion (100). We (ANR) **extensively** (RRE) debated the incident and decided that such a tragedy must not recur (101). *That’s why* (CAC) we (ANR) took the prudent step of forming the **Power Platoon** (RRE/RSY) (102).’ ‘A **military unit** (COL) (103)?’ ‘Oh no!’ he (ANR) **said** (RRE), **laughing** (RRE) (104). ‘They (ANR) are a **number of girls** (RRE) – thirty in all – who are permanent **guests** (RRE) at my (ANR) **party** (RRE) (105). We (ANR) **named** (RRE) them (ANR) the Power Platoon (RRE/HOR) (106).’ ‘**Makes sense** (RSY): you (ANR)’re in power and they (ANR)’re your (ANR) **foot soldiers** (COL) (107). Sort of’, I (ANR) suggested (108). **Ata** (RRE) **laughed** (RRE), then **said** (RRE), ‘Now how about a **swig of cognac** (RRE/COH/COL) (109)? It (ANR)’s a highly recommended **nerve-calmer** (RRE/COL).’ (110) ‘I (ANR)’m game (111).’ He (ANR) pressed a bell (112). A **man** (RRE) **wearing** (RRE) **black** (COH) trousers, a **white** (COH) shirt, a bow tie and a **black** (COH) jacket appeared (113). ‘Get a **Hennessy** (RRE/COH) for our (ANR) honoured **guest** (RRE) (114). VSOP (115).’ ‘Will do, **sir** (RRE) (116).’ ‘*A few seconds later* (TEC) the servant **handed** (RRE) **Ata** (RRE) an unopened bottle of **Hennessy** (RRE/COH) (117). The **minister** (RRE) passed it (ANR) to me (ANR) (118). ‘Disvirgin it (ANR)’, he (ANR) **said** (RRE) (119). It (ANR)’s all **yours** (ANR) (120).’ ‘A full **bottle of cognac** (RRE/COH) for me (ANR) (121)?’ I (ANR)’m not **really** (RRE) much of a **drinker** (RRE), **sir** (RRE) (122).’ ‘Hah (123)! You (ANR)’re the first **journalist** (RSY) I (ANR)’ve **met** (RRE) who **frets** before alcohol (124). As for me, I (ANR) **really** (RRE) **like** (RRE/RSY) my (ANR) **cognac** (RRE/COH)’, boasted the **minister** (RRE) (125).’ I (ANR)

can see (126).’*And* (ADC) I (ANR) **like** (RRE/RSY) **cigars** (RRE) (127).’I (ANR) guess they (ANR) go well with **cognac** (RRE/COH),’ I (ANR) **said** (RRE) (128). ‘Absolutely (129).*And*(ADC) I (ANR) **love** (RSY) **women** (RRE) (130).’ He (ANR) **paused** (RRE) (131). ‘**Beautiful** (RRE) **women** (RRE), of course.’ (132)‘Uh huh (133). The three **vices** (RRE) (134).’ ‘*Or* (ADC) virtues, depending on who’s **speaking** (RSY) (135). **His Excellency** (RRE) once **said** (RRE), in this very **house** (RRE), that with so many **beautiful** (RRE) **women** (RRE) in the world he (ANR) can’t understand why any **man** (RRE) **would ever** (RRE) **want** (RRE) to **commit suicide** (COL)(136).’I (ANR) **had never** (RRE) **thought about** (RRE/RSY) that (137).’ ‘Neither had I (ANR) (138). **His Excellency** (RRE) always **comes up** (RRE/RSY) with original **thoughts** (RRE) (139).’ ‘Yes, yes,’ I (ANR) **paused** (RRE) (140). ‘Umh, forgive me(ANR) for changing the subject, but I(ANR) **thought** (RRE/RSY) to ask, what does your (ANR) **ministry** (RRE) do (141)?’ ‘Oh, **good** (RRE) question (142). The Ministry (RRE) of Social Issues (RSY/HOR) has a **wide range of responsibilities** (COL) (143). Part of my (ANR) charge is to **ensure** (RSY) the existence of social harmony in this **country** (RRE/RSY) (144). You (ANR)’d be surprised to learn how many **disputes** (RRE) have been settled in this very **house** (RRE) (145). I (ANR) bring various segments of this **country** (RRE/RSY) together (146). I (ANR) also see to the welfare of my (ANR) **cabinet colleagues** (RRE) (147). It’s not **easy** (RRE) being a **minister** (RRE) (148). You (ANR) carry a lot on your (ANR) **shoulder** (RRE) (149). **Members of the cabinet** (RRE) must have a way (RRE) to cool off (150). *That’s why* (CAC) the **cabinet** (RRE) **gave** (RRE) me (ANR) the mandate to throw **parties** (RRE) (151). My (ANR) **colleagues** (RRE) **come** (RRE) here (DER) to forget all the **problems** (RSY) in their (ANR) **ministry** (RRE) (152). *And* (ADC) to recharge their (ANR) batteries (153). There’s also a **diplomatic** (RRE) dimension to the **parties** (RRE).’(154) He (ANR) moved closer to my (ANR) ear and **whispered** (RRE/RSY), ‘The **ambassadors** (RRE) you (ANR) **see** (RSY) here (DER) will **never** (RRE) send home a negative report about Madia (RRE/HOR) (155). I (ANR) **make sure** (RSY/COL) of that by **giving** (RRE) them (ANR) the most **beautiful** (RRE) **girls** (RRE) (156).’‘Sounds like a lot on your (ANR) own **shoulder** (RRE), **sir** (RRE) (157).’‘Yeah, but I (ANR) **enjoy** (RRE) my (ANR) work (RRE) (158).’I (ANR) **nodded** (RRE) (159).He (ANR) **said** (RRE), ‘As the air of this **party** (RRE) I (ANR) must circulate more (160). I (ANR)’ll **find** (RRE) one or two **girls** (RRE) to **keep you** (ANR) **company** (RRE) and **help** (RRE) cut down your (ANR) **cognac** (RRE/COH) (161). Don’t hesitate to **draw my** (ANR) **attention** (COL) if you (ANR) **need** (RRE) anything (162). *Anything* (163). **Enjoy** (RRE) yourself (ANR) (164).’He (ANR) **went** (RRE) and **whispered** (RRE/RSY) to two unattached **girls** (RRE) (165). **Smiling** (RRE), they (ANR) **came over** (RRE) to me (ANR) (166). Both **wore** (RRE) mini-skirts and high-heeled shoes that accentuated their (ANR) shapely, strong legs (167). ‘I’m **Susie** (RRE),’ **said** (RRE) one, with a leer (168). ‘Lucie(HOR),’ **said** (RRE) the other (169).They (ANR) **sat down** (RRE/RSY) on either side of me (ANR) or began to chatter away (170).They (ANR) rolled their (ANR) **eyes** (RRE) and **laughed** (RRE) too **easily** (RRE) (171). *Then*(TEC) the one **named** (RRE) Susie (RRE/HOR) put her(ANR) **head** (RRE) on my(ANR)**shoulder** (RRE) and nudged her(ANR) breasts against my(ANR) back(172). A dengue-like heat overcame me (ANR) (173).Madia (RRE) was in the stranglehold of the most **vicious** (RRE) kleptocracy anywhere on our(ANR) continent – a regime in which **ministers** (RRE) and other **public** (RRE) officials looted whatever was within their(ANR)**reach** (RRE), and much that wasn’t (174). In comparison with the **thefts** (RRE) committed by many of these **crooks** (RSY), Ata (RRE)’s passion for **cigars** (RRE), **cognac** (RRE/COH) and **women** (RRE) **seemed** (RRE) relatively **benign** (RSY) peccadilloes (175). Everybody who **knew** (RRE) him (ANR) agreed that he (ANR) was not a **thief** (RRE/RSY) (176). He (ANR) **liked** (RRE/RSY) a **good** (RRE) time, and he (ANR) indulged himself (ANR) at the expense of the **nation** (RRE/RSY), that was all (177).

Cohesion Types														
Lexical cohesion (frequency)				Reference (frequency)							Conjunction (frequency)			
R				COL	ENDR		EXOR	HOR	DER	COR	ADC	ADVC	CAC	TEC
RRE	RSY	COH	RGW	17	ANR	CAR	03	18	08	00	05	04	02	04
344	20	02	00		188	01								
366					189									
383				218							15			

**Table 1: Distribution of cohesive ties in Extract 1**

## 2. 2 Cohesive Ties in Extract 1

### 2.2.1 Lexical cohesion

#### 2.2.1.1 Reiteration

##### 2.2.1.1.1 Repetition

I have identified 344 instances of repetition in this extract:

Minister (1, 29, 30, 31, 39, 46, 62, 62, 69, 96, 118, 125, 141, 143, 148, 152, 174);  
 Reuben Ata (23, 33, 35, 40, 49, 54, 56, 64, 97, 109, 117, 175); women (2, 5, 6, 14, 21,  
 22, 29, 30, 31, 50, 51, 130, 132, 136, 175); girls (84, 85, 91, 105, 156, 161, 165); His  
 Excellency (68, 74, 136, 139); Professor Yaw (32, 42, 43, 46); Chief Amanka (32, 38,  
 40, 42); beautiful (132, 136, 156); cabinet (100, 150, 151); European Ambassadors  
 (50, 155); African diplomats (51, 154); colleagues (147, 152); Mr Stramulous (56, 58,  
 59, 61); screener (4, 8, 15); welcome (12, 25, 25); sir (12, 116, 122, 127); introduced  
 (24, 33, 49, 56, 64); parties (39, 54, 85, 97, 98, 99, 105, 151, 154, 160); gate (2, 7, 15,  
 83, 95); guests (49, 53, 105, 114); Power Platoon (102, 106); heavy-set men (3, 4, 21,  
 22, 34, 43, 52, 54, 55, 61, 63, 81, 113, 136); house (16, 136, 145); Madia (61, 155,  
 174); rat (34, 36); wrote (34, 36); nod (53, 58, 159); handed (8, 14, 23, 35, 117);  
 whispered (155, 165); thefts (175, 176); joke (72, 74); nonsense (34, 37); young (22,  
 43, 50); cigar (19, 55, 127, 175); swig of cognac (109, 121, 125, 128, 165, 175);  
 Hennessy (114, 117); smoke (19, 55); drank (31, 78, 122); room (18, 29, 54,);

invitation (8, 27); words (14, 41, 46); was misled (44, 47); extended (23, 31, 101); night (50, 66, 67, 71, 88); companion (55, 59, 161); public (61, 174); was playing (20, 76, 76); died (91, 95, 99); people (21, 61); national (71, 72, 177); town (85, 98); outside (17,95); laughing (104, 109, 171); really (122, 125); disputed (62, 145); paused (17, 131, 140); country (144, 146); shoulder (49, 149, 157, 172); name (57, 106, 172); seemed (50, 175); work (74, 158); vices (134, 174); head (59, 172); reached (16, 174); Susie (168, 172); said (5, 10, 40, 43, 49, 56, 64, 104, 109, 119, 128, 136, 160, 168, 169); enjoy (158, 164); gain entrance (6, 18); sat (21, 30, 32, 170); wearing (113, 167); eyes (58, 171); found out (4, 161); heart (16, 60); need (82, 162); easy (148, 171); go in (5, 13, 17, 99, 128, 165); helpful (10, 161); calmly (31, 82, 110); knew (61, 63, 63, 176); please (13, 28, 79); want (39, 41, 85, 136); smile (53, 166); shook (24, 48, 53, 65); large (18, 32); met (59, 124); like (125, 127, 177); good (142, 177); came up (23, 68, 71, 100, 139, 152, 166); shouted (34, 41); must forget (45, 87); gave (151, 156); had thought about (137, 139, 141); force (40, 52); ever (58, 136); never (137, 155).

### **2.2.1.1.2 Synonymy**

I have identified 20 cases of synonymy in this extract:

crush of bodies (6) – press of bodies (8) – crowd (64) – kind of crowd (66); squeezed through (6) – waded through (8) – pass through (15); be let in (2) – go in (5) – gain entrance (6) – going (13) – going in (17) – entered (18); press boys (39) – journalist (124); examined (9) – glanced up (59) – gaze (59) – see (155); clamoured (14) – shouted (34) – shout (41); nation (72) – country (144) –country (146) – nation (177); recognized (23) – acknowledged (53); ensure (144) – make sure (156); murmured (39) – grumbled (39); appease (40) – calm down (82) ; sat in (21) – were seated (29) – sat on (30) – sat together (31) – sprawled (32) – sat (54) – sat down (170); leant

against (55) – laid back (60); affairs (61) – matter (71) – issues (143) – problems (152); like (125) – like (127) – loved (130) – like (175) ; nonsense (34) – nonsense (37) – raving (38); ranting (38) – anger (41) – rage (48); uttered (14) – whispered (155) – whispered (165); conversed (31) ‘s speaking (131);thief (176) – crooks (176); small (21) – little (61) – benign (175); had thought (137) – comes up with (139) – thought (141); was pounding (16) – fluttered (60).

### **2.2.1.1.3 Co-hyponymy**

I have identified 02 instances of co-hyponymy in this extract:

black (113 (2X)) – white (113); a swig of cognac (109, 121, 125, 128, 161, 175) – Hennessy (114, 117).

### **2.2.1.2 Collocation**

I have identified 17 instances of collocation in this extract:

.....a crowd of women.....(2); .....a crush of bodies.....(6); ..... press of bodies.....(8); .....a retinue of women....(29); ....shook with rage.....(48); ....friendly force(40).....; .....native sex .....; ....assortment of lawyers.....(51); ....the buzz hour(90).....; .....military unit....(103); .....make sense (107).....; (109) a swig of cognac; .....a few seconds later.....(117); .....commit suicide....(136); .....a wide range of responsibilities....(143); .....make sure.....(156); .....draw my attention.....(162).

## 2.2.2 Reference

### 2.2.2.1 Exophoric reference

I have identified 03 cases of exophoric reference in this extract:

I (1); us (26); you (66).

### 2.2.2.2 Homophoric reference

I have identified 18 instances of homophoric reference in this extract:

the gate(7);the Daily Monitor(10);the house(16);Ata(33);Amaka(34);Yaw(43);the Army,Air Force and Navy(52);the party(54);Stramulous(58);the Prime Minister(69);His Excellency(74);the buzz hour(90);the cabinet(100);the Power Platoon(106);the Ministry of Social Issues (143);Madia(155);Lucie(169);Susie(172).

### 2.2.2.3 Endophoric reference

#### 2.2.2.3.1 Anaphoric reference

I have identified 188 instances of anaphoric reference in this extract:

I (1) ← I – my (8) – I (2X) – my (10) – you (12) – I – me (14) – I – myself (15)  
– I – my (16) – I – myself (17) – I (18) – me – I (23) – I – myself (24) – you (26) – me  
(27) – me (29) – me (33) – you (34) – I (36) – me (38) – he (40) – I – my (41) – he  
(43) – he (44) – him (45) – he (47) – I – my (48) – me – my – you (49) – me (53) – me  
(54) – my (57) – my (59) – my (60) – I – my (64) – you (68) – you – I (75) – you (78)  
– I (82) – I (83) – I (108) – I (111) – me (118) – yours (120) – me (121) – I (122)  
– you (124) – I (126) – I (2X) (128) – I (137) – I (140) – me – I (141) – you (145)  
– my – you (155) – I (159) – you – your (161) – you (162) – yourself (164) – me (166)  
– me (170) – my (2X) (172) – me (173); us (26) ← we (45) – our (114) – our (174)  
; three heavy - set men (3) ← (5) they; one of the woman (5) ← you(5); the

lucky woman (6) ← she (7); invitation card (8) ← it (8) – it (2X) (9);  
one of the screeners (8) ← he (9) – he (2X) (14);  
Reuben Ata (23) ← him – his (23) – I (26) – mine (28)  
– he (29) – he (57) – your (83) – my (85) – you (89) – my (95) – my – he (104) – my  
(105) – you – your (107) – he (112) – he (2X) (119) – I (124) – I – my (125) – I (127)  
– I (130) – he (131) – I (138) – your (141) – my (144) – I (146) – I – my (147) – you  
– your (149) – me (151) – my (152) – he (155) – I (156) – your (157) – I – my (158)  
– he – I (160) – I (161) – my (162) – he (165) – him – he (176) – he (2X) – himself  
(177); his right hand (23) ← it (24); cabinet ministers (29) ← their (30)  
– them – themselves (31) – they (47); Chief Amanka (32) me (34) – his (38); other  
ministers (39) ← they – their (39); the two African  
diplomats (51) ← their (51); a sturdy man (54) ← his  
– him (55); Stramulous (58) ← his (59) – he (2X) (62) – he  
– his (63); his companion (59) ← her (59); the Prime  
Minister (69) ← he (70) – he (71) – his (74) – he (2X)  
(76); the cabinet (100) ← we (101) – we (102) – we (106);  
Power Platoon (102) ← they (105)  
– them (106) – they (107); a swig of cognac (109) ← it (110);  
a Hennessy (114) ← it (118) – it (119) – it (120);  
cigars (127) ← they (128); His Excellency (136) ← he (136);  
my colleagues (152) ← their (152) – their (153); the  
ambassadors (156) ← them (156); two unattached  
girls (165) ← they (166) – their (167) – they (170) – they

– their (171); Susie (168) ←————— her (2X) (172); ministers and other public officers (174) ←————— their (174).

### **2.2.2.3.2 Cataphoric reference**

There is only 01 instance of cataphoric reference in this extract:

his (57)—————→ Stramulous (57).

### **2.2.2.4 Demonstrative reference**

I have identified 08 cases of demonstrative reference in this extract:

these (4); the (14, 46); here (40, 70, 71, 152, 155).

## **2.2.3 Conjunction**

### **2.2.3.1 Additive conjunction**

I have identified 05 instances of additive conjunction in this extract:

and (74, 127, 130, 153); or (135).

### **2.2.3.2 Adversative conjunction**

I have identified 04 cases of adversative conjunction in this extract:

but (38, 76, 99); in fact (71).

### **2.2.3.3 Causal conjunction**

There are only 02 instances of causal conjunction in this extract:

that's why (102, 151).

### **2.2.3.4 Temporal conjunction**

I have identified 04 instances of temporal conjunction in this extract:

then (52, 172); finally (54); a few second later (117).

## 2.3 Identification of Cohesive Ties in Extract 2

The identification of cohesive ties in this extract is carried out with the key given in extract 1.

### Extract 2 (*Arrows of Rain*, 2000: 119-123)

After **dinner** (RRE) we (EXOR) sat pouring ourselves (ANR) tea from a pot (1). **Pa Ata** (RRE) **said** (RRE/RSY), '**Reuben** (RRE) **told** (RRE/RSY) me (ANR) you (EXOR)'re writing something on **corruption**(RRE)(2).' 'Yes (3). *And* (ADC) I (ANR) **hear** (RRE) you (ANR)'re an **expert** (RRE) (4). He (ANR) **shook** (RRE) with **laughter** (RRE) (5). 'Well, I (ANR) hope he (ANR) **told** (RRE/RSY) you (ANR) my (ANR) **expertise** (RRE) is in the theory, not the practice (6). *But*(ADVC) I(ANR) once attended **Reuben**(RRE/HOR)'s **party**(RRE) and **shook**(RRE) **hands**(RRE) with some of the most **corrupt**(RRE) **people**(RRE)in this **country**(RRE/RSY) (7). It was like being in a **den of thieves** (RRE/COL)(8).' 'Father!' cried the minister (RRE/HOR) in mock reproach (9). Your (ANR) own son's house , a **den of thieves** (RRE/COL) (10)? **Smiling** (RSY), he (ANR) rose from the table (11). **Pa Ata** (RRE/HOR) **grinned** (RSY) (12). You (ANR) didn't **hear** (RRE) me (ANR) suggest you (ANR)'re one of them (ANR) (13). *But* (ADVC) you (ANR) must also be mindful of the **saying** (RRE/RSY) about the company one (EXOR) keeps (14). He (ANR) **winked at** (RSY) me (ANR) as **Reuben** (RRE) **left** (RRE) the room (15). *Then* (TEC) he (ANR) **asked** (RRE), seriously, 'Why do you (ANR) **think** (RRE) we (EXOR) have such (COR) pervasive **corruption** (RRE) in our (ANR) **country** (RRE/RSY) (16)?' I (ANR)'ve often **asked** (RRE) myself (ANR) that (17). I (ANR) **wish** (RRE) I(ANR) **knew**(RRE) a simple **answer**(RRE) (18).' '*But* (ADVC) do you (ANR) not sometimes **think** (RRE) it (ANR) might be in the nature of our (ANR) **people** (RRE) (19)? That we (ANR) **are born** (RRE) with itchy finger (20)'? **Pa Ata** (RRE)'s **gaze** (RSY) was penetrating, **daring** (RRE) me (ANR) to lie (21). 'In moments of great **despair** (RRE), yes I (ANR) **have thought** (RRE) it (EXOR)', I (ANR) confessed (22). 'You (EXOR) **hear** (RRE) all these stories about **ministers** (RRE) using public **funds** (RSY) to **buy** (RSY) **cars** (RRE) for their (ANR) mistresses (23). *Or* (ADC) **acquiring** (RSY) European **castles**(COH) for themselves (ANR) (24). How **can you** (ANR) **not think**(RRE) it (EXOR) (25)? You (ANR) **go** (RRE) to any **village** (RRE) and you (ANR)'re shocked by the squalid **life** (RRE) there (DER) (26). The dust roads (27). Hospitals that have neither drugs nor doctors (28). The polluted stream water the **people** (RRE) **drink** (RRE) (29). The lack of electricity (30). *Then*(TEC) as you(ANR)'re trying to come to grips with a reality that seems to **belong**(RRE) **in the Middle Ages**(HORCOL), up **comes**(RRE) a **Rolls Royce**(RRE) carrying some **ministers**(RRE) to **remind**(RRE) you(ANR) that you(ANR)'re not **in the sixteenth century**(COL) after all but in the twentieth (31). *Then*(TEC) you(ANR)'re faced with the pathetic irony of the **villagers**(RRE) lining up to hail the nabob in the Royce(RRE/HOR)the very **man**(RRE) who's **plundered**(RSY) their(ANR) **country**(RRE/RSY) (32). When you (ANR) **see** (RRE/RSY) things like that how **can you** (ANR) **help despairing** (RRE) (33)? '**Pa Ata**(RRE) **said**(RRE/RSY), 'You(ANR) have spoken quite well about what one(ANR)'s **eyes**(RRE) **see**(RRE/RSY) in this **country**(RRE/RSY) – though it's even worse than you(ANR) **think**(RRE), believe me (34). Do you (ANR) **know** (RRE) why I (ANR) asked you (ANR) the **question** (RRE) (35)? I (ANR) **waited** (RRE) in silence; the old **man** (RRE) **continued** (RRE/RSY) (36). 'I (ANR) **asked**(RRE)because some of the things I(ANR) **read**(RRE)in our(ANR) newspapers enrage me(ANR) (37).Some of your(ANR) colleagues **talk**(RSY) the foolish language of the **whiteman** (RRE) (38). I(ANR) actually **read**(RRE) a columnist who argued that we(ANR) **are born**(RRE) **thieves**(RRE), there's nothing we(ANR) **can do**(RRE) about it(ANR) (39). *And* (ADC) I (ANR) **ask** (RRE), this **thieving** (RRE/RSY) when did it (ANR) **become** (RRE) part of our (ANR) blood (40)? **In the old days**(COL), before the **whiteman** (RRE) **came**(RRE)and stood our(ANR) world on its (ANR) head, no **man**(RRE) who was given something to hold in trust for the community **would dare**(RRE) **steal**(RRE/RSY) from it(ANR) to serve himself(ANR) (41).*But*(ADVC) **today**(RRE) what do we(ANR) **see**(RRE/RSY) (42)? Exactly what you (ANR) described (43). I (ANR) **say** (RRE), let's **look at** (RSY) it (ANR) and **ask** (RRE) ourselves (ANR) what has changed (44). There are two **major** (RSY) things if you (ANR) **think** (RRE) **hard** (RRE) about it (ANR) (45). One has to do with what **white** (RRE) administrators **did** (RRE) in the colonies (46). They(ANR) **stole**(RRE/RSY), that was their(ANR) **main**(RSY) **work**(RRE) (47).They(ANR) were officially

licensed to **pilfer**(RSY) our(ANR) **treasure**(RSY) in the name of their(ANR) monarch (48). They(ANR) taught our(ANR) **present**(RRE) **leaders**(RRE) all the tactics of **stealing**(RRE/RSY)(49). The only **difference**(RRE) is that the whiteman (RRE/HOR) **stole**(RRE/RSY)for his(ANR) **country**(RRE/RSY), our(ANR) **people**(RRE) **steal**(RRE/RSY)for their(ANR) pocket (50). That is one (51). 'I (ANR) tried to interject with a question (52). 'Wait (RRE), let me finish, 'he (ANR) **said** (RRE/RSY) (53). The other thing—which is more(COR) dangerous – is that **whitemen**(RRE) **came**(RRE) here and threw together kinds of **odds and ends**(COL) and **called**(RRE)it(ANR) a **nation**(RRE/RSY)(54). None of us(ANR) was ever **asked**(RRE) if we(ANR) wanted to **belong to**(RRE) this new **nation**(RRE/RSY), or on what condition (55). We(ANR) **were** all simply **herded together**(RSY)into this **huge**(RSY) **compost**(RSY), misnamed a **nation**(RRE/RSY) (56). We(ANR) slowly **began**(RRE)to forget how our(ANR) **ancestors**(RRE)**had husbanded**(RSY) their(ANR) souls before the **whiteman**(RRE) arrived (57). 'Today (RRE), we (ANR)'re a **people** (RRE) out of touch with our (ANR) **ancestors** (RRE), a **people** (RRE) who **belong** (RRE) neither to the sky nor to the earth (58). So let me **complete**(RRE) your (ANR) picture of what **goes on** (RSY) in our(ANR) **villages**(RRE)(59). The **man**(RRE)in the **Rolls Royce**(RRE) flaunts his(ANR) **loot**(RSY)because he(ANR) **believes**(RRE)it(ANR) is his(ANR) **legitimate**(RRE) **spoils**(RSY) (60). He (ANR) **has not stolen** (RRE/RSY) from those he (ANR) considers his (ANR) **people** (RRE), but from strangers (61). The poor **people**(RRE)singing his(ANR)praises don't **believe**(RRE)that he(ANR) **has robbed**(RSY) or **disinherited**(RSY) them(ANR) (62). They (ANR) admire him (ANR) because he (ANR) has made his (ANR) way in the territory left to us (ANR) by the **whites** (RRE) and has won his(ANR) **fortune** (RSY) (63). 'Isn't it a sign of weakness , after several **years** (RRE) of independence , to **continue** (RRE/RSY) to **blame** (RRE) the **whiteman** (RRE) for the **mess** (RSY) we (ANR)'re in?' I (ANR) protested (64). 'If somebody deserves **blame** (RRE), you (ANR) **should blame** (RRE) them (ANR) for a thousand **years** (RRE) if you (ANR) so **wish** (RRE) (65). *But* (ADVC), yes, you (ANR) **have a point** (COL)(66).' He (ANR) paused, as though **thinking** (RRE) what the point he (ANR) had just conceded was (67). *Then* (TEC) he **continued** (RRE/RSY) (68). 'I (ANR) shudder at the behaviour of our (ANR) so-called **leaders** (RRE) (69). It's **hard**(RRE)to **believe** (RRE) these were the same(COR) **leaders**(RRE) who **asked**(RRE) us (ANR) to drop to the **dirt**(RSY) and **fight**(RRE)the **whiteman**(RRE)(70). Peasants and **workers**(RRE) alike **answered**(RRE/RSY)the **call**(RRE) (71). *Then* (TEC), when the **whiteman** (RRE) **left**(RRE), what did these(DER) **leaders**(RRE) **do**(RRE)(72)? They(ANR) took the owner's corner in the pleasure **cars**(RRE) **abandoned**(RSY) by the **whiteman**(RRE)(73). They(ANR) ran into the **mansions**(COH) the **British**(RRE)**left behind**(RRE/RSY)and barricaded themselves(ANR) there(DER)(74). *Then*(TEC) they (ANR) **began** (RRE) to **remind** (RRE) us (ANR) that we (ANR) were not one **people** (RRE), after all; that we (ANR) are Hausa or Yoruba or Igbo or Ibibio or Kanuri or Nupe or Edo or Efik or Ffulde or Tiv (75). Like the British (RRE/HOR) they (ANR) discovered they (ANR) **could rule** (RRE) if they (ANR) divided the **ruled** (RRE) (76). 'We (ANR) **began** (RRE) to **fight** (RRE) among ourselves (ANR) (77). They (ANR) **laughed** (RRE) and **began** (RRE) to **eat**(RRE) and **drink** (RRE) (78). At **Reuben**(RRE)'s **party**(RRE)you(ANR)**see**(RRE/RSY)**ministers**(RRE)from **different**(RRE)ethnic groups(79). *But* (ADVC) you (ANR) never **hear** (RRE) them (ANR) exchange one harsh word among themselves (ANR) (80). Why (81)? They (ANR) are united by their (ANR) **bellies** (RRE/RSY), that's all (82). 'Is that what we (ANR) all **fought** (RRE) for (83)? So that a few us(ANR) **can eat**(RRE) and have swollen **bellies**(RRE/RSY) while the rest of us(ANR) **go**(RRE) to sleep with hunger ringing in our(ANR) **stomachs**(RSY) (84)? He (ANR) **looked at** (RRE/RSY) me (ANR), skin beneath his (ANR) **eye** (RRE) sagged (RSY) with **sadness** (RSY) (85). 'Can anything **be done** (RRE)?' I (ANR) **asked** (RRE) (86). He (ANR) sighed (87). 'Yes (88). First, we (ANR) must ask ourselves (ANR), what is the identity of this space **called** (RRE) **Madia**(HOR) (89)? Why does our (ANR) **present** (RRE) bear no marks of our (ANR) past (90)? What is the meaning of our (ANR) history (91). These **questions**(RRE) can only lead us(ANR) to one truth ,namely that we(ANR) **live**(RRE) in a bastard **nation**(RRE/RSY) (92). *Then*(TEC) we(ANR) must decide what to **do**(RRE) with this **illegitimate**(RRE) offspring (93). I **know**(RRE)this will sound radical to you(ANR), but the first step is to turn it(ANR) into a **completely**(RRE)**different**(RRE)**nation**(RRE/RSY) (94). Not **by means of violence**(COL) but symbolically, through our(ANR) constitution(95). We(ANR) must be ready to **say**(RRE/RSY) two things(96). One, that any section of this **country** (RRE/RSY) is **free** (RSY) to **leave** (RRE) (97). Two, that other **people**(RRE) not now within our(ANR)

**nation**(RRE/RSY)**can become**(RRE) part of us(ANR) (98). That's the only **way** (RRE) of making our **nation** (RRE/RSY) a **living** (RRE) organism, one that can grow and contract (99). 'I'm afraid such (COR) a transformation would be impossible to achieve (100). 'Oh no,' he (ANR) **replied** (RSY) calmly (101). 'It (ANR) **could be done** (RRE) (102). **Reuben** (RRE) must invite you (ANR) to **dinner** (RRE) again before I (ANR) **leave** (RRE) (103). I (ANR) **'ll make it all clear** (COL) to you (ANR)(104). 'He (ANR) **looked at**(RRE/RSY) this watch (105). I (ANR) must retire now (106). **Reuben** (RRE)'s **party** (RRE) will soon start, and I (ANR)'m in no mood to **shake** (RRE) the **hands** (RRE) of **thieves** (RRE) tonight (107).'

Cohesion Types														
Lexical cohesion (frequency)				Reference (frequency)						Conjunction (frequency)				
R				COL	ENDR		EXOR	HOR	DER	COR	ADC	ADVC	CAC	TEC
RRE	RSY	COH	RGW	09	ANR	CAR	08	08	03	04	03	06	00	07
223	15	01	00		174	00								
239					174									
248					197						16			

**Table 2: Distribution of cohesive ties in Extract 2**

## 2. 4 Cohesive Ties in Extract 2

### 2.4.1 Lexical cohesion

#### 2.4.1.1 Reiteration

##### 2.4.1.1.1 Repetition

I have identified 223 instances of repetition in this extract:

Pa Ata (2, 12, 21, 34); Reuben (2, 7, 15, 79, 103, 107); corruption (2, 7, 16); ministers (9, 23, 31, 79); whiteman (38, 41, 46, 50, 54, 57, 63, 64, 70, 72, 73); country (7, 16, 32, 34, 50, 97); nation (54, 55, 56, 92, 94, 98, 99); leaders (49, 69, 70, 72); den of thieves (8, 10, 39, 40, 107); dinner (1, 103); party (7, 79, 107); shook (5, 7, 107); hear (4, 13, 23, 80); said (2, 14, 34, 44, 53, 96); steal (41, 47, 49, 50, 50, 61); bellies (82, 84); daring (21, 41); told (2, 6); read (37, 39); expert (4, 6); village (26, 32, 59); hands (7, 107); ancestors (57, 58); people (7, 19, 29, 50, 61, 62, 98); a people (58, 58); asked (16, 17, 40, 44, 55, 70, 86); think (16, 19, 22, 25, 34, 45, 67); blame (64, 65, 65); could rule (76, 76); despair (22, 33); laughter (5, 77); left (15, 63, 72, 74, 97, 103); born (20, 39) can do (39, 46, 72, 86, 93, 102); answer (18, 71); cars (23, 73); fight (70, 77, 83); eat (77, 84); wish (18, 65); knew (18, 35, 94); go (26, 84); drink (29, 77); remind (31,

75); today (42, 58); Rolls Royce (31, 3, 60); years (64, 65); work (47, 72); British (74, 76); complete (59, 94); waited (36, 53); comes (31, 41, 54); belong (31, 55, 58); man (32, 36, 41, 60); see (33, 34, 42, 79); eyes (34, 85); believes (60, 70); continued (36, 64, 68); become (40, 98); began (57, 75, 77, 78); present (49, 90); life (26, 92, 99); question (35, 92); old (37, 41); looked at (85, 105); difference (50, 79, 94); called (54, 71, 89); first (89, 94); way (63, 99); hard (45, 70); legitimate (60, 93).

#### **2.4.1.1.2 Synonymy**

I have identified 15 cases of synonymy in this extract:

said (2) – told (2) – told (6) – saying (14) – said (34) – said (34) – said (53) – said (80) ; smiling (11) – grinned (12) ; winked at (15) – gaze (21) – see (34) – see (42) – look at (44) – see (79) – looked at (85) – looked at (105) ; major (45) – main (47); funds (23) – treasures (48) – fortune (63); mess (64) – dirt (70); bellies (82) – bellies (84) – stomachs (84); ‘s plundered (32) – steal (41) – stole (47) – pilfer (48) – stealing (49) – stole (50) – steal (50) – has not stolen (61) – has robbed (62) – disinherited (62); thieving (40) – spoils – loot (60) ; country (7) – country (16) – country (32) – country (34) – country (50) – nation (54) – nation (55) – nation (56) – nation (92) – nation (94) – country (97) – nation (98) – nation (99); buy (23) – acquiring (24) ; answered (71) – replied (101); were herded together (56) – had husbanded (57); great (22) – huge (56); continued (36) – go on (59) – continue (64) – continued (68).

#### **2.4.1.1.3 Co-hyponymy**

There is only 01 case of co-hyponymy in this extract:

castles (24) – mansions (74).

#### **2.4.1.2 Collocation**

I have identified 09 cases of collocation in this extract:

.....a den of thieves.....(8, 10); ..... in the Middle Ages..... (31); ...in the sixteenth century.....(31).....in the old days..... (41);..... odds and ends..... (54); .....have a point.....(66); .....by means of violence.....(95); 'll make it all clear.....(104).

## 2.4.2 Reference

### 2.4.2.1 Exophoric reference

I have identified 08 instances of exophoric reference in this extract:

we (1, 16); you (2); it (22, 25, 39, 44); one (14).

### 2.4.2.2 Homophoric reference

I have identified 08 instances of homophoric reference in this extract:

Reuben(7);the Minister(9);Pa Ata(12);in the Middle Ages(31);the Royce(32);the whiteman(50);the British(76);Madia(89).

### 2.4.2.3 Endophoric reference

#### 2.4.2.3.1 Anaphoric reference

I have identified 174 cases of anaphoric reference in this extract:

we (1) ← ourselves (1); we (16) ← our (16) – our (19) – we (20)  
– our (37) – we (2X) (39) – our (40) – our (41) – we (42) – ourselves (44) – our (48)  
– our (49) – our (50) – us – we (55) – we (56) – we –our (57) – we – our (58) – we  
(59) – us (63) – we (64) – our (69) – us – we(2X) (75) – we – ourselves (77) – we (83)  
– us (2X) – our (84) – we (89) – our (2X) (90) – our (91) – we – us (92) – we (93)  
– our (95) – we (96) – our – us (98); you (14) ← you (23) – you (25) – you  
(2X) (26) – you (3X) (31) – you (32) – you (2X) (33) – you (45) – you (2X) (65) – you  
(79) – you (80); it (44) ← it (45); you (2) ← I (4) – you (6) –me (15)  
– you (16) – I – myself (17) – I (2X) (18) – me (21) – I (2X) (22) – you (2X) (34)

– you (2X) (35) – I (36) – your (38) – you (43) – I (52) – your (59) – I (64) – you (66)  
– me (85) – I (86) – you (94) – you (103) – you (104); Pa Ata (2) ← me (2)  
– you (4) – he (5) – I – my (6) – I (7) – your (10) – me (13) – I (15) – he (16) – you  
(19) – I (35) – I (2X) – me (37) – I (39) – I (40) – I (44) – he (53) – he (2X) (67) – he  
(68) – I (69) – he – his (85) – he (87) – he (101) – I (103) – I (104) – he (105) – I (106)  
– I (107); Reuben (2) ← he (6) – he (11) – you (2X) (13);  
corruption (16) ← it (19) a den of thieves (10) ← them(13);  
ministers (23) ← their (23) – themselves (24) – them – themselves (80)  
– they – their (81); villagers (32) ← their (32); this  
thieving (40) ← it (40); the whiteman (41) ← its(41);  
no man (41) ← himself (41); something (41) ← it(41); white  
administrators (46) ← they – their (47) – they – their (48) – they (49); the  
whiteman (50) ← his (50); our people (50) ← their (50); odds and  
ends (54) ← it (54); our ancestors (57) ← their (57); the man in  
the Rolls Royce (60) ← his – he – his (60) – he (2X) – his (61) – his – he  
(62) – him – he – his (2X) (64); Rolls Royce (60) ← it (60); the poor  
people (62) ← them (S62) – they (63); someone (65) ← them (65); these  
leaders (72) ← they (73) – they (74) – they (75) – they (3X) (76) – they (78);  
a transformation (100) ← it (100); illegitimate offspring (93) ← it (94).

#### **2.4.2.4 Demonstrative reference**

There are only 03 cases of demonstrative reference in this extract:

there (26, 74); these (72).

#### **2.4.2.5 Comparative reference**

I have identified 04 instances of comparative reference in this extract:

..... we have **such** pervasive corruption in our country (16); ..... the other thing which is **more** dangerous (54); ..... these were the **same** leaders (70); I'm afraid **such** a transformation ..... (100).

### **2.4.3 Conjunction**

#### **2.4.3.1 Additive conjunction**

I have identified 03 instances of additive conjunction in this extract:

and (4,40); or (24).

#### **2.4.3.2 Adversative conjunction**

I have identified 06 instances of adversative conjunction in this extract:

but (7, 14, 19, 42, 66, 80).

#### **2.4.3.3 Temporal conjunction**

I have identified 06 cases of temporal conjunction in this extract:

then (16, 31, 68, 72, 75, 93).

### **2.5 Identification of Cohesive Ties in Extract 3**

The identification of cohesive ties in this extract is carried out with the key given in extract 1.

**Extract 3 (*Smouldering Charcoal*, 1992: 88-93)**

**Mchere** (RRE) **found** (RRE) **more** (COR) **people** (RRE) in **General Casualty** (RRE/HOR) than **he** (ANR) **had expected** (RRE) (1). **He** (ANR) **had feared** (RSY) that **he** (ANR) and **Ntolo** (RRE) would spend the **night** (RRE) by **themselves** (ANR) (2). There was some comfort in **knowing**(RRE) that there were also others in **his**(ANR) **position**(RRE)(3).**One**(EXOR) no longer **thought**(RRE) of **oneself**(ANR) as a lonely **victim**(RRE),but part of a large **whole**(RRE): the afflicted **crowd**(RRE) (4).**He**(ANR) **managed to**(RRE/RSY)**find**(RRE) a **place**(RRE) to **sit**(RRE) at the **end**(RRE)of a **bench**(RRE)(5).The **whole**(RRE)**place**(RRE) droned with the cacophonous cries of **children**(RRE) and the **coughing**(RRE) and spitting of **old**(RRE) **people**(RRE) (6). **Occasionally** (RRE/RSY) the air **was spoiled** (RRE) by farting (7). *And*(ADC) there was also the **rain** (RRE) rattling on the roof (8). It was as if the heavens were bleeding to **death** (RRE), and time was **slowly** (RRE) being washed away into oblivion (9). *Nevertheless* (ADVC), buried deep under all those **weather-beaten** (RRE) faces was a grim determination to cling to **life** (RRE), a **stubborn** (RSY) refusal **succumb to defeat** (COL) (10). The **queue** (RRE) was **so** (COR) **long** (RRE) that **Mchere** (RRE/HOR) had little **hope** (RRE) of being attended to before **dawn** (RRE) (11). In front of **him** (ANR) were two **middle-aged men** (RRE) who complained about the heavy **rains** (RRE) and how the crops in **their** (ANR) district were **being spoiled** (RRE) (12). **They** (ANR) predicted a **bad** (RSY) harvest and **possibly** (RRE) a famine (13). Next to **them** (ANR) was an **old woman** (RRE) who **coughed** (RRE) constantly (14). **Mchere** (RRE) **wished** (RRE) **he** (ANR) **could sleep** (RRE) but it was **impossible** (RRE/RSY) (15). *Moreover* (ADC), the light was too **bright** (RRE) (16). **He** (ANR) could only **sleep** (RRE) in the dark (17).**He** (ANR) **untied** (RRE) **Ntolo** (RRE/HOR) from **his** (ANR) back and held **him** (ANR) in **his** (ANR) **arms** (RRE) (18). The **boy** (RRE) **was breathing** (RRE) **slowly** (RRE) and with difficulty (19). Why didn't **Nambe** (RRE) warn the **children** (RRE) against **going** (RRE) to the forests (20)? It was **lucky** (RRE) that **Ntolo** (RRE) **had not been bitten** (RRE) by a poisonous snake otherwise **he** (ANR) **would already be dead** (RRE)(21). *From now on* (TEC) the **children** (RRE) would no longer be allowed to play **far away** (RRE) from **home**(RRE)(22).The **queue** (RRE) **moved** (RRE) **slowly** (RRE) (23).*Although* (ADVC) there **were supposed** (RRE) to be two **health assistants** (RRE/RSY) in attendance only one was present (24). The other **had disappeared** (RSY) for nearly **an hour and half** (COL), **perhaps** (RSY) to **sleep** (RRE) (25).What a **long** (RRE) **day** (RRE) it had been for **Mchere** (RRE): the strike **meeting** (RRE), **walking** (RRE/RSY) in the **rain** (RRE), then **Ntolo** (RRE) (26). Why had Bota **deserted** (RSY) **him**(ANR)(27)?No, nobody could understand how **his**(ANR) **life**(RRE) since **his**(ANR) **father**(RRE)'s **death**(RRE) had been a **chain of reactions**(COL), a dogged **attempt not to**(RRE) **suffer**(RRE) **his**(ANR) **father**(RRE)'s fate (28). **Were people** (RRE) **not supposed**(RRE) to learn from each other, one generation from another, **sons**(RRE) from **fathers**(RRE) (29)? **Had his**(ANR) **father**(RRE) **lived**(RRE) longer, then **he**(ANR),**Mchere**(RRE),**would have finished**(RSY) **school**(RRE), **got**(RRE) a **good**(RSY)job, had a **contented**(RSY) family, a **happy**(RSY) **future**(RRE) (30).**Maybe**(RRE/RSY) **his**(ANR) **father**(RRE) **had died**(RRE) a **proud** (RSY) **man**(RRE/RSY) (31)."*So*(CAC) many **times**(RRE) **he**(ANR) **would say**(RRE) when **they**(CAR) were gathered around **him**(ANR) in the **warm**(RRE/RSY) glow of the evening fire: **my**(ANR) **sons**(RRE), **never**(RRE) **shy away**(RSY), **never**(RRE) **run**(RRE) from **injustice**(RRE)(32). **Injustice**(RRE) cannot destroy, **it**(ANR) merely seeks to reproduce **itself**(ANR), until those who have been wronged by **it**(ANR), **starved**(RSY) because of **it**(ANR), gone mad because of **it**(ANR), been crippled in body and maimed in spirit because of **it**(ANR), **stand up**(RRE) and **fight**(RRE) (33).**Stand up**(RRE) and **fight**(RRE),**he**(ANR) **always**(RRE) **said**(RRE) if **they**(ANR) **came**(RRE) **running**(RRE) to **him**(ANR) after **they**(ANR) **had been beaten**(RRE) by other **boys**(RRE) in the fields while herding **goats**(COH) or **cattle**(COH) (34). If **he** (ANR) was **alive** (RRE) and was in **Mchere** (RRE)'s **position** (RRE) what **would he** (ANR) **have done** (RRE) in **the Emergency Ward** (RRE/RSY/HOR) (35)? **Stood up** (RRE) and **fought** (RRE) (36)? *But* (ADVC) **fought** (RRE) who (37)? The **doctor** (RRE/RSY) **appeared** (RSY) considerate (38).*Then* (TEC) who (39)? The **rude** (RSY) **nurse** (RRE/RSY) (40)? **Maybe** (RRE/RSY) **he** (ANR) **should have broken** (RRE) all the **windows** (RRE) and the furniture in the **room** (RRE) (41). *But*(ADVC) what would that have achieved (42)? Arrest (43). No, there had to be a **way out** (RSY) of this thorny maze (44). The **dreams**(RRE) of **his**(ANR) **father**(RRE) and others like **him**(ANR), those beautiful **dreams**(RRE) which **they**(ANR) had nourished with the sweat of

their(ANR) struggle and the **blood**(RRE) of their(ANR) **deaths**(RRE), had reared a stillborn **future**(RRE)(45). **Freedom**(RRE/RSY) and **independence**(RRE/RSY), they(ANR) had proclaimed everywhere **in broad daylight**(COL) and in the darkest of nights, on hilltops and along creeks, with the zeal of the faithful and they(ANR) had poured their(ANR) own **blood**(RRE) as their(ANR) final libations to a **future**(RRE) in which those **dreams**(RRE) would mature into **reality**(RRE)(46). What **was** it **sitting**(RRE) in a **long**(RRE) **queue**(RRE) on a **cold**(RRE) **bench**(RRE) at **night**(RRE) with no blanket, no **warmth**(RRE) save for the **hot**(RRE/RSY) **breath**(RRE) of one's(ANR) restless heart(47)? **Surely**(RRE) the **words**(RRE) **freedom**(RRE/RSY) and **independence**(RRE/RSY)' had to **mean**(RRE) something more than this (48)? By **dawn** (RRE) **Mchere** (RRE) had only **managed to** (RRE/RSY) **move** (RRE) a few feet in the **queue** (RRE) (49). He(ANR) **wanted to**(RRE) **stand**(RRE) and stretch but there was no **room**(RRE) and **leaving**(RRE) the **queue**(RRE), even **temporarily**(RRE/RSY), **would mean**(RRE) relinquishing his(ANR) **place**(RRE) and **starting**(RRE/RSY) again at the far **end**(RRE) (50). As the sun (RRE/HOR) **rose** (RRE) in the sky the **rain** (RRE) **began to** (RSY) subside (51). Cars and bicycles **slowly** (RRE) **filled** (RSY) the **hospital** (RRE) car park (52). There was an air of urgency everywhere: **men**(RRE) in **suits**(COH) and ties and **occasionally**(RRE/RSY) in white **overcoats**(COH), **nurses**(RRE/RSY) in **bright**(RRE) with uniforms and ordinary **people**(RRE) rushing to join the **sick**(RRE/RSY) **crowd**(RRE) (53). **Windows** (RRE) and **doors** (RRE) swung **open** (RRE) and the **people** (RRE) in the **queue** (RRE) **yawned** (RSY) from **sleeplessness** (RRE) (54). It was also a **cold** (RRE) morning (55). At seven-thirty more (COR) **health assistants** (RRE/RSY) arrived and the **queue** (RRE) **was broken** (RRE) into five (56). For a **quarter of an hour**(COL) or so the **crowd**(RRE) **hardly**(RRE) resembled that of **sick**(RRE/RSY) **people**(RRE) as everybody **tried to**(RRE/RSY) secure a **place**(RRE) in front (57). **Mchere**(RRE) pushed his(ANR) way forward so that he(ANR) **ended up**(RRE/RSY) ahead of the two **men**(RRE) who had been in front of him(ANR) (58). The old woman(RRE/HOR) who had been sneezing and **coughing**(RRE) the **whole**(RRE) **night**(RRE) **had also been left behind**(RRE) (59). She(ANR) was actually fast **asleep**(RRE)(60). Someone **tried to**(RRE/RSY) **wake**(RRE/RSY) her(ANR) **up** but to no avail(61). Then (TEC) **word**(RRE) passed around and sent **cold**(RRE) through the **queue**(RRE): the **old woman**(RRE) was limp and **cold**(RRE)(62). Her (ANR) **body**(RRE) was later removed by orderlies(63). She (ANR) **seemed to** (RRE) **have come** (RRE) alone for no one in the **crowd** (RRE) **went** (RRE) with her (ANR) **body** (RRE) (64). As the **sun**(RRE) **rose**(RRE) higher the **queues**(RRE) grew **longer**(RRE) and trailed off into a **nearby**(RRE) **road**(RRE)(65). By **noon**(RRE) the **queues**(RRE) had swelled so much that they(ANR) formed **large**(RRE/RSY) U-turns **near**(RRE) the **road**(RRE)(66). Between **12 noon** (RRE) and 1.30 p.m. the **queues** (RRE) were at a standstill because the **health assistants** (RRE/RSY) and **nurses** (RRE/RSY) **went** (RRE) for their (ANR) **lunch break** (COL) (67). Among the **crowd** (RRE) only a few **had brought** (RRE) something with them(ANR) to **eat**(RRE/RSY)(68). The most **enviable**(RRE) **sight**(RRE) was of those who were **untying**(RRE) pieces of cloth wrapped around plates containing nsima and **maybe**(RRE/RSY) a piece **dried fish**(COH) or **cooked vegetables**(COH)(69). For some, a **hard** (RRE) piece of **stale bread** (COH) or over-ripe **mangoes** (COH) and **bananas** (COH) and even **small** (RRE/RSY) pieces of **sugarcane** (COH) were enough (70). A few **children** (RRE) sipped from **dirty-looking** (RRE) bottles of Fanta or Coca-Cola (71). The rest of the **crowd** (RRE) smacked their (ANR) cracked **lips** (RRE) and **swallowed** (RRE/RSY) their (ANR) saliva as they (ANR) watched the **lucky** (RRE) ones (72). **Mchere** (RRE) was among those who bit his (ANR) **lips** (RRE) with **envy**(RRE) (73). To his(ANR) **surprise**(RRE) and **gratitude**(RSY) he(ANR) **was offered**(RSY) a sweet **potato**(RRE) by a **woman**(RRE) **sitting**(RRE) **close to** (RSY) him(ANR)(74). 'Give (RRE/RSY) it (ANR) to him (ANR),' she (ANR) **said** (RRE) (75). 'Thank you (RRE) (76).' **Mchere** (RRE) stammered (77). She (ANR) **shrugged** (RRE) her (ANR) shoulders with maternal **kindness** (RSY) (78). **Mchere**(RRE) quickly peeled part of the **cold**(RRE) **potato**(RRE) and **gave**(RRE/RSY) it(ANR) to **Ntolo**(RRE), who **could hardly**(RRE) **open**(RRE) his(ANR) mouth so that **small**(RRE/RSY) bits and pieces had to be forced in(79). **Mchere** (RRE) himself (ANR) **wanted to** (RRE) **eat** (RRE/RSY) some of it (ANR) but he did not **want to** (RRE) give the **woman** (RRE) the wrong impression (80). *In the end* (TEC) however, he (ANR) discreetly **helped** (RRE) himself (ANR) to a few bites (81). By the time the **health assistants**(RRE/RSY) **came back**(RRE) **Mchere**(RRE) was so(COR) worn out that he(ANR) **felt like**(RRE) lying down but he(ANR) had to persevere lest lose his(ANR) **place**(RRE) in the **queue**(RRE) (82). He (ANR) only **wished** (RRE)

**Nambe** (RRE/HOR) was there to **help** (RRE) **him**(ANR)(83). Why **had** neither **Nambe** (RRE) nor **Grandmother** (RRE) **followed** (RRE) **him** (ANR) to **see** (RRE) what had happened (84)? **They** (ANR) **could have temporarily** (RRE/RSY) **taken** (RRE) **his** (ANR) **place** (RRE) (85). **He** (ANR) **needed** (RRE) a **little** (RRE) rest and some **food** (RRE) as well (86). **He** (ANR) was only **human** (RRE) (87). Time passed **slowly** (RRE) (88). It was not until three o'clock that **Mchere** (RRE) **managed to** (RRE/RSY) **get** (RRE) **sight** (RRE) of a **health assistant** (RRE/RSY).(89) **Ntolo**(RRE) was **asleep**(RRE) once again(90). *Despite the fact that* (ADVC) **he** (CAR) was **so** (COR) **near** (RRE), **Mchere**(RRE) **felt like** (RRE) **sitting down** (RRE) (91). To hell with the **whole** (RRE) world (92). It was then that **he** (ANR) **saw**(RRE) **Nambe** (RRE) (93). **His** (ANR) **eyes** (RRE) blinked several **times** (RRE) before a wan smile **trembled** (RSY) on **his** (ANR) **lips** (RRE) (94). '**Nambe**(RRE)!' **he** (ANR) screamed (95) '**Nambe** (RRE) (96)! **Nambe** (RRE) (97)!' Had it not been for the fact that **he** (ANR) **was carrying** (RRE) **Ntolo** (RRE) in **his** (ANR) **arms** (RRE) **he** (ANR) would have jumped up and **run after** (RRE) **her** (ANR) (98). The other **people** (RRE) **looked at** (RRE) **him** (ANR) with bewilderment (99). When **Nambe** (RRE) **saw** (RRE) **him** (ANR) **she** (ANR) hesitated then abruptly **ran towards** (RRE) **him** (ANR) (100). **She** (ANR) **looked** (RRE/RSY) very nervous (101). 'How is **he** (ANR) (102)?' '**He** (ANR) is all right....well, I (ANR) **mean** (RRE), it's almost **our** (EXOR) **turn** (RRE/RSY) now,' **he** (ANR) **tried to** (RRE/RSY) reassure **her** (ANR) (103). **She** (ANR) **attempted to** (RRE) squeeze **herself** (ANR) in, but there was **hardly** (RRE) any room (104). *Moreover*(ADC) there were murmurs of disapproval: **they** (EXOR) were all **sick** (RRE/RSY) so no **queue-breakers** (RRE) (105). 'Listen, why don't **you** (ANR) **take** (RRE) **my** (ANR) **place** (RRE) so that **I**(ANR) **can go**(RRE) get some **money**(RRE) to buy **food**(RRE)(106). **I** (ANR)'m **sure**(RRE) **Ntolo**(RRE) **will be admitted**(RRE) and **we**(ANR) **need**(RRE) **the**(DER) **food**(RRE) (107). There are also the other **children** (RRE) at **home** (RRE) (108). '**I** (ANR) don't **know** (RRE),' **she** (ANR) **shrugged** (RRE) (109). 'Well, let's not waste time (110). **I** (ANR) will be back **soon** (RRE)(111).' **He** (ANR) **handed** (RSY) **her** (ANR) the **sleeping** (RRE) **boy** (RRE) (112). '**I** (ANR) **hope** (RRE) so (113). **You** (ANR) **know** (RRE) the **condition** (RRE) **I** (ANR) am in (114). '**I** (ANR) **know** (RRE),' **he** (ANR) **swallowed** (RRE/RSY) (115). **He** (ANR) **strode away** (RSY) (116). **His** (ANR) knees and ankles were weak and **his** (ANR) **stomach** (RRE) felt like a **big** (RSY), **empty** (RRE) hole (117). **He** (ANR) **turned back** (RRE) a few yards away (118). **His** (ANR) **eyes** (RRE) **met** (RRE) **Nambe** (RRE)'s and **they** (ANR) both **turned** (RRE) to **Ntolo** (RRE) (119). **Nambe**(RRE) **found**(RRE) **the admissions room**(RRE/RSY/HOR)of the **General Casualty**(RRE/RSY) noisy and **hot**(RRE/RSY)and **smelly**(RRE) like a pigsty(120). **People**(RRE) **came**(RRE) with **all sorts of diseases**(RRE/RSY), from imaginary **headaches**(RSY) by **school children**(RRE) **trying to**(RRE/RSY) be exempted from **school**(RRE) for a few **days**(RRE), to **more**(COR) **serious**(RSY) **ailments**(RSY), like those whose **lives**(RRE) were wasting away with **acute**(RSY) **malaria**(COH), pains of the **stomach**(RRE), chest, of the insides and other parts of the **body**(RRE) which would later be diagnosed as **cancer**(COH) or some other fatal **disease**(RRE/RSY)(121). There were also **victims** (RRE) of fainting spells, car accidents, or **women** (RRE) **beaten** (RRE) by **their** (ANR) husbands and **men** (RRE) stabbed at bars or ambushed by thieves (122). *And* (ADC) there were the **tight-lipped** (RRE), shame-faced culprits of **diseases**(RRE/RSY) of the intimate kind(123). In **Nambe** (RRE)'s **condition**(RRE) it **needed**(RRE) a **supreme**(RSY) effort to **carry**(RRE) **Ntolo**(RRE) (124). **She**(ANR) **wished**(RRE) **Mchere**(RRE) **had not gone away**(RRE), but **she**(ANR) **knew**(RRE) that it was equally **important** (RSY) that **he**(ANR) **found**(RRE) some **money**(RRE) (125). *But* (ADVC) where did **he** (ANR) **expect to** (RRE) **find** (RRE) **it**(ANR), **she**(ANR) wondered (126)? **Maybe**(RRE/RSY) **he**(ANR) just **wanted to**(RRE) **get away** (RSY), to **leave**(RRE) **her**(ANR) by **herself**(ANR) so that **she**(ANR) could bear the burden all alone, as **she**(ANR) **always**(RRE) **did**(RRE)(127). How could **he**(ANR) be **so**(COR) cruel (128)? **Men** (RRE)(129) . *Only* (ADVC) the **previous** (RRE) **night** (RRE) **he** (ANR) **had beaten** (RRE) **her** (ANR) (130). After **Ntolo** (RRE)'s recovery **she** (ANR) **would** definitely **go** (RRE), **she** (ANR) **would leave** (RRE) **him** (ANR) for good (131). There was **always** (RRE) **her** (ANR) village to **go to** (RRE) (132). *Then*(TEC) **he** (ANR) could marry one of **his** (ANR) **prostitutes** (RRE) and **beat** (RRE) **her** (ANR) **as** much **as** (COR) **he** (ANR) liked; after all, **they** (ANR) **were used to being beaten** (RRE) (133). What was that **prostitute** (RRE) of **his** (ANR) again (134)? Mary (135)? No **Lucy** (RRE), it was **Lucy**(RRE) (136)? **He** (ANR) **thought** (RRE) **she** (ANR) did not **know** (RRE) (137). What did **he** (ANR) **see** (RRE) in **her** (ANR) (138)? Biti was right, all **men** (RRE) are **brutes** (139). **She** (ANR) **would go** (RRE) **home** (RRE) after **leaving** (RRE) **Mchere** (RRE) and **start** (RRE/SY)

her (ANR) own **business** (RRE), any **business** (RRE) (140). This time she (ANR) meant it, it was over (141). He (ANR) would **never**(RRE) change (142). If only **Ntolo** (RRE) could get well **soon** (RRE) (143)! **Nambe** (RRE) was ill at ease with the **man** (RRE) **sitting** (RRE) **opposite** (RRE) her (ANR) (144). The **man** (RRE) was **probably** (RRE/RSY) in his (ANR) early thirties, although he (ANR) **looked** (RRE) **older** (RRE) than that (145). From him (ANR) came continuous and protracted **coughs** (RRE/COH); his (ANR) spine curved each time he (ANR) **did** (RRE) so and his (ANR) manacled **hands** (RRE) jerked up and down (146). Beside him (ANR) were two prison guards with **guns** (RRE) on their (ANR) laps (147). It was **frightening** (RRE/RSY) (148). Why the **guns**(RRE) when such(COR) a **man**(RRE) could not even crawl ten yards(149)? **Nambe**(RRE) noticed that most **people**(RRE) **avoided**(RSY) **looking**(RRE) in that direction (150). She(ANR) felt **relieved**(RRE) when she(ANR) **came**(RRE) **nearer to**(RRE/RSY) the **end**(RRE) of the **queue**(RRE)(151). When her(ANR) **turn**(RRE) **came**(RRE) the **H. A.**(RRE/RSY) **asked**(RRE) her(ANR) a few questions and examined **Ntolo**(RRE) (152). 'I (ANR) am sorry but your (CAR) **son** (RRE) **must be admitted** (RRE) for a few **days** (RRE) (153). **Nambe** (RRE) **received** (RRE) the news impassively, as if she (ANR) **had expected to** (RRE) hear something far worse (154). *But* (ADVC) when she(ANR) **thought about**(RRE) it(ANR) a little further the idea **frightened**(RRE/RSY) her(ANR) (155). **Mchere** (RRE) **couldn't look after** (RRE) him (ANR) because he (ANR) **had to go** (RRE) to work (156). As for **Grandmother** (RRE/HOR) it was **out of the question** (RSY) and in any case she (ANR) would be more useful **looking after** (RRE) the other **children** (RRE) (157). 'Go (RRE) to **Ward 4C** (RRE/RSY) (158). It (ANR)'s down the **corridor** (RRE) over there (159). Next!' the **H. A.** (RRE/RSY) **said** (RRE) as he (ANR) **gave** (RRE/RSY) her (ANR) the **ticket** (RRE) (160). She (ANR) **got up** (RSY) and **tied** (RRE) **Ntolo** (RRE) onto her (ANR) back (161). She (ANR) **wished** (RRE) **Mchere** (RRE) was around (162). *But* (ADVC) how **would he** (ANR) **find** (RRE) them (ANR) when he (ANR) **came back** (RRE) (163)? Why was he (ANR) taking so (COR) long (164)? **Had he** (ANR) **not got**(RRE) the(DER) money (165)? She (ANR) **walked down**(RRE/RSY) the **corridors**(RRE) so **slowly**(RRE) that a passer-by **would have thought**(RRE) that it was she(ANR) who was **ill**(RSY) and not the **child**(RRE)(166). When she(ANR) reached the **children**(RRE)'s **ward**(RRE/RSY) she(ANR) was **shocked**(RSY) (167). It(ANR) was overflowing with **mothers**(RRE) and **children**(RRE) (168). Two or sometimes three **children**(RRE) shared the same(COR) **bed**(RRE), and **countless**(RSY) others were littered all over the **floor**(RRE) (169). Their (ANR) **mothers** (RRE) squatted next to them (ANR) (170). It was the visiting hour (RRE/HOR) (171). **Nambe** (RRE) **could hardly** (RRE) believe what she (ANR) **saw** (RRE) (172). Was this a **place** (RRE) to be cured, or to acquire more (COR) **diseases** (RRE/RSY) (173)? 'Come (RRE) here (174)!' A **nurse**(RRE) called **Nambe**(RRE) when she(ANR) **was shown**(RRE) **Ntolo**(RRE)'s **ticket**(RRE)(175). She(ANR) was led to **small**(RRE/RSY) **empty**(RRE) space between two **children**(RRE), one of whom **was probably**(RRE/RSY) **suffering**(RRE) from diarrhea given the amount of **human**(RRE) waste spilt on the **floor**(RRE) next to him(ANR) and the **smell**(RRE) that emanated from there(DER) (176). 'This is his (ANR) **place** (RRE),' the (DER) **nurse** (RRE) **said** (RRE) (177). **Nambe** (RRE) **shook** (RSY) her (ANR) head in **disbelief** (RRE) (178). 'What did you (ANR) **expect** (RRE) (179). This is a **hospital** (RRE) (180)!' **Nambe** (RRE) did not answer, but wept inside (181). The (DER) **nurse** (RRE) **left**(RRE) without another **word**(RRE) (182). **Nambe** (RRE) **stood still** (RRE), but deep inside her (ANR) she (ANR) was seething with bitterness (183). The **end**(RRE) of the **visiting hour**(RRE) **brought**(RRE) **little**(RRE/RSY) **relief**(RRE) (184). The(DER) **ward**(RRE/RSY) still **looked**(RRE) packed(RSY) (185). Another **nurse**(RRE) **came**(RRE) and **found**(RRE) **Nambe**(RRE) **standing**(RRE)(186). She (ANR) **asked** (RRE) her (ANR) what was wrong (187). **Nambe** (RRE) pointed to the **floor** (RRE) (188). 'Come(RRE) this side,' the(DER) **nurse**(RRE) **said**(RRE)(189). **Nambe**(RRE) **followed** (RRE) reluctantly: her(ANR) **previous**(RRE) **respect** for **nurses**(RRE/RSY) had been shattered by the other one (190). To her (ANR) **surprise** (RRE), however, she (ANR) **was shown** (RRE) a cleaner and much **better** (COR) **place** (RRE) **opposite** (RRE) the **door** (RRE) (191). 'I (ANR) **hope** (RRE) this **will do** (RRE) (192). We (EXOR) are terribly short of **beds** (RRE), as you (ANR) **can see** (RRE) (193). **Nambe** (RRE) nodded (194). 'Fine,' she (ANR) **said** (RRE) (195). She (ANR) **had meant to** (RRE) **say** (RRE) something like '**thank you** (RRE) (196). As she(ANR) waited for the **doctor**(RRE) to **come**(RRE) she(ANR) **tried**(RRE/RSY) **hard**(RRE) **not to think about**(RRE) anything that **would depress**(RRE) her(ANR), which **meant**(RRE) **not thinking about** (RRE) **Ntolo**(RRE), or the hospital(RRE/HOR), or the **children**(RRE) **left**(RRE) at **home**(RRE), or **Grandmother**(RRE), or

**Mchere**(RRE) or even **herself**(ANR); but the more **she**(ANR) **tried not to**(RRE/RSY), the more **she**(ANR) **thought about**(RRE) all these things so that **she**(ANR)**became**(RRE) **more**(COR) confused and **depressed**(RRE)(197). **Reality**(RRE)**seemed to**(RRE) **slip away**(RSY) from **her**(ANR) fingers and **she**(ANR) **became**(RRE) convinced that someone, somewhere, had bewitched **her**(ANR)(198). ‘**Can I** (ANR) **see**(RRE) **your**(ANR) **ticket**(RRE), please,’ a **doctor**(RRE) **asked**(RRE) **her**(ANR) (199). **Nambe**(RRE) **was startled**(RSY) (200) ‘The **ticket**(RRE) of **your**(ANR) **child**(RRE) **I**(ANR) **mean**(RRE) (201).’ ‘Oh!’ **Nambe** (RRE) sighed as if **she** (ANR) **was waking up** (RRE/RSY) from **sleep** (RRE) (202). **She** (ANR) did not **seem to**(RRE) know where **she** (ANR) had put the **ticket** (RRE) (203). ‘**It** (ANR)’s in **your** (ANR) **hand**(RRE),’ **the** (DER) **doctor** (RRE/RSY) **said** (RRE) (204). ‘Oh, yes’, **she** (ANR) sighed again, somewhat annoyed with **herself** (ANR)(205). What was wrong with **her** (ANR) (206)? ‘**Thank you**(RRE)’, **the**(DER) **doctor**(RRE) **said**(RRE) as **she**(ANR) **received**(RRE) the **crumpled ticket**(RRE)(207). **She**(ANR) unfolded **it**(ANR) and **looked at**(RRE) **Nambe**(RRE) **thoughtfully**(RRE)(208). **Nambe** (RRE) blinked with **surprise** (RRE/RSY): was this **woman**(RRE) **really**(RRE) **the**(DER) **doctor** (RRE) (209)?

Cohesion Types														
Lexical cohesion (frequency)				Reference (frequency)					Conjunction (frequency)					
R				COL	ENDR		EXOR	HOR	DER	COR	ADC	ADVC	CAC	TEC
RRE	RSY	COH	RGW	21	ANR	CAR	05	12	10	14	04	09	01	05
645	29	03	00		249	03								
677				252										
698				293					19					

**Table 3:** Distribution of cohesive ties in Extract 3

## 2. 6 Cohesive Ties in Extract 3

### 2.6.1 Lexical cohesion

#### 2.6.1.1 Reiteration

##### 2.6.1.1.1 Repetition

I have identified 646 instances of repetition in this extract:

Mchere (1, 11, 15, 26, 30, 35, 49, 58, 73, 77, 79, 80, 82, 89, 91, 12, 140, 156, 162, 197); General Casualty (1, 120); Ntolo (2, 18, 21, 26, 79, 90, 98, 107, 119, 124, 131, 143, 152, 161, 175, 197); Nambe (20, 83, 84, 93, 95, 96, 97, 100, 119, 120, 124, 144, 150, 154, 172, 175, 178, 181, 183, 185, 188, 190, 194, 200, 202, 208, 209); Grandmother (84, 157, 197); people (1, 6, 29, 53, 54, 57, 99, 121, 150); found (1, 5, 120, 125, 126, 163, 186); guns (147, 149); children (6, 20, 22, 71, 108, 121, 157, 166, 167, 168, 169, 176, 197, 201); health assistants (24, 56, 67, 82, 89, 152, 160); slowly (9, 19, 23, 52, 88, 166); queue (11, 23, 47, 49, 50, 54, 56, 62, 65, 66, 67, 82, 151); men (12, 31, 53, 58, 122, 129, 139, 144, 145, 149); old woman (14, 59, 62, 74, 80, 122,

209); boy (19, 34, 112); father (28, 29, 30, 31, 45); mothers (168, 170); sons (29, 32, 153); injustice (32, 33); Emergency ward (35, 158, 167, 185); freedom (46, 48); independence (46, 48); occasionally (7, 53); prostitutes (133, 134); Lucy (136, 136); business (140, 140); corridor (2X) (159); ticket (160, 175, 199, 201, 203, 207); thank you (76, 196, 207); night (2, 46, 47, 59, 130); knowing (3, 109, 114, 115 (2X), 137); crowd (4, 53, 57, 64, 68, 72); was spoiled (7, 12); rain (8, 12, 26, 51); death (9, 21, 28, 31, 45); weather-beaten (10, 34, 122, 130, 133); coughing (6, 14, 59, 146); could sleep (15, 17, 25, 54, 60, 90, 112, 202); wished (15, 83, 125, 162); possibly (13, 15); old (6, 145); life (10, 28, 30, 35, 121); were supposed to (24, 29); position (3, 35); doctor (38, 197, 199, 204, 207, 209); nurse (40, 53, 67, 175, 177, 182, 186, 189, 190); dreams (45, 45, 46); hospital (52, 180, 197); blood (45, 46); future (30, 45, 46); victim (4, 122); place (5, 6, 50, 57, 82, 85, 177, 191); sit (5, 47, 74, 91, 144); whole (4, 6, 59, 92); long (11, 26, 30, 47, 65); hope (11, 113, 192); was breathing (19, 47); going (20, 64, 67, 106, 125, 131, 132, 140, 156, 158); visiting hour (171, 184); suffer (28, 176); school (30, 121); would say (32, 34, 75, 160, 177, 189, 195, 196, 204, 207); run away (32, 34, 98, 100); stand up (33, 34, 36, 50, 183, 186); fight (33, 34, 36, 37); always (34, 127, 132); would have done (35, 127, 146, 192); bench (5, 47); cold (47, 55, 62, 62, 79); mean (48, 50, 103, 195, 197, 201); wanted to (50, 80, 80, 127); leaving (50, 59, 127, 131, 140, 182, 197); sun (51, 65); rose (51, 65); bright (16, 53); sick (53, 57, 105); tried to (57, 61, 103, 121, 197, 197); nearby (65, 66, 91, 151); lucky (21, 72); eat (68, 80); felt like (82, 91); food (86, 106, 107); money (106, 125, 165); shrugged (78, 109); previous (130, 190); was frightening (148, 155); relieved (151, 184); would depress (197, 197); had expected (1, 126, 154, 179); larger (4, 66); managed (5, 49, 89); time (9, 32, 88, 110, 141, 146); end (5, 50, 58, 81, 151, 184); day (26, 121, 153); attempt

not to (28, 104); got (30, 89, 106, 165); little (11, 86, 155, 184); dark (17, 46); came (32, 64, 82, 121, 151, 152, 163, 174, 186, 189, 197); should have broken (41, 56, 105); windows (41, 54); room (41, 50, 120); warm (32, 47); surely (48, 107); words (48, 62, 182); doors (54, 191); wake up (61, 202); moved (23, 49); enviable (69, 73); potato (74, 79); give (75, 79, 80, 160); human (87, 176); will be admitted (107, 153); condition (114, 124); body (63, 64, 121); seemed to (64, 198, 203); noon (66, 67); sight (69, 89); maybe (31, 41, 69); dirty looking (71, 99, 101, 145, 150, 208); would depress (197, 197); had not been bitten (21, 73); couldn't look after (101, 145, 156, 157, 185); home (22, 108, 140, 197); hard (70, 197); had brought (68, 184); surprise (74, 191, 209); untied (18, 53, 69, 161); open (53, 79); hardly (79, 104, 172); helped (81; 83); see (84, 93, 100, 138 (2X), 172, 193, 199); lips (73, 94, 123); turn (103, 118, 119, 152); could have taken place (85, 106); eyes (94, 119); needed (86, 107, 124); starting (50, 140); hands (146, 204); strike meeting (26, 119); diseases (121 (2X), 123, 173); stomach (117, 121); asked (152, 187, 199); floor (169, 176, 188); could believe (172, 178); shown (175, 191); smelly (120, 176); had followed (84, 190); temporarily (50, 85); walking (26, 166); soon (111, 143); empty (118, 176); small (70, 79, 176); opposite (144, 191); became (197, 198); reality (46, 198, 209); had disappeared (25, 38); arms (18, 98); hot (47, 120); received (154, 207); probably (145, 176); bed (169, 193); was carrying (98, 124); swallowed (72, 115); thought (3, 137, 155, 166, 197 (3X), 208); day (26, 121, 153); far away (22, 50, 154); never (32 (2X), 142).

### **2.6.1.1.2 Synonymy**

I have identified 29 instances of synonymy in this extract:

impossible (15) – out of the question (157); little (11) – small (70) – small (79) – little (86) – little (155) – small (176) – little (184); contented (30) – happy (30); would have

finished (30) – ended up (58) ; stubborn (10) – rude (40); had disappeared (25) – had deserted (27) – get away (127) – slip away (198); freedom (46) – independence (46) – freedom (48) – independence (48); had feared (2) – was frightening (148) – frightened (155); Emergency ward (35) – admissions room (120) – Ward 4C (158) – ward (167) – ward (185); health assistants (24) – nurse (40) – nurses (53) – health assistants (56) – health assistants (67) – nurses (57) – health assistants (82) – health assistant (89) – H.A.(152) – H.A. (160) – nurses (175) – nurses (177) – nurses (182) – nurses (186) – nurses (189) – nurses (190) ; sick (53) – sick ( 57) – sick (105) –ill(166); all sorts of diseases (121) – disease (121) – ailments (121) – disease (123) – diseases (173); starting (50) – began (51) – start (140); supreme (124) – important (125) ; perhaps (25) – maybe (31) – maybe (69) – maybe (127) – probably (145) – probably (176); occasionally (7) – temporarily (50) – occasionally (53) – temporarily (85); warm (32) – hot (47) – hot (120); gratitude (74) – kindness (78); larger (4) – large (66) – big (117) ; filled (52) – packed (185); bad (13) – worse (154); close to (74) – nearer to (151); was shocked (167) – was startled (200) ; trembled (94) – shook (178); wake up (61) – got up (161) – was waking up (202); shy away (32) – avoided (150); was offered (74) – give (75) – gave (79) – handed (112) – gave (160); managed to (5) – had managed (49) – tried to (57) – tried (61) – managed (89) – tried to (103) – trying (121) – tried (197) – tried to (197); walking (26) – strode away (116) – walked down (166); eat (68) – swallowed (72) – eat (80) – swallowed (115); serious (121) – acute (121) .

### **2.6.1.1.3 Co-hyponymy**

I have identified 03 instances of co-hyponymy in this extract:

malaria (121) – cancer (121) – cough (146); cooked vegetables (62) – dried fish (69) – stale bread (70); mangoes (69) – bananas (69) – sugarcane (70).

### **2.6.1.2 Collocation**

I have identified 21 instances of collocation in this extract:

.....part of a larger whole.....(4); .....succumb to defeat.....(11); .....middle-aged men.....(12); ..... an hour and half.....(25); .....a chain of reactions.....(28); ....in the warm glow of the evening fire.....(32); .....the sweat of their struggle.....(45); ..... in broad daylight.....(46); ..... in the darkest of night.....(46);.....would mature into reality.....(46); ....as the sun rose.....(51); .....an air of urgency.....(53); .....a quarter of an hour.....(57); ..... as the sun rose.....(65); ..... lunch break.....(67); ..... pieces of cloth.....(69); .....a piece of dried fish.....(69); ..... a hard of stale bread.....(70); ....small pieces of sugarcane.....(70); .....murmurs of disapproval.....(105); .....could bear the burden.....(127); .....in his early thirties.....(145).

## **2.6.2 Reference**

### **2.6.2.1 Exophoric reference**

I have identified 05 cases of exophoric reference in this extract:

one (4); our (103); they (105); them (163); we (193).

### **2.6.2.2 Homophoric reference**

I have identified 12 cases of homophoric reference in this extract:

General Casualty(1);Mchere(11);Ntolo(18);the Emergency Ward(35);the

sun(51);the sky(51);the old woman(59);Nambe(83);the admissions room(120);  
(157);the visiting hour(171);the hospital(197).

### 2.6.2.3 Endophoric reference

#### 2.6.2.3.1 Anaphoric reference

I have identified 249 instances of anaphoric reference in this extract:

Mchere (1) ← he (1) – he (2X) (2) – his (3) – he (5) – he (15) – he (17) – he– his  
(2X) (18) – him (27) – his (3X) (28) – his – he (30) – his (31) – his (45) – he– his (50)  
– his – he – him (58) – his (73) –his – he – him (74) – himself – he (80) – he – himself  
(81) – he (2X) – his (82) – he – him (83) – him (84) – his (85) – he (86) – he (87) – he  
(93) – his (2X) (94) – he (95) – he – his – he (98)– him (99) – him (2X) (100) – I – he  
(103) – my – I (106) – I (107) – I (111) – he (112) – you (114) – I – he (115) – he  
(116) – his (2X) (117) – he (118) – his (119) – he (125) – he (126) – he (127)– he(128)  
– he (130) – him (131) – he – his – he (133) – his (134) – he (137) –he (138) – he  
(142) – he (156) – he (2X) (163) – he (164) – he (165);Nambe (97) ← her (98) – she  
(100) – she (101) – her (103) – she –herself (104) – you (106) – I – she (109) – her  
(112) – I (13) – I(114) – she (2X) (125) – she (126) – her – herself – she (2X) (127)  
– her (130) – she (2X) (131) – her (132) – she (137) –she – her (140) – she (141) – her  
(144) – she (2X) (151) – her (2X) (152) – she (154) –she – her (155) – her (160) – she  
– her (161) – she (162) – she (2X) (166) – she (2X) (167) – she (172) – she (175) – she  
(176) – her (178) – you (179) – her – she (183) – her (187) – her (190) – her – she  
(191) – you (193) – she (195) – she (196) – she (2X) – her – herself – she (3X) (197)  
– her – she – her (198) – your – her (199) – your (201) – she (202) – she (2X) (203)

– your (204) – she – herself (205) – her (206); Ntolo (18) ←—— him (18) – (21) he  
– him (75) — his (79) – he (102) – he (103) – him (156) – his (177); he (Mchere) and  
Ntolo (2) ←—— themselves (2); Nambe and Grandmother (85) ←—— they(85);  
two iddle - aged men (12)←—— their (12) – they (13) – them (14);  
Mcchere’s father (32) ←—— he – him – my (32) – he – him  
(34) – he (3X) (35) – him (45); injustice (33) ←—— it – itself – it (4X)  
(3); my sons (32) ←—— they (2X) (34); his father and  
others like him (45) ←—— they – their (45) – they (2X) – their – their  
(46); the old woman (59) ←—— she (60) – her (61) – her (63) – she – her (64);the  
queues (66)←—— they (66); the health assistant and nurses (67) ←——their  
(67); the crowd (68)←—— them (68); the rest of the  
crowd (72) ←—— their (2X) – they (72); a woman sitting (74) ←——she (75) – she  
– her (78); a sweet potato (74) ←—— it (74); part of the cold potato (78)←—— it (78)  
– it (80); his eyes met Nambe’s (119)←——they(119); women beaten (122)←——their (122);  
some money (125) ←—— it (126); one of his prostitutes (133) ←—— her (133);  
prostitutes (133) ←—— they (133); Lucie (136)←—— her(138); the man sitting  
opposite her (144) ←—— his – he (145) – him – his – he – his (146) – him (147);  
two prison guards (147) ←—— heir (147); the H. A. (152)←—— – I (153)  
– he (160); news (154) ←—— it (155); Grandmother (157) ←—— she (157);  
ward 4C (158)←—— it (159); children’s ward (167)←—— it (168);  
children (168) ←—— their – them (170); nurse (175) ←—— she (175);  
one of whom (176)←—— him (176); another nurse (186)←—— she (187) – I (192);  
the ticket (203) ←—— it (204) – it (208); a doctor (199)←——I (199) – she (207)  
– she (207); one (4)←—— oneself (4) – one’s (47); our (103) ←—— we (107).

### 2.6.2.3.2 Cataphoric reference

There are only 03 instances of comparative reference in this extract:

they (32) —————> my sons; he (91) —————> Mchere (91);

your (153) —————> Nambe (154) .

### 2.6.2.4 Demonstrative reference

I have identified 10 instances of demonstrative reference in this extract:

the (107, 165, 177, 182, 185, 189, 204, 207, 209); there (176).

### 2.6.2.5 Comparative reference

I have identified 14 instances of comparative reference in this extract:

Mchere found **more** people in General Casualty .....(1); The queue was **so** long that Mchere .....(11); At seven - thirty **more** health assistants arrived.....(56); Mchere was **so** worn out that he felt like lying down.....(82);Despite the fact that he was **so** near, Mchere .....(91); ..... from imaginary headaches to **more** serious ailments.....(121); How could he be **so** cruel (128)? .....beat hers **as** much **as** he liked (133)? Why the gun when **such** a man could not even crawl ten yard (149)?; Why was he taking **so** long (164)?; ..... three children shared the **same** bed.....(169); ..... or to acquire **more** diseases (173)?; She was shown a cleaner and much **better** place.....(191); .....she became **more** confused and depressed (197).

## 2.6.3 Conjunction

### 2.6.3.1 Additive conjunction

I have identified 04 cases of additive conjunction in this extract:

and (8, 123); moreover (16, 105).

### 2.6.3.2 Adversative conjunction

I have identified 09 cases of adversative conjunction in this extract:

but (37 ,42, 126, 155 ,163); nevertheless (10); although (24); despite the fact that (91); only (130).

### 2.6.3.3 Causal conjunction

There is only 01 instance of causal conjunction in this extract:

so (32).

### 2.6.3.4 Temporal conjunction

I have identified (05) cases of temporal conjunction in this extract:

then (39, 62,133); from now on (22); in the end (81).

## 2.7 Identification of Cohesive Ties in Extract 4

The identification of cohesive ties in this extract is carried out with the key given in extract 1.

### Extract 4 (*Smouldering Charcoal*, 1992:148-152)

**Chola**(RRE) **had found**(RRE) **Our Holy Brother**(RRE) an intriguing man (1).For a fortnight before **he**(ANR) was **taken ill**(COL) **he**(ANR) had conducted **his**(ANR) preaching with **less**(COR) fervour (2).**His**(ANR) **sermons**(RRE) **had become**(RRE) **more**(COR) directly **political**(RRE) (3).To some this was **proof**(RRE) that **he**(ANR) did not **know**(RRE) what **he**(ANR) **wanted**(RRE), but others **saw**(RRE) **it**(EXOR) as part of the **same**(COR) metamorphosis which **they**(EXOR) were also going through (4). **Chola** (RRE/HOR)'s **role** (RRE) in all this was not **insignificant** (5). **Our Holy Brother** (RRE/HOR) **had died** (RRE) as one of the latest recruits to the **Movement** (RRE) (6). *For this and other reasons* (CAC) the **strikers** (RRE) **resolved to** (RRE) **continue** (RRE) with **their** (ANR) **strike** (RRE) (7). If **they** (ANR) **stopped** (RRE/RSY) now **they** (ANR) would be betraying the memory of **Our Holy Brother** (RRE) (8).**Chola** (RRE) discovered that many of **his** (ANR) **cellmates** (RRE) were interested in the **Movement** (RRE) (9). **He** (ANR) **found** (RRE) **it** (EXOR) **exiting** (RRE/RSY) to **explain** (RRE) the **Movement** (RRE)'s **aims** (RSY) (10).The **Movement**(RRE) **is striving** (RSY) to bring together all the oppressed **people**(RRE) and classes in **our**(EXOR) **society**(RRE) in order to wage a **common**(RSY) **struggle against**(RRE/RSY) **poverty**(RRE), **exploitation**(RRE) and oppression (11).*That's why*(CAC) **it**(ANR)'s **called**(RRE) **the Movement**(RRE) **for National Transformation**(RRE/HOR), **he**(ANR) had once **explained to**(RRE) **Mchere**(RRE) and **Bota**(RRE) (12).**You** (EXOR) **see** (RRE), **he** (ANR) **continued** (RRE), **'we** (ANR) **hear** (RRE) of a **strike** (RRE) here, a demonstration or a boycott there, and so on (13).*But*(ADV) these acts on **their** (ANR) own, **important** (RRE) as **they**(ANR) may be, can only tinker with the **system**(RRE) (14).There is a **need**(RRE) for **overall**(RRE) **organization**(RRE), and **overall**(RRE) strategy, an **overall**(RRE)

**objective**(RSY) (15). *And*(ADC) that's precisely where the **Movement** (RRE) comes in (16).'This **kind of talk** (RRE) struck a chord among his (ANR) audience, for there was nothing he (ANR) **said** (RRE/RSY) that they (ANR) did not **know** (RRE) **already** (RRE): they (ANR) were the ones who **bore the brunt of exploitation** (COL) and **oppression** (RRE/RSY) (17). The only **difference** (RRE) **lay in** (RRE) the language they (ANR) **used**(RRE) (18). As **Chola** (RRE) was fond of **saying** (RRE/RSY): 'spontaneous outbursts of **popular** (RSY) discontent are **fine** (RRE), but they(ANR) are like **spurts of fire**(RRE) from **wet**(RRE) **wood**(RRE), which do not **last**(RRE) **as long as**(COR) the intense heat of **charcoal**(RRE) (19). The **movement** (RRE) is like **charcoal** (RRE) on **fire**(RRE), and as you **know**(RRE), **charcoal**(RRE) is not only **wood**(RRE) stripped of its(ANR) bark, but it(ANR) is also **wood**(RRE) that once dipped into **fire**(RRE)(20).'Before he(CAR) and the **bakery workers**(RRE) were transferred to **A Block**(RRE), **Chola**(RRE) used to **think**(RRE/RSY) that he(ANR)was being deprived of the **chance**(RRE) to **meet**(RRE) the hardcore **political**(RRE) opponents of the **regime**(RRE) (21). *But* (ADVC) when he (ANR) **came** (RRE) to **A Block** (RRE/HOR) he (ANR) did not **find**(RRE) the **political**(RRE) agitators he(ANR) **had imagined**(RSY) (22). Side with the sworn enemies of the regime(RRE/HOR) were many who **had been detained**(RRE) **simply**(RRE) because they(ANR) happened to belong to the 'wrong' ethnic group, or had fallen out of favour with the **powers-that-be**(RRE)(23). Others were associated with those who had fled into exile (24). There were **school teachers**(RRE/COH), lawyers, civil servants, **workers**(RRE), peasants, and even a number of chiefs and former ministers (25). It was a microcosm of the potential of a country **laid** (RRE) to waste because of pervasive fear, ruthless greed, **political** (RRE) **repression** (RRE) and moral bankruptcy (26). One of the **political**(RRE) **detainees**(RRE/RSY) **Chola**(RRE) **met**(RRE) was **Ndatero**(RRE), a playwright and **university lecturer**(COH)(27). Their(ANR) first **meeting**(RRE) was frosty because **Ndatero**(RRE/HOR) **reminded**(RRE/RSY) **Chola**(RRE) about the provocative review he(ANR) **had written**(RRE) of one of his(ANR) plays (28). 'I (ANR) **had to do** (RRE) my (ANR) job,' **Chola** (RRE) tried to defend himself (ANR) (29). '**You journalists** (RRE), if you (ANR) don't mind my (ANR) **saying** (RRE/RSY) so, miss the **subtlety** (RRE) in your(ANR) search for sensationalism.' (30) For your (ANR) **information** (RRE), **literature** (RRE) and **journalism** (RRE) are not one and the same thing (RGW) (31). '**Chola** (RRE) maintained that he (ANR) **saw** (RRE) nothing **subtle** (RRE) about the play (32). *In fact*(ADVC), he(ANR) **continued**(RRE), **writers**(RRE) like **Ndatero**(RRE) abandoned their(ANR) proper **role**(RRE) by **concentrating**(RRE) on such(COR) esoteric **subjects**(RRE) as African **tradition**(RSY) (33). 'Who are you (ANR) to determine my (ANR) proper **role** (RRE)?' **Ndatero** (RRE) raised his (ANR) voice (34). 'I (ANR) am only **trying to** (RRE) **say** (RRE/RSY) that you guys here **write** (RRE) in splendid **isolation** (RRE) (35). It is as if you (ANR) **have never** (RRE) **heard** (RRE) about the Ngugis, la Gumas and ousmanes(HOR) (36). 'That's a mean **thing** (RGW) to **say** (RRE/RSY) (37). Frankly, I (ANR) **find** (RRE) your(ANR) views on **literature**(RRE) and **political**(RRE) **struggle**(RRE) rather **superficial**(RRE) (38). I(ANR) **wonder**(RRE) whether you(ANR) have **ever** (RRE) **heard**(RRE) that Marx(HOR) himself(ANR) admired Balzac(HOR) who, I(ANR) am **sure**(RRE), you(ANR) would dismiss as a bourgeois renegade(39). '**Don't get me wrong** (COL) (40); I(ANR) **know**(RRE) all this **talk**(RRE) about the "relative autonomy(RRE)" of art and so forth; but that's not my(ANR) point (41). I(ANR) **am simply**(RRE) **asking**(RRE) **you people**(RRE) to **give**(RRE) us(ANR) more insights into our(ANR) **present**(RRE) predicament, not this chasing after picturesque **customs** (RSY) and bemoaning their(ANR) passage(42). **Ndatero** (RRE) was to **remember** (RSY) this conversation for a long time (43). Gradually they (ANR) **became** (RRE) **less** (COR) adversarial (44). **Chola**(RRE) **discovered**(RRE) that **Ndatero**(RRE) **could talk**(RRE) **as excitedly**(RRE/RSY) about **politics**(RRE) **as**(COR) about **literature**(RRE); the other **discovered**(RRE) that **Chola**(RRE)'s **knowledge**(RRE) of **literature**(RRE) was far from **superficial**(RRE) (45). Contrary to the expectations of the **guards** (RRE), the news of **Our Holy Brother** (RRE)'s **death** (RRE) stiffened the **resolve** (RRE) of the **strikers** (RRE) (46). *In fact* (ADVC), next **day** (RRE) two **new** (RRE) **prisoners** (RRE/RSY) **joined** (RRE) the **strike** (RRE) (47). It was a **gloomy** (RSY) **day** (RRE) (48). The skies were **overcast** (RSY) (49). The **strikers** (RRE) were refused permission to **go** (RRE) and pay their (ANR) **last**(RRE) respects to **Our Holy Brother**(RRE)'s body (50). That afternoon the **strikers** (RRE) **were put** (RRE) in one **cell** (RRE), away from the other **prisoners** (RRE/RSY) (51). The **strikers** (RRE) **wondered** (RRE) what this portended (52). It **began** (RRE) **to rain** (RRE) (53). **Chola** (RRE) loved **rainfall**

(RRE) (54). The sound of **rain** (RRE) rattling on the iron corrugated roof usually lulled **him** (ANR) to sleep (55). *But* (ADVC) the **new** (RRE) **cell** (RRE) leaked (56). ‘How **can they** (EXOR) **put** (RRE) **us** (ANR) in **such** (COR) a place?’ **he** (ANR) **asked** (RRE) **loudly** (RRE) (57). The others **stared at** (RSY) **him** (ANR), shaking **their** (ANR) head (58). **They** (ANR) huddled together in the dry part of the **cell** (RRE) (59). **Chola** (RRE) and **Ndatero** (RRE) **sat** (RRE) next to each other (60). **Chola** (RRE) **wanted to** (RRE) **talk** (RRE) (61). ‘Did **you** (ANR) **ever** (RRE) **teach** (RRE) **Catherine Phiri** (HOR)?’ **he** (ANR) **asked** (RRE) **Ndatero** (RRE) (62). ‘Yes, **she** (ANR) was a **fine** (RRE) student (63). Why (64)?’ ‘**She** (ANR) is **my** (ANR) fiancée (65).’ ‘**Ndatero** (RRE)’s **face** (RRE) **lit up** (A), then **he** (ANR) **looked** (RRE) sad (66). ‘Are **you** (ANR) married? **Chola** (RRE) **asked** (RRE) (67). **Ndatero** (RRE) **looked** (RRE) startled (68). ‘Yes (69).’ It was clear **he** (ANR) did not **want to** (RRE) **talk** (RRE) about **his** (ANR) family (70). **He** (ANR) felt strangely relieved to be away from **his** (ANR) wife, although **he** (ANR) missed the **children** (RRE) (71). **She** (ANR) was an acquisitive and overbearing woman, who **found** (RRE) **him** (ANR) **wanting** (RRE) because **he** (ANR) **had dropped out** (RSY) of **his** (ANR) **Ph.D.** (HOR) in **California** (HOR) after **he** (ANR) **became** (RRE) bored with what **he** (ANR) **called** (RRE) ‘assembly-line degrees and footnote scholarship’, and because **he** (ANR) did not **care about** (RRE) **material** (RRE) **possessions** (RSY) (72). **They** (ANR) had grown up together and had been **childhood** (RRE) sweethearts (73). **He** (ANR) **would not be surprised** (RRE) if **she** (ANR) were living with someone else by now (74). ‘When **will** this madness **end** (RSY)?’ **Ndatero** (RRE) **thought** (RRE/RSY) **aloud** (RRE) (75). **Chola** (RRE) could sense that **Ndatero** (RRE) **wished to** (RRE) **change** (RSY) the **subject** (RRE) (76). ‘Until the thugs in **power** (RRE) **have been overthrown** (RSY) (77). *That’s why* (CAC) **you** (ANR) **need** (RRE) to **join** (RRE) the **Movement** (RRE) (78).’ ‘The **problem** (RRE) is much deeper than **simply** (RRE) **getting rid of** (RSY) one government and substituting **it** (ANR) with another (79). What guarantee is there that if **your** (ANR) **movement** (RRE) **came** (RRE) to **power** (RRE) **it** (ANR) would not be **as** tyrannical **as** (COR) the **present** (RRE) **regime** (RRE) (80)? **Look** (RRE/RSY) at the so-called **socialist** (RRE) **regimes** (RRE) and **people’s democratic** (RRE) republic, are **they** (ANR) any **better** (COR) (81)?’ ‘**They** (ANR) are not genuine **socialist** (RRE) **states** (RRE) (82). It’s all rhetoric (83). *Moreover* (ADC), **they** (ANR) are victims of imperialist subversion (84). ‘**I** (ANR) have **heard** (RRE) *that* before (85). **You** (ANR) **know** (RRE) what the **problem** (RRE) is (86)? **We** (ANR) worship the **state** (RRE), even those of **us** (ANR) who attack **it** (ANR) (87). **I** (ANR) suppose **we** (ANR) caught the **bug** (RSY) under colonialism when **our** (ANR) reverence for the **state** (RRE) **began** (RRE) (88). Independence did not **alter** (RSY) this conditioning (89). *In fact* (ADVC), **it** (ANR) **grew** (RSY) under the **new** (RRE) **rulers** (RSY) whose only path to **material** (RRE) **wealth** (RSY) was through national plunder and the **use** (RRE) of **terror** (RSY) and **repression** (RRE) (90).’ ‘The **most** (COR) **important** (RRE) task right now is to **organise** (RRE). (91). **We** (ANR) **need to** (RRE) **capture** (RRE) **state power** (RRE/RSY) first in order to **create** (RRE) a **more** (COR) humane, **democratic** (RRE) **society** (RRE) (92).’ ‘How? **asked** (RRE) **Ndatero** (RRE) (93). **You** (ANR) **see** (RRE), that’s where **radical** (RRE) **movements** (RRE) **go wrong** (COL) (94). **They** (ANR) **concentrate** (RRE) all **their** (ANR) **energies** (RRE) on **capturing** (RRE) **the state machine** (RSY/HOR) (95). *And* (ADC) when **they** (ANR) **do** (RRE) the **state** (RRE) **swallows** (RSY) **them** (ANR) **up** and **they** (ANR) **become** (RRE) reincarnations of the **ousted** (RSY) **regimes** (RRE) (96). **You** (ANR) can’t wake up one morning and **go** (RRE) to a shop and buy a package of **democracy** (RRE) (97). **Democracy** (RRE) is a **culture** (RRE) (98). **It** (ANR) **needs to** (RRE) be nurtured and **developed** (RRE/RSY) (99). *But* (ADVC) what do you (ANR) **see** (RRE) (100)? The **radical** (RRE) **movements** (RRE) are **themselves** (ANR) undemocratic (101). **Democracy** (RRE) **won’t come** (RRE) naturally after the **socialist** (RRE) **revolution** (RRE) (102). **It** (ANR) has to be part of the **revolutionary** (RRE) process (103).’ ‘**I** (ANR) **agree** (RSY),’ **Chola** (RRE) **nodded** (RSY) (104). *But* (ADVC) **we** (ANR) can’t wait for a **democratic** (RRE) **culture** (RRE) to **mature** (RSY) before **we** (ANR) **take action** (COL) (105). **Democracy** (RRE) by **itself** (ANR) will not remove **our** (ANR) **underdevelopment** (RRE) (106). **We** (ANR) **need** (RRE) a **revolutionary** (RRE) **movement** (RRE) which is committed to the **eradication** (RSY) of **poverty** (RRE) and greed (107). There can be no **democracy** (RRE) without **development** (RRE) and no **development** (RRE) without a **revolutionary** (RRE) **movement** (RRE) (108).’ ‘**I** (ANR) am not **so** (COR) **sure** (RRE) that there can be a **movement** (RRE) which is capable by **itself** (ANR) of **transforming** (RRE) **society** (RRE), **curing** (RSY) all **ills** (RSY) (109). **Our** (ANR) **problems** (RRE) go deeper than food shortages and periodic famines, **poverty** (RRE) and illiteracy, **falling** (RRE) export

prices and rising debts (110).The **creative**(RRE) **energies**(RRE) of **our**(ANR) **people**(RRE) **have been paralysed** (RRE) by **tyranny**(RRE) (111). **These** (DER) **energies** (RRE) must be released and **given** (RRE) room to dance (112).’**Chola** (RRE) smiled (113). **He** (ANR) was about to respond when two **guards** (RRE) appeared (114). ‘If **you**(CAR) don’t **stop**(RRE/RSY) **your**(CAR) **hunger strike**(RRE) by **tomorrow**(RRE), **you**(CAR) **will wish**(RRE) **you**(CAR) were **never**(RRE) born’, one of **them**(ANR) **said**(RRE/RSY) ominously (115).The two **guards** (RRE) stood at the entrance of the **cell** (RRE) surveying the **strikers** (RRE)’ **faces** (RRE) (116). No one **moved** (RSY) (117). **Their** (ANR) **gaze** (RSY) fell on **Chola** (RRE) and then **Mchere** (RRE) (118).‘**We** (ANR) **know** (RRE) what **you** (CAR) two are up to (119). **You** (CAR) **will be crushed** (RSY) like rats (120).’ **Chola** (RRE) and **Mchere** (RRE) **stirred** (RSY) uneasily (121). What did the **guards**(RRE) mean? (122) Who **was informing on**(RRE) **them** (ANR) (123)?‘**I** (EXOR) repeat, **tomorrow** (RRE) is your **last** (RRE) **day** (RRE) (124)!’The **guards** (RRE) banded the metal door and left (125). The **rain** (RRE) **had stopped**(RRE/RSY) **falling**(RRE) (126). *But* (ADVC) the **strikers** (RRE) had nothing with which to mop up the **wet**(RRE) part of the **cell**(RRE), so they remained crowded in one corner(127). Nobody **knew** (RRE) what to make of the **guards**’ (RRE) warning (128).What else **could they** (ANR) **do** (RRE) to **them** (ANR), that **they** (ANR) **had not done** (RRE) already (129)?**Chola** (RRE) and **Mchere** (RRE) **sat** (RRE) at opposite ends of the **cell** (RRE) (130) Occasionally **they** (ANR) exchanged **glances** (RSY) (131). **Chola** (RRE) was the **leader** (RRE/RSY) of the **Movement** (RRE) in the **prison** (RRE/RSY) (132). **Mchere** (RRE) had been one of the first **bakery workers**(RRE) to **join**(RRE) (133).Since the **hunger strike**(RRE) the two **had become**(RRE) quite close(134).**Mchere**(RRE)’s fellow **bakery workers**(RRE), especially **Bota**(RRE/HOR), **were surprised**(RRE) by the eagerness with which **Mchere** (RRE) **joined**(RRE) the **Movement**(RRE) (135).Was **Mchere** (RRE) **trying to** (RRE) compensate for **his** (ANR) initial reluctance to **join** (RRE) the **bakery strike** (RRE), **Bota** (RRE) **wondered** (RRE) (136)?**Mchere** (RRE) **was also surprised** (RRE) by **his** (ANR) actions (137). **Prison** (RRE) seems to have unlocked a streak of stubbornness and anger that **reminded** (RRE/RSY) **him** (ANR) of **his** (ANR) father (138). It always thrilled **Chola**(RRE) to **see**(RRE) **Mchere**(RRE) **telling**(RSY) the other **prisoners**(RRE/RSY) about the **Movement**(RRE) (139).The **movement**(RRE) was not against particular individuals in **power**(RRE), but against the whole **system**(RRE) (140).‘It’s like travelling in a battered **bus**(RRE),’ **Mchere** (RRE) **would say** (RRE/RSY). (141). ‘Regardless of who is at the wheel the **chances** (RRE) are that there will be an accident (142).The solution **lies**(RRE) in getting into a **different**(RRE) **bus**(RRE) altogether, one that is **safe and sound**(COL) (143). **We** (ANR) **need** (RRE) a **new** (RRE) **bus**(RRE), not just a **new** (RRE) driver (144).’**Mchere** (RRE) **became** (RRE) the **organising** (RRE) secretary of the **Movement** (RRE) (145). Both **he** (ANR) and **Chola** (RRE) were **careful** (RRE) as to who **they** (ANR) accepted for membership in the **Movement** (RRE) (146). The **Movement**(RRE) had a deliberately loose **organisation**(RRE) in the **prison**(RRE); each **cell**(RRE) had **its**(ANR) own **semi-autonomous**(RRE) committee in order to prevent the **prison authorities**(RSY) from **parlysing**(RRE) the **Movement**(RRE) should **they**(ANR) **isolate**(RRE) a few key **leaders**(RRE/RSY) (147). The merit of this was soon to be **proved** (RRE) (148).

Cohesion Types														
Lexical cohesion (frequency)				Reference (frequency)						Conjunction (frequency)				
R		COL		ENDR		EXOR	HOR	DER	COR	ADC	ADVC	CAC	TEC	
RRE	RSY	COH	RGW	07	ANR	CAR	08	14	01	12	03	08	03	00
386	23	01	02		142	08								
411				150										
418				185						14				

**Table 4: Distribution of cohesive ties in Extract 4**

## **2. 8 Cohesive Ties in Extract 4**

### **2.8.1 Lexical cohesion**

#### **2.8.1.1 Reiteration**

##### **2.8.1.1.1 Repetition**

I have identified 386 instances of repetition in this extract:

Chola (1, 5, 9, 19, 21, 27, 28, 29, 32, 45 (2X), 54, 60, 61, 67,76, 104, 113, 118, 121, 130, 132, 139, 146); Our Holy Brother (1, 6, 8, 46, 50); Movement (6, 9, 10, 11, 12, 16, 20, 78 ,80, 94, 101, 107, 108, 109, 132, 135, 139, 140, 145, 146, 147 (2X)); Transformation (12, 109); Mchere (12, 118, 121, 130, 133, 135 (2X), 136, 137, 139, 141, 145); Bota (12, 135, 136); Ndatero (27, 28, 33, 34, 43, 45, 60, 62, 66, 68, 75, 76, 93); strikers (7 (2X), 13, 46, 47, 50, 51, 52, 115, 116, 127, 134, 136); had found (1, 10, 22, 38, 72); saw (4, 13, 32, 94, 100); explain (10, 12); continue (7, 13, 33); oppression (11, 17); political (3, 21, 22, 26, 27, 38, 45); proof (4, 148); know (4, 17, 20, 41, 45, 86, 119, 128); wanted (4, 61, 70, 72); go (50, 97); role (5, 33, 34); had died (6, 46); people (11, 42, 81, 111); struggle (11, 38); poverty (11, 107, 110); hear (13, 36, 39, 85); system (14, 140); overall (15 (3X)); said (17, 19, 30, 35, 37, 115, 141); bakery workers (21, 25, 133, 135); regime (21, 23, 80, 81, 96); A Block (21, 22); had become (3, 44, 72, 96, 134, 145); stopped (8, 115, 126); organization (15, 91, 145, 147); need (15, 78, 92, 99, 107, 144); came (22, 80, 102); kind of talk (17, 41, 45, 61, 70); wood (19, 20 (2X)); charcoal (19, 20 (2X)); had been detained (23, 27); meet (21, 27, 28); had written (28, 32, 35); had to do (29, 96, 129 (2X)); You journalists (30, 31); literature (31, 38, 45 (2X)); prisoners (47, 51, 132, 138, 139, 147); cellmates (9, 51, 56, 59, 116, 127, 130, 147); think (21, 75); socialist (81, 82, 102); democratic (81, 92, 97, 98, 101, 102, 105, 106, 108); society (11, 92, 109); ‘s called (12, 72); already (17,

129); wet (17, 127); spurt of fire (19, 20 (2X)); school teachers (15, 62); lay in (18, 26, 143); repression (26, 90); subtlety (30, 32); never (36, 115); wonder (39, 52, 136); imply (23, 42, 79); joined (47, 78, 133, 135, 136); material (72, 90); states (82, 87, 88, 96); capture (92, 95); radical (94, 101); exciting (10, 45); important (14, 9); difference (18, 143); used (18, 90); last (19, 50, 124); fine (19, 63); chance (21, 142); powers-that-be (23, 77, 80, 92, 140); information (31, 123); concentrating (33, 95); subject (33, 76); am trying to (35, 136); ever (39, 62); sure (39, 109); relative autonomy (41, 147); give (42, 112); discovered (45 (2X)); superficial (38, 45); guards (46, 114, 116, 122, 124, 128); resolved (7, 46); day (47, 48, 124); new (47, 56, 90, 144 (2X)); were put (51, 57); began to (53, 88); rain (53, 54, 55, 126); loudly (57, 75); asked (42, 57, 62, 67, 93); sat (60, 130); face (66, 116); looked (66, 68, 81); children (71, 73); care about (72, 146); would not be surprised (74, 135, 137); wished to (76, 115); problem (79, 86, 110); present (42, 80); tyrannical (80, 111); energies (95, 111, 112); culture (98, 105); developed (99, 106, 108); revolution (102, 103, 107, 108); create (92, 111); have been paralysed (111, 147); tomorrow (115, 124); leader (132, 147); reminded (28, 138); falling (110, 126); isolation (35, 147); bus (141, 143, 144).

### **2.8.1.1.2 Synonymy**

I have identified 23 cases of synonymy in this extract:

aims (10) – objective (15); common (11) – popular (19); tradition (33) – customs(42); reminded (28) – remember (43) – reminded of (138); detainees (27) – prisoners (47) – prisoners (51) – prisoners (132) – prisoners (138) – prisoners (139) – prisoners (147) – gloomy (48) – overcast (49); stared at (8) – look at (81); gaze (118) – (131) glances (131); stopped (8) – had dropped out (72) – will end (75) –stop (115) – had stopped (126) ;change (76) – (89) alter (89); possessions (72) – wealth (90); rulers (90) – leader(132)–prison authorities(147)–leaders(147);oppression(11)–oppression(17) – terror (90); state power (92) – state machine (95); swallows up (96) – will be crushed (120); agree (104) – nodded (104); grew (90) – developed (99) – mature (105); said (17) – saying – saying (30) – say (35) – say (37) – said (115) – telling (139) – would say (141; is striving (11) – struggle against (11); think (20) – had imagined (22) – thought (75) ; bug (88) – ills (109); have been overthrown (77) – getting rid of (79) – ousted (95); moved (117) – stirred (121).

### **2.8.1.1.3 Co-hyponymy**

There is only 01 case of co-hyponymy in this extract:

School teacher(25) –university teacher(27).

### **2.8.1.1.4 General word**

There are 02 cases of general word in this extract:

thing (31, 37).

### **2.8.1.2 Collocation**

There are 07 instances of collocation in this extract:

.....was taken ill...(2); ...bore the brunt of exploitation.....(17); .....spurts of fire.....(19); .....don't get me wrong.....(40); ..... safe and sound (44).....; .....getting rid of (78).....; .... go wrong.....(3).....take action.....(103).

### **2.8.2 Reference**

#### **2.8.2.1 Exophoric reference**

There are 08 cases of exophoric reference in this extract:

it – they (4); our (11); you (13); they (57); their (58); they (73); I (124).

#### **2.8.2.2 Homophoric reference**

There are 14 cases of homophoric reference in this extract:

Chola(5);Our Holy Brother(6);The Movement for National Transformation(12);

A Block(22);the regime(23);Ndatero(28);the Ngugis, la Gumas and Ousmanes(36);

Marx(39);Balzac(39);Catherine Phiri(62);Ph.D.(72);California(72).the state machine (95);Bota(135).

#### **2.8.2.3 Endophoric reference**

##### **2.8.2.3.1 Anaphoric reference**

I have identified 142 instances of anaphoric reference in this extract:

Our Holy Brother (1) ←————— he – his (2) – his (3) – he (2X) (4);

the strikers (7) ←————— their (7) – they (2X) (8) – their (50) – them (129);

Movement (11) ←————— it (12); acts (14) ←————— their – they (14);

our (11) ← we (13) – us – our (42) – us (57) – we – us (87) – we – our (88)  
– we (92) – we (2X) (105) – our (106) – we (107) – our (110) – our (111) – we (119)  
– we (144); the Others (58) ← their (58) – they (59); Chola and  
Ndatero (28) ← their (28) – they (44); audience (17) ← they(2X) (17);  
spontaneous outbursts (19) ← they (19); charcoal (20) ← (20) it;  
wood (20) ← its (20); sworn enemies (23) ← they (23);  
Chola (9) ← his (9) – he (10) – he (12) – he (13) – his – he (17) – he (21)  
– he (3X) (22) – he (28) – I – my – himself (29) – your (31) – he (32) – he (33) – you  
(34) – I (35) – your (38) – you (2X) (39) – I – my (41) – I (42) – him (55) – he (57)  
– him (58) – he (62) – my (65) – your (80) – I (85) – I (88) – I (104) – he (114);  
Ndatero (28) ← his (28) – my (30) – my – his  
(34) – I (38) – I (2X) (39) – you (62) – he (66) – you (67) – he – his (70) – he – his  
– he (71) – him – he – his – he (3X) (72) – he (74) – you (78) – you (86) – I (109);  
You journalists (30) ← you (30) – your(30);writers (33) ← their(33);  
picturesque customs (42) their (42); Catherine Phiri (62) ← she(63)  
– she (65); wife (71) ← she (72) – she (74); one government (79) ← it(79);  
movement (80) ← it – itself (109); socialist regimes and people’s democratic  
republics (81) ← they (81) – they (82) – they (84); state (87) ← it(87);  
reverence (88) ← it (90); radical movements (94) they – their (95) – they – them  
– they (96) – themselves (101); democracy (98) ← it (99) – it (103) – itself (106);  
society (109) ← its (109); two guards (114) ← them (115) – their (118)  
– them (123) – they (129); Chola and Mchere (130) ← they(131);  
Mchere (136) ← his (136) – his (137) – (138) his – him (138) – he (146);  
he and Chola (146) ← they (146); prison authorities (147) ← they (147);

cell (148) ← its (148); you (13) ← you (20) – you (36) – you (94) – you (100).

### 2.8.2.3.2 Cataphoric reference

I have identified 08 cases of cataphoric reference in this extract:

he (21) → Chola (21); you (119) – you (120) – your (124) → Chola and Mchere (121); you – your – you (2X) (115) → strikers (127).

### 2.8.2.4 Demonstrative reference

There is only 01 case of demonstrative reference in this extract:

these (112). 2.8.2.3

### 2.8.2.5 Comparative reference

I have identified 12 instances of comparative reference in this extract:

.....he had conducted his preaching with **less** fervor (2); His sermons had become **more** directly political.....(3); .....but others saw it as part of the **same** metamorphosis.....(4); which do not last **as** long **as** the intense heat of charcoal (19); literature and journalism are not one and the **same** thing (31);..... by concentrating on **such** esoteric subjects.....(33); they became **less** adversarial.....; (44) Ndatero could talk **as** excitedly politics **as** about literature.....(45); How can they put us in **such** a place (57); ..... it would not be **as** tyrannical **as** the present regime (80)?; .....are they any **better** (81)?; .....to create a **more** humane, democratic society.....(92).

## 2.8.3 Conjunction

### 2.8.3.1 Additive conjunction

I have identified only 03 cases of additive conjunction in this extract:

and (16, 96) moreover (84).

### **2.8.3.2 Adversative conjunction**

I have identified 08 cases of adversative conjunction in this extract:

but (14, 22, 56, 100, 105, 127); in fact (33, 47).

### **2.8.3.3 Causal conjunction**

I have identified 03 cases of causal conjunction in this extract:

that's why (12,78); for this and other reasons (7).

The following chapter deals with the recapitulation of the cohesive ties, discussion and interpretation of findings.

## CHAPTER THREE: RECAPITULATION OF THE COHESIVE TIES, DISCUSSION AND INTERPRETATION OF FINDINGS

As it can be seen, this chapter first of all deals with the recapitulation in a table of the cohesive ties analyzed in the preceding chapter along with discussion. It then proceeds on with the interpretation of findings.

### 3.1 Recapitulation of the Cohesive Ties and Discussion

The cohesive ties analyzed in the preceding chapter are tabulated in the table below. The table is then followed by discussion.

		Cohesion Types														
		Lexical cohesion (frequency & %)				Reference (frequency & %)						Conjunction (frequency & %)				
	R				COL	ENDR		EXOR	HOR	DER	COR	ADC	ADVC	CAC	TEC	
	RRE	RSY	COH	RGW		ANR	CAR									
<b>Extract 1</b>	344	20	02	00	17 4.44	188	01	03 01.38	18 08.26	08 03.67	00 00	05 33.33	04 26.67	02 13.33	04 26.67	
	89.81	05.22	0.53	00		86.23	0.46									
	366 95.56					189 86.69										
	383					218						15				
<b>Extract 2</b>	R				COL	ENDR		EXOR	HOR	DER	COR	ADC	ADVC	CAC	TEC	
	RRE	RSY	COH	RGW		ANR	CAR									
	223	15	01	00	09 3.63	174	00	08 04.06	08 04.06	03 01.52	04 02.04	03 18.75	06 37.5	00 00	07 43.75	
	89.92	06.05	0.40	00		88.32	00									
239 96.37					174 88.32											
248					197						16					
<b>Extract 3</b>	R				COL	ENDR		EXOR	HOR	DER	COR	ADC	ADVC	CAC	TEC	
	RRE	RSY	COH	RGW		ANR	CAR									
	645	29	03	00	21 03.01	249	03	05 01.71	12 04.10	10 03.41	14 04.78	04 21.05	09 47.37	01 05.26	05 26.32	
	92.41	04.15	0.43	00		84.98	01.02									
677 96.99					252 86.00											
698					293						19					
<b>Extract 4</b>	R				COL	ENDR		EXOR	HOR	DER	COR	ADC	ADVC	CAC	TEC	
	RRE	RSY	COH	RGW		ANR	CAR									
	386	23	01	02	07 1.67	142	08	08 04.32	14 07.57	01 0.54	12 06.49	03 21.43	09 57.14	03 21.43	00 00	
	92.12	05.49	0.24	0.48		76.76	04.32									
412 98.33					150 81.08											
419					185						14					

**Table5:** Recapitulation of the cohesive ties in the selected extracts

As indicated in the recapitulation table above, Extract 1 is made up of 383 lexical cohesion items. It is also obvious that these items are not distributed evenly. Out of the 383 items, 366 (i.e., 95.56%) are reiteration and 17 (i.e., 04.44%) are

collocation. It appears that the two subcategories of lexical relations: reiteration and collocation are identified (Halliday and Hasan, 1976). When it comes to the distribution of reiteration items in the extract, it is noted that repetition (344/89.81%) ranks first, synonymy (20/05.22%) second, co-hyponymy (02/0.53%) third and general word (00/00%) fourth.

The most repeated lexical item in the extract is “ministers”. It is repeated 17 times: (1), (29), (30), (31), (39), (46), (62), (62), (69), (96), (118), (125), (141), (143), (148), (152) and (174). It is then followed by “women” that is repeated 15 times : (2), (5), (6), (14), (21), (22), (29), (30), (31), (50), (51), (130), (132), (136) and (175) and “said” that is also mentioned 15 times: (5), (10), (40), (43), (49), (56), (64), (104), (109), (119), (128), (136), (160), (168) and (169). The next repeated lexical item is “heavy-set men”. It is repeated 14 times: (3), (4), (21), (22), (34), (43), (52), (54), (55), (61), (63), (81), (113) and (136). This lexical item is then followed by “Reuben Ata”. It is mentioned 12 times: (23), (33), (35), (40), (49), (54), (56), (64), (97), (109), (117) and (175). The latter lexical item is also followed by “parties”. It is repeated 10 times: (39), (54), (85), (97), (98), (99), (105), (151), (154) and (160). The observation here is that these lexical items encode the field or area of focus of the extract. In fact, the field of the extract can be deduced from its major lexical string(s) (Halliday and Hasan 1985/1989, Eggins, 1994). Basing on the basic lexical string(s) in the extract, one can suggest that the extract develops around the participants “ministers”, “women”, “heavy-set men” and “Reuben Ata”, their actions (said) and objects (parties).

As regards reference, the table above shows that Extract 1 contains all in all a total number of 218 reference items. Yet the distribution of these items is far from being even. As indicated in the table, the extract comprises 03 (i.e., 01.38%) exophoric references, 18 (i.e., 08.26%) homophoric references, 189 (i.e., 86.69%) endophoric references, 08 (i.e., 03.67%) demonstrative references and 00 (i.e., 00%) comparative references. As it appears in the table, endophoric references rank first in the extract under study. In fact, this extract contains 02 subcategories of endophoric references, viz. anaphoric and cataphoric. The most dominating subcategory here is anaphoric references. Out of the 189 endophoric references counted in this extract, 188 (i.e., 86.69%) are anaphoric.

From the study at stake, it appears that Extract 1 displays a total number of 28 head items. Out of these items, 02 chains are more significant in that they span the entire extract. The 02 prominent head items contain “I” (journalist: the narrator) in (4) and “Reuben Ata” in (23). As can be noted, the extract is constructed around the 02 participants. In fact, the journalist has been invited to a party by Reuben Ata, the Madian minister of Social Affairs. In the first long chain, the reference items “I” and its variants “my”, “me” and “myself”, “he” and its variant “him” and “you” and its variants “your” and “yourself” are employed. The use of these reference items, “I” and its variants “my”, “me” and “myself”, “he” and its variant “him” and “you” and its variants “your” and “yourself” harks back to the referent “I” (journalist). Likewise, in the second long chain, the reference items “I” and its variants “my”, “me” and “mine”, “he” and its variants “him” and “himself” and “you” and its variant “your” are identified. It is obvious that the use of these reference items “I” and its variants “my”,

“me” and “mine”, “he” and its variants “him” and “himself” and “you” and its variant “your” refer anaphorically to the referent “Reuben Ata”.

The occurrence of exophoric references such “I” in (4), “us” in (26) and “you” in (66) in this extract is not insignificant. In fact, they can only be retrieved from the immediate context of situation. The striking case of exophoric references here is that of “I” which, given the context of situation refers to the journalist (the narrator) who has withheld his name. The occurrence of homophoric references such “the gate” in (7), “the Daily Monitor” in (10) , etc. is also of note since it has to do with the context of culture.

The last category of cohesion type that falls within the range of this study is that of conjunction. As can be seen, the table above shows the distribution of conjunction in Extract 1. As the table indicates, the analysis unveils the 04 categories of conjunction, viz. additive, adversative, causal and temporal, propounded by Halliday and Hasan (1976). However, the distribution of the 04 categories is not even. As a matter of fact, 15 conjunctive items are displayed in the extract. Out of the 15 items, 05 (i.e., 33.33%) are additive, 04 (i.e., 26.67%) adversative, 04 (i.e., 26.67%) temporal and 02 (i.e., 13.33%) causal. From the above, it clearly appears that the dominant category of conjunction is that of additive. Thus, it can be inferred from this that Extract 1 is to a great extent about reinforcing or adding new information. This obviously signifies the written mode of the extract. In fact, all the additive items in the extract are encoded in the conjunctive items “and” and “or”.

The 03 other categories (adversative, causal and temporal) are also employed to organize the structure of the extract. The use of adversative items (04/15) for example,

indicates that the extract is far from focusing only on adding new points to what has gone before. In fact, adversative items such as “but”, “in fact” used in this current extract express oppositional or adversative points. Another category of conjunction is that of temporal (04/15). Actually, the use of temporal items shows that this extract is also concerned about presenting a sequence of events. These temporal items are encoded in the conjunctive items such as “then”, “finally” and “a few second later”. The final category of conjunction in this extract is that of causal (02/15). In fact, causal relations are employed to indicate result, reason and purpose. The causal relations in the current extract are encoded in the conjunctive item “that’s why”.

The recapitulation table above also shows that Extract 2 comprises 248 lexical cohesion items. The same table indicates that these items are not distributed evenly. Out of the 248 items, 239 (i.e., 96.37%) are reiteration and 09 (i.e., 03.63%) are collocation. It appears that the two subcategories of lexical relations: reiteration and collocation are identified (Halliday and Hasan, 1976). As regards the distribution of reiteration items in the extract, it is noted that repetition (223/89.92%) ranks first, synonymy (15/06.05%) second, co-hyponymy (01/0.40%) third and general word (00/00%) fourth.

The most repeated lexical item in this extract is “whiteman”. It is repeated 11 times: (38), (41), (46), (50), (54), (57), (63), (64), (70), (72) and (73). The following lexical items are mentioned 07 times in the extract, “nation”: (54), (55), (56), (92), (94), (98) and (99), “asked”: (16), (17), (40), (44), (55), (70) and (86) and “think”: (16), (19), (22), (25), (34) (45) and (67). These are also followed by “Reuben”, “said” and “steal”. They appear 06 times in the extract, “Reuben”: (2), (7), (15), (79), (103)

and (107), “said”: (2), (14), (34), (44), (53 and (96) and “steal”: (41), (47), (49), (50), (50) and (61). The observation here is that these items encode the field or area of focus. The field of the extract can actually be inferred from its major lexical string(s) (Halliday and Hasan, 1985/1989, Eggins, 1994). From the major lexical string(s) in the extract, one can infer that the extract spins around the participants “whiteman” and “Reuben”, their object (nation) and their actions (asked, think, said and steal).

When it comes to reference items, the table above shows that Extract 2 embodies 197 reference items. However, the distribution of these items is not even. As mentioned in the table, the extract at stake is made up of 08 (i.e., 04.06%) exophoric references, 08 (i.e., 04.06%) homophoric references, 174 (i.e., 88.32%) endophoric references, 03 (i.e., 01.52%) demonstrative references and 04 (i.e., 02.04%) comparative references. As can be seen from the table above, endophoric references rank first in the extract. As a matter of fact, this extract contains 01 out of the 02 subcategories of references, 174 (i.e., 92.06%) anaphoric references.

From the study, it is noted that Extract 2 displays a total number of 27 head items. Out of these chains, 03 chains are the most significant because they span the whole extract. The longest chains contain: “we” (the narrator and Madian people) in (16), Pa Ata in (2) and “you” (the journalist) in (2). As can be noted, the extract is built around these 03 participants. In fact, Pa Ata has invited the journalist to discuss the issue of corruption, especially its genesis in Madia and how to curb it. In the first long chain, the reference items “we” and its variants “our”, “us” and “ourselves” are deployed. The use of “we” and its variants “our”, “us” and “ourselves” refers anaphorically to the referent “we” (the narrator and Madian people). In the second

long chain, the reference items “I” and its variants “my” and “me”, “he” and its variant “his” and “you” and its variant “your” are identified. The use of “I” and its variants “my” and “me”, “he” and its variant “his” and “you” and its variant “your” harks back to the referent “Pa Ata”. Likewise, in the third long chain, the reference items “you” and its variant “your” and “I” and its variants “myself” and “me” are employed. It is obvious that the use of “you” and its variant “your” and “I” and its variants “myself” and “me” points back to the referent “you” (the journalist).

The occurrence of exophoric references such “we” in (1), “you” in (2), “one” in (1), “we” in (16) “it” in (22), “it” in (25), “it” (39) and “it” in (44) in this extract is significant. In fact, they can only be retrieved from the immediate context of situation. The occurrence of homophoric references such “Reuben” in(7), “the Minister” in (9),etc. is also important as it has to do with the context of culture.

The other category of cohesion types that falls within the scope of this study is conjunction. As indicated in the table above, the analysis displays 03 out of the 04 categories of conjunction, viz. additive, adversative and temporal, propounded by Halliday and Hasan (1976). Yet the distribution of the 03 categories is not even. In fact, 16 conjunctive items are identified in the extract. Out of the 16 items, 03 (i.e., 18.75%) are additive, 06 (i.e., 37.5%) adversative and 07 (i.e., 43.75%) temporal. It is obvious in the foregoing that the dominant category here is temporal (07/16). This suggests thus that the current extract is basically concerned about presenting a sequence of events. The frequent use of temporal items in this extract denotes its written mode. As can be seen, all the temporal relations are encoded in the conjunctive item “then”. The second category of conjunction that ranks second in this extract is

that of adversative (06/16). In fact, it is deployed to express oppositional views. This obviously denotes the written mode of the extract. It is also clear that all the adversative items here are encoded in the conjunctive item, “but”. The last category of conjunctive items is that of additive. As a matter of fact, additive items are employed with a view to reinforcing information or adding new one to the same effect. This clearly signifies the written mode of the extract. In fact, the additive items in the extract are encoded in the conjunctive items “and” and “or”.

Regarding Extract 3, the table above shows that this extract is made up of 698 lexical cohesion items. What draws attention here is that these items are not distributed evenly. Out of the 698 items, 677 (i.e., 96.99%) are reiteration and 21 (i.e., 03.01%) are collocation. It is obvious that the two subcategories of lexical relation: reiteration and collocation are identified (Halliday and Hasan, 1976). As regards the distribution of reiteration items in the extract, it is noted that repetition (645 / 92.41%) ranks first, synonymy (29 / 04.15%) second, co-hyponymy (03 / 0.43%) third and general word (00 / 00%) fourth.

The most repeated item in the extract is “Nambe”. It is repeated 27 times: (20), (83), (84), (93), (95), (96), (97), (100), (119), (120), (124), (144), (150), (154), (172), (175), (178), (181), (183), (185), (188), (190), (194), (200), (202), (208) and (209). It is then followed by “Mchere”. It is repeated 20 times: (1), (11), (15), (26), (30), (35), (49), (58), (73), (77), (79), (80), (82), (89), (91), (12), (140), (156), (162) and (197). The next repeated item is “Ntolo”. It is repeated 16 times: (2), (18), (21), (26), (79), (90), (98), (107), (119), (124), (131), (143), (152), (161), (175) and (197). This 16 time-repeated item is followed by “children”. It is repeated 14 times: (6), (20), (22),

(71), (108), (121), (157), (166), (167), (168), (169), (176), (197) and (201). This 14 time-repeated item is in turn followed by “queue”. It is repeated 13 times: (11), (23), (47), (49), (50), (54), (56), (62), (65), (66), (67), (82) and (151). The last repeated item is “came”. It is repeated 11 times: (32), (64), (82), (121), (151), (152), (163), (174), (186), (189) and (197). The observation here is that these items encode the field or area of focus of the extract. In fact, the field of the extract can be inferred from its major lexical string(s) (Halliday and Hasan, 1985/1989, Eggins, 1994). Drawing on the major lexical string(s) in the extract, one can say that the extract develops around the participants “Nambe”, “Mchere”, “Ntolo”, their action(came) and the setting of their action (queue).

When it comes to reference in the table above, the table shows that Extract 3 displays all in all a total number of 293 reference items. However the distribution of these items is not even. As indicated in the table, the extract comprises 05 (i.e., 01.78%) exophoric references, 12 (i.e. 04.10%) homophoric references, 252 (i.e., 86.00%) endophoric references, 10 (i.e., 03.41%) demonstrative references and 14 (i.e. 04.78%) comparative references. As the table discloses, endophoric references rank first in the extract under consideration. As a matter of fact, this extract exudes the 02 categories of endophoric references, viz. anaphoric and cataphoric. The more dominating subcategory here is anaphoric references. Out of the 252 endophoric references counted in this extract, 249 (i.e., 98.61%) are anaphoric.

From this study, it appears that Extract 3 contains a total number of 38 head items. Out of these items, 04 chains are the most prominent ones insofar as they span the entire extract. The 04 most significant head items contain “Mchere” in (1),

“Nambe” in (97), “Mchere’s father” in (32) and “Ntolo” in (18). As can be noted, the extract is constructed around the 04 participants. In fact, Mchere and Nambe have suffered a lot in a long queue at the General Casualty before the admission of Ntolo to the hospital. In the first long chain, the reference items “he” and its variants “his”, “him” and “himself” and “I” and its variant “my” are employed. The use of “he” and its variants “his”, “him” and “himself” and “I” and its variant “my” harks back to the referent “Mchere”. In the second long chain, the reference items “she” and its variants “her” and “herself”, “you” and its variant “your” and “I” are identified. It is obvious that the deployment of “she” and its variants “her” and “herself”, “you” and its variants “your” and “I” points anaphorically to “Nambe”. In the third long chain, the reference items “he” and its variant “him” and “my” are used. The use of “he” and its variant “him” and “my” refer anaphorically to the referent “Mchere’s father”. In the last long chain, the reference items “he” and its variants “his” and “him” are deployed in the extract. The use of “he” and its variants “his” and “him” refers anaphorically to the referent “Ntolo”.

The occurrence of exophoric references such “one” in (4), “our” in (103), “they” in (105), “them” in (163) and “we” in (193), in this extract is significant. In fact, they can only be retrieved from the immediate context of situation. The occurrence of homophoric references such “General Casualty” in (1), “Mchere” in (11), etc. is also important as it has to do with the context of culture.

The last cohesion type in this extract is conjunction. As can be seen, the table shows the distribution of conjunction in Extract 3. As indicated, the table discloses the 04 categories of conjunction, viz. additive, adversative, causal and temporal. However,

the distribution of the 04 categories is not even. In fact, 19 conjunctive items are displayed in the extract. Out of the 19 items, 04 (i.e., 21.05%) are additive, 09 (i.e., 47.37%) adversative, 01 (i.e., 05.26%) causal and 05 (i.e., 26.32%) temporal. From the table above, it is obvious that the dominant category of conjunction is adversative (09/19). Thus it can be inferred that Extract 3 is to a great extent concerned with showing oppositional views. This obviously denotes the written mode of the extract. In fact, all the adversative items are encoded in the conjunctive items: “nevertheless”, “although”, “but”, “despite the fact that” and “only”.

The other category of conjunction that ranks second after adversative items is temporal conjunction (05/19). Actually, the use of temporal items shows that the extract is also concerned about presenting a sequence of events and they are encoded in the conjunctive items such as “then”, “from now on” and “in the end”. Another category of conjunction is additive conjunction. The use of additive items (04/19) indicates that the extract is also about adding new information to what has gone before. In fact, the additive items in the extract are encoded in the conjunctive items “and” and “moreover”. The last category of conjunction in this extract is that of causal (01/19). In fact, this unique causal item is employed to indicate a result, consequence. The only causal relation in this extract is encoded in the conjunction “so”.

As regards Extract 4, the table above indicates that it comprises 428 lexical cohesion items. However, the distribution of these items is not even. Of the 419 items, 412 (i.e., 98.33%) are reiteration and 07 (i.e., 01.67%) are collocation. From this, it appears that the two subcategories of lexical relations: reiteration and collocation are identified. (Halliday and Hasan, 1976). When it comes to stressing the distribution of

reiteration items in the extract, it is noted that repetition (386 / 92.12%) ranks first, synonymy (23 / 05.49%) second, general word (02 / 0.48%) third and superordinate (01 / 0.24%) fourth.

The most repeated lexical item in the extract is “Chola”. It is repeated 24 times: (1), (5), (9), (19), (21), (27), (28), (29), (32), (45 (2X)), (54), (60), (61), (67), (76), (104), (113), (118), (121), (130), (132), (139) and (146). This 24 time-repeated item is followed by “Movement”. It is repeated 22 times: (6), (9), (10), (11), (12), (16), (20), (78), (80), (94), (101), (107), (108), (109), (132), (135), (139), (140), (145), (146) and (147(2X)). The 22 time-repeated item is in turn followed by “Ndatero”. It is repeated 14 times: (27), (28), (33), (34), (43), (45), (60), (62), (66), (68), (75), (76) and (93). This 14 time-repeated item is followed by “strikers”. It is repeated 13 times: (7 (2X)), (13), (46), (47), (50), (51), (52), (115), (116), (127), (134) and (136). The next lexical item on the most repeated items list is “Mchere”. It is mentioned 12 times: (12), (118), (121), (130), (133), (135 (2X)), (136), (137), (139), (141) and (145). The observation here is that these lexical items encode the field or area of focus of the extract. As a matter of fact, the field of the extract can be deduced from its major string(s) (Halliday and Hasan, 1985/1989, Eggins, 1994). Drawing on the major lexical string(s) in the extract, one can suggest that the extract develops around the participants “Chola”, “Ndatero”, “strikers” and “Mchere” and their object (Movement).

The same table above shows that Extract 4 discloses all in all 185 reference items. Yet the distribution of these items are far from being even. As indicated in the table, the extract is made up of 08 (i.e., 04.32%) exophoric references, 14 (i.e., 07.57%), 150 (i.e., 81.08%) endophoric references, 01 (i.e., 0.54%) demonstrative references and

12(i.e., 06.49%) comparative refereneces . As it appears in the table, endophoric references rank first in the extract under study. In fact, this extract contains the 02 subcategories of endophoric references, viz. anaphoric and cataphoric. The more dominating subcategory here is anaphoric references. Of the 150 endophoric references counted in this extract, 142 (i.e., 76.76%) are anaphoric.

From this study, it appears that Extract 4 displays a total number of 33 head items. Of these items, 03 chains are the most prominent items in the sense that they almost span the entirety of the extract. The 03 major head items contain: “Chola” in (9), “Ndatero” in (28) and “our” (the narrator and his people). In fact, Chola and Ndatero, despite the fact that they are in jail, they are discussing a movement that is meant to rid their country of all its impurities, the scourge of its development. In the first long chain, the reference tokens “he” and its variants “him”, “his” and “himself”, “I” and its variant “my” and “you” and its variant “your” are deployed. The use of the reference items “he” and its variants “him”, “his” and “himself”, “I” and its variant “my” and “you” and its variant “your” harks back to the referent “Chola”. In the second long chain, the reference items “he” and its variants “him” and “his”, “I” and its variant “my” and “you” are deployed. The reference items “he” and its variants “him” and “his”, “I” and its variant “my” and “you” are used to point back to the referent “Ndatero”. In the last long chain, the participants “our” and its variants “we” and “us” are identified. The participants “our” and its variants “we” and “us” is employed to refer back to the referent “our” (the narrator and his people).

The occurrence of exophoric references such “it” in (4), “they” in (4), “our” in (11), “they” in (57), “their” in (58), “they” in (73) “you” in (94) and “I” in (125) in this

extract is not insignificant. In fact, they can only be retrieved from the immediate context of situation. The occurrence of homophoric references such “Chola” in (5), “Our Holy Brother” in (6), etc. is also of note in that it has to do with the context of culture.

The last category of cohesion within the range of this extract is that of conjunction. As can be noted, the table above shows how conjunction is distributed in Extract 4. As the table indicates, the analysis exudes the first 03 categories of the following conjunction, viz. additive, adversative, causal and temporal, propounded by Halliday and Hasan (1976). However, the 03 categories are not distributed evenly. In fact, 14 conjunctive elements are identified in this extract under consideration. Of the 14 elements, 08 (i.e., 57.14%) are adversative, 03 (i.e., 21.43%) causal and 03 (i.e., 21.43%) additive. From the aforementioned figures, it is obvious that the dominant category is that of adversative (08/14). This clearly suggests that the current extract is mostly concerned about expressing oppositional views to what has gone before. Given this frequency of adversative items (internal) in the extract, one can say that it is an indication of written mode. As a matter of fact, all the adversative relations are encoded in the conjunctive items “but” and “in fact”.

The next conjunctive category is causal conjunction (03/14). In fact, causal items are used to show result, consequence. The causal relations in the current extract are encoded in the conjunctive items “for this and other reasons” and “that’s why”. The last category of conjunction that ranks proportionally to causal conjunction is additive (03/14). As a matter of fact, additive items are deployed to give further information. The three additive relations in the current extract are encoded in the

conjunctive items “moreover” and “and”. The next section of this chapter deals with the interpretation of findings.

### **3.2 Interpretation of Findings**

As can be seen, the high lexical density, especially the huge frequency of repetition items unveiled in Extract 1, Extract 2, Extract 3 and Extract 4 is of note. Through the dense lexical relations in the four extracts, it appears clearly how Okey Ndibe and Tiyambe Zeleza weave thematic meanings throughout their prose fiction, mainly in the selected extracts. As a matter of fact, in Extract 1, the major lexical string, “ministers”, defines the field of the extract which might be the scourge of embezzlement over the African continent. Considering Extract 2, the major lexical string, “whiteman”, shows that the focus of the extract might have to do with the issue of the pervasive corruption on the same continent. As regards Extract 3, the major lexical string, “Nambe”, reveals that the field of the extract might have to do with public health care. Regarding Extract 4, the major lexical string, “Chola”, also shows the focus of the extract and it might be about the everyday issue of freedom of speech over the African soil.

The huge amount of anaphoric reference revealed in Extract 1, Extract 2, Extract 3 and Extract 4 is of great meaning. In the four extracts, the majority of participants making up this anaphoric reference density are personal. It might be characteristics of prose fiction. Beyond these features, this finding reveals the common way of using pronouns. In the usual way of using pronouns, the antecedent comes before the pronoun. And Okey Ndibe does almost follow this norm of writing in his fiction, especially in the two extracts. Unlike Okey Ndibe, Tiyambe Zeleza, mainly in

Extract 4, bridges somehow this norm by making use of cataphoric reference which consists of introducing first the pronoun and then its antecedent. In this case, the antecedent is called postcedent. The rationale behind this way of using pronouns is of importance. In fact, when a writer uses cataphora in his or her writing, it is simply to arouse readers' curiosity. By so doing, they are compelled to keep on reading the book until they track down the referent. Besides, the huge number of anaphoric reference in the four extracts, the relatively tiny number of exophoric reference as well as homophoric reference is not insignificant. These extracts draw mainly on retrieval from situational and cultural context. This indicates to some extent that the extracts have certain characteristics of a kind of spoken mode though they are extracts drawn from two novels.

The occurrence of conjunctive relations in Extract 1, Extract 2, Extract 3 and Extract 4 strongly contributes to their logical organization. As can be seen, Okey Ndibe and Tiyambe Zeleza have used to some extent the same type of clause complexing. In fact, the tactic patterns of the four extracts show that Extract 1, Extract 2 and Extract 3 use almost even proportion of parataxis to hypotaxis. On the contrary, Extract 4 uses no case of hypotaxis. In other words, Extract 4 favors co-ordination relationships to sub-ordination relationships. To wrap it up, the occurrence of hypotaxis in the three extracts is generally common in written text because dependency relations require more care by the writer to construct and more effort by readers to interpret than parataxis.

## CONCLUSION

This research work has set out to look into how texture is created in the language of Ndibe and Zeleza to create meaning throughout the four selected extracts. As mentioned earlier, this study makes use of the taxonomy of cohesion as provided by Halliday and Hasan (1976) to establish relationship within a text. In fact, Halliday and Hasan's taxonomy types of cohesive features have given the most comprehensive treatment of cohesion in text and has become the standard of measurement.

The analysis of cohesive features in Extract 1, Extract 2, Extract 3 and Extract 4 has disclosed the occurrence of cohesive features: lexical cohesion, reference and conjunction which function gradually to build the internal (narrative) structure of the extracts. In other words, these cohesive devices gradually function to create texture in the 04 extracts as propounded by Halliday and Hasan (1976). As it is known, texture is what forms unity in a text and this unity actually exists in the language of the 04 extracts both at textual and contextual levels (Halliday and Hasan, 1976, Halliday and Hasan, 1985/1989, Eggins, 1994, etc.). This theoretical approach here has helped to figure out how the two novels are organized to achieve their communicative effects.

Considering Zeleza's fiction, he tries first of all in the two selected extracts to reveal how difficult accessing public health care is still over the African continent. Most of the time, it is the average who suffer a lot from this dire unavailability of health care. Then, he raises the everyday issue of free speech over the continent. In fact, freedom of speech is still at a standstill in many parts of the continent. Many are people who pay a heavy price for their opposition to repressive governments in Africa. It is then obvious that a country where only slogans of the ruling power are heard paves the way for undemocratic regime and ends up in political instability. This

instance brought about the Arabe Spring in 2011 along with the ousting of dictatorial heads of state. On the other hand, Ndibe, in the two selected extracts, unveils the issue of public fund embezzlement in African countries. As a matter of fact, government officials have made embezzlement a rule and have carried out this business in broad daylight. Another wrongdoing that goes hand in hand with embezzlement is corruption. As it is known, corruption is one of the evils that undermine the development of many African countries. Very often, it takes an alarming dimension under the blessing of high-ranked government officials.

It clearly follows from the above that Zeleza and Ndibe are concerned about the undeniable issue of good governance that is a prerequisite for any sustainable development over their continent. Their fiction can then be viewed as a tool for awareness raising.

As a reminder, the present study has targeted cohesive features in four selected extracts from two different works of fiction. It is obvious that a text may be cohesive and not coherent. That's why another research in the framework of Systemic Functional Linguistics should be carried out with a view to unveiling the characteristic features of coherence.

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## APPENDICES

### Extract 1 (*Arrows of Rain*, 2000: 112-118)

I arrived at the minister's home at 9: 15 p.m (1). The gate was under siege by a crowd of women jostling to be let in (2). Three heavy-set men stood barring the way (3). These men, I quickly found out, were screeners (4). Now and then they pointed to one of the women and said, 'You, go in (5). The lucky woman then squeezed through a crush of bodies to gain entrance (6). Once past the gate, she stopped to spruce up, then strode up the driveway with a gait calculated to mock the unchosen ones (7).

I waded through the press of bodies, fished out my invitation card and handed it to one of the screeners (8). He examined it closely, turning it over twice (9).

'I'm from the Daily Monitor', I said, hoping that information would be helpful to my case (10).

'Ah! (11). you're welcome, sir. (12). Please go in (13).'

As soon as he uttered those words, I was seized by many hands as the women clamoured to be taken with me (14). It was only with the assistance of the screeners that I was able to extricate myself and pass through the gate (15). When I reached the house my heart was pounding (16). I paused outside the door to collect myself before going in (17).

The room I entered was large, high-ceilinged and brightly lit (18). A smell of food and cigar smoke filled the air (19). A band was playing blues, but nobody was dancing (20). People sat in small clusters, one or two men ringed by several women (21). Most of the men were stout and middle-aged, all the women young and lithe (22).

A tall man came up to me – I recognized him at once as Reuben Ata – and extended his right hand (23). I shook it, and introduced myself (24).

'Welcome, my friend, welcome (25). I'm glad you could join us (26).'

'Thank you for inviting me (27).'

'The pleasure is all mine (28).'

He led me to a corner of the room where several cabinet ministers were seated, attended by a retinue of women (29). The women sat on the ministers' laps or massaged their necks (30). The ministers drank and conversed calmly, as if the women hanging about them were natural extensions of themselves (31). Professor Yaw and Chief Amanka sat together, the latter sprawled on a large round pouffe (32). Ata introduced me (33).

'You're the rat who wrote nonsense about me!' Amanka shouted, bolting up like a man stung by a bee (34). Ata put out a restraining hand (35).

'Rats don't write,' I riposted (36). 'Not even nonsense (37).'

 But Amanka did not hear me for all his raving and ranting (38). The other ministers murmured and grumbled that they did not want press boys at their parties (39).

'He's here as a friendly force,' Ata said, to appease Amanka and reassure the others (40). I wanted to shout a disclaimer, but my anger was too hot for words (41).

Yaw drew Amanka away (42). 'He's a young man,' Yaw said (43). 'He was obviously misled (44). We must forgive him (45).'

The ministers took up Yaw's words like a refrain (46). 'He was misled,' they echoed, grinning contentedly (47).

I shook with rage, but my tongue stayed cold (48). Ata held me by my shoulder and, gently prodding, said, 'Let me introduce you to other guests (49).'

Three European ambassadors cavorted with several young women who seemed engaged in a silent struggle to be the ambassadors' native sex for the night (50). The two African diplomats fared rather worse than their European counterparts in the attentions of women (51). Then there were a number of officers from the Army, Air Force and Navy; some European and American businessmen; several senators, and a Sunday assortment of lawyers, doctors, architects and contractors (52).

Each guest acknowledged me with a smile, a nod or a handshake (53). Finally Ata took me to corner of the room where a sturdy man with carefully crimped hair sat almost isolated from the rest of the party (54). His female companion leant against him, both of them enveloped in the halo of smoke the man blew from his cigar (55).

'Mr Stramulous', Ata said in introduction (56). He then mentioned my name and affiliation (57). Without lifting his eyes, Stramulous nodded ever so slightly (58). His companion glanced up, fleetingly met my gaze, then laid her head back on Stramulous's chest (59).

My heart fluttered with excitement (60). Peter Stramulous was a shadowy figure in Madian public affairs, a man about whom people knew little (61). Nobody disputed that he was the trusted confidant of Prime Minister Amin; some claimed that he was the launderer of the prime minister's Amin; some claimed that he was the launderer of the prime minister's loot (62). He was known to be stupendously rich, a man who spent a fortune on rare sports cars, overseas villas, jewellery and horses, though the sources of his money were unknown (63).

'An impressive crowd', I said to Ata the end of my round of introductions (64).

'Movers and shakers, yes (65).'

'Every night, you have this kind of crowd (66)?

'Tonight is nothing (67). You should come when His Excellency is in attendance (68).'

'The prime minister (69)?'

'Yes, he's here all the time (70). In fact he would have here tonight but for some urgent national matter that came up (71). To lead a nation is no joke (72).'

'Very true (73).'

'And His Excellency doesn't joke with his work (74).'

'I'm sure (75).'

'But when he plays he plays hard, too (76).'

'Fair enough (77).'

'What do you wish to drink (78).'

'Orange juice, please (79).'

'What (80)? Come on, be a man (81)!

'I need to calm down (82). I was mobbed at your gate (83).'

'Oh, those girls (84)! Every girl in town wants to gatecrash my party (85).'

'It was frightening (86).'

'Believe me, it was nothing (87). Wait until midnight (88).'

'You mean it gets crazier (89) ?'

'That's the buzz hour (90). A girl even died (91) .'

'No (92) !'

‘Yes (93)! This is what – August, isn’t it (94)? Five months ago one lady died outside my gate (95).’ The minister’s face came alive with pride (96). ‘Competition to get into Ata’s party (97). This is the biggest party in town (98).’

‘But to die for a party, that’s going a bit too far (99).’

‘The cabinet came to the same conclusion (100). We extensively debated the incident and decided that such a tragedy must not recur (101). That’s why we took the prudent step of forming the Power Platoon (102).’

‘A military unit (103)?’

‘Oh no!’ he said, laughing (104). ‘They are a number of girls – thirty in all – who are permanent guests at my party (105). We named them the Power Platoon (106).’

‘Makes sense: you’re in power and they’re your foot soldiers (107). Sort of, ’I suggested (108).

Ata laughed, then said, ‘Now how about a swig of cognac (109)?’

It’s a highly recommended nerve-calmer (110).’

‘I’m game (111).?’

He pressed a bell (112). A man wearing black trousers, a white shirt, a bow tie and a black jacket appeared (113).

‘Get a Hennessy for our honoured guest (114). VSOP (115).’

‘Will do, sir (116).’

A few seconds later the servant handed Ata an unopened bottle of Hennessy. (117). The minister passed it to me (118).

‘Disvirgin it’, he said (119). It’s all yours (120).’

‘A full bottle of cognac for me (121)? I’m not really much of a drinker, sir (122).’

‘Hah (123)! You’re the first journalist I’ve met who frets before alcohol (124). As for me, I really like my cognac’, boasted the minister (125).

‘I can see (126).’

‘And I like cigars (127).’

‘I guess they go well with cognac,’ I said (128).

‘Absolutely (129). And I love women (130).’ He paused (131). ‘Beautiful women, of course (132).’

‘Uh huh (133). The three vices (134).’

‘Or virtues, depending on who’s speaking (135). His Excellency once said, in this very house, that with so many beautiful women in the world he can’t understand why any man would ever want to commit suicide (136).’

‘I had never thought about that (137).’

‘Neither had I (138). His Excellency always comes up with original thoughts (139).’

‘Yes, yes,’ I paused (140). ‘Umh, forgive me for changing the subject, but I thought to ask, what does your ministry do (141)?’

‘Oh, good question (142). The Ministry of Social Issues has a wide range of responsibilities (143). Part of my charge is to ensure the existence of social harmony in this country (144). You’d be surprised to learn how many disputes have been settled in this very house (145). I bring various segments of this country together (146). I also see to the welfare of my cabinet colleagues (147). It’s not easy being a minister (148). You carry a lot on your shoulder (149). Members of the cabinet must have a way to cool off

(150). That's why the cabinet gave me the mandate to throw parries (151). My colleagues come here to forget all the problems in their ministry (152). And to recharge their batteries (153). There's also a diplomatic dimension to the parties (154). 'He moved closer to my ear and whispered, 'The ambassadors you see here will never send home a negative report about Madia (155). I make sure of that by giving them the most beautiful girls (156).'

'Sounds like a lot on your own shoulder, sir (157) .'

'Yeah, but I enjoy my work (158) .'

I nodded (159).

He said, 'As the air of this party I must circulate more (160). I'll find one or two girls to keep you company and help cut down your cognac (161). Don't hesitate to draw attention if you need anything (162). *Anything* (163). Enjoy yourself (164) .'

He went and whispered to two unattached girls (165). Smiling, they came over to me (166). Both wore mini-skirts and high-heeled shoes that accentuated their shapely, strong legs (167).

'I'm Susie,' said one, with a leer (168).

'Lucie,' said the other (169). They sat down on either side of me and began to chatter away (170). They rolled their eyes and laughed too easily (171). Then the one named Susie put her head on my shoulder and nudged her breasts against my back. (172). A dengue-like heat overcame me (173).

Madia was in the stranglehold of the most vicious kleptocracy anywhere on our continent – a regime in which ministers and other public officials looted whatever was within their reach, and much that wasn't (174). In comparison with the thefts committed by many of these crooks, Ata's passion for cigars, cognac and women seemed relatively benign peccadilloes (175). Everybody who knew him agreed that he was not a thief (176). He liked a good time, and he indulged himself at the expense of the nation, that was all (177).

## Extract 2 (*Arrows of Rain*, 2000: 119-123)

After dinner we sat pouring ourselves tea from a pot (1). Pa Ata said, 'Reuben told me you're writing something on corruption (2).'

'Yes (3). And I hear you're an expert (4).'

He shook with laughter (5). 'Well, I hope he told you my expertise is in the theory, not the practice (6). But I once attended Reuben's party and shook hands with some of the most corrupt people in this country (7). It was like being in a den of thieves (8).'

'Father!' cried the minister in mock reproach (9). Your own son's house, a den of thieves (10)? Smiling, he rose from the table (11).

Pa Ata grinned (12). You didn't hear me suggest you're one of them (13). But you must also be mindful of the saying about the company one keeps (14). He winked at me as Reuben left the room (15). Then he asked, seriously, 'Why do you think we have such pervasive corruption in our country (16)?

'I've often asked myself that (17). I wish I knew a simple answer (18) .' 'But do you not sometimes think it might be in the nature of our people (19)? That we are born with itch finger (20) ?' Pa Ata's gaze was penetrating, daring me to lie (21).

'In moments of great despair, yes I have thought it', I confesses (22). 'You hear all these stories about ministers using public funds to buy cars for their mistresses (23). Or acquiring European castles for themselves (24). How can you not think it (25)? You go to any village and you're shocked by the squalid life there (26). The dust roads (27) . Hospitals that have neither drugs nor doctors (28). The polluted stream water the people drink (29). The lack of electricity (30). Then, as you're trying to come to grips with a reality that seems to belong in the Middle Ages, up comes a Rolls Royce carrying some minister to remind you that you're not in the sixteenth century after all but in the twentieth (31). Then you're faced with the pathetic irony of the villagers lining up to hail the nabob in the Royce-the very man who's plundered their country (32). When you see things like that, how can you help despairing (33) ?'

'Pa Ata said, ' You have spoken quite well about what one's eyes see in this country – though it's even worse than you think, believe me (34). Do you know why I asked you the question (35)?

I waited in silence; the old man continued (36).

'I asked because some of the things I read in our newspapers enrage me (37). Some of your colleagues talk the foolish language of the whiteman (38) .I actually read a columnist who argued that we are born thieves, there's nothing we can do about it (39). And I ask, this thieving when did it become part of our blood (40)?In the old days, before the whiteman came and stood our world on its head, no man who was given something to hold in trust for the community would dare steal from it to serve himself (41).But today what do we see (42) ?Exactly what you described (43). I say, let's look at it and ask ourselves what has changed (44). There are two major things if you think hard about it (45). One has to do with what white administrators did in the colonies (46). They stole, that was their main work (47).They were officially licensed to pilfer our treasure in the name of their monarch (48).They taught our present leaders all the tactics of stealing (49) .The only difference is that the whiteman stole for his country, our people steal for their pocket (50). That is one (51) .'

I tried to interject with a question (52).

‘Wait, let me finish,’ he said (53). The other thing – which is more dangerous – is that whitemen came here and threw together all kinds of odds and ends and called it a nation (54). None of us was ever asked if we wanted to belong to this new nation, or on what condition (55). We were all simply herded together into this huge compost, then misnamed a nation (56). We slowly began to forget how our ancestors had husbanded their souls before the whiteman arrived (57).

‘Today, we’re a people out of touch with our ancestors, a people who belong neither to the sky nor to the earth (58). So let me complete your picture of what goes on in our villages (59). The man in the Rolls Royce flaunts his loot because he believes it is his legitimate spoils (60). He has not stolen from those he considers his people, but from strangers (61). The poor people singing his praises don’t believe that he has robbed or disinherited them (62). They admire him because he has made his way in the territory left to us by the whites and has won his fortune (63).’

‘Isn’t it sign of weakness, after several years of independence, to continue to blame the whiteman for the mess we’re in?’ I protested (64).

‘If somebody deserves blame, you should blame them for a thousand years if you so wish (65). But, yes, you have a point (66).’ He paused, as though thinking what the point he had just conceded was (67). Then he continued (68).

‘I shudder at the behavior of our so-called leaders (69). It’s hard to believe these were the same leaders who asked us to drop to the dirt and fight the whiteman (70). Peasants and workers alike answered the call (71). Then, when the whiteman left, what did these leaders do (72)? They took the owner’s corner in the pleasure cars abandoned by the whiteman (73). They ran into the mansions the British left behind and barricaded themselves there (74). Then they began to remind us that we were not one people, after all; that we are Hausa or Yoruba or Igbo or Ibibio or Kanuri or Nupe or Edo or Efik or Ffulde or Tiv (75). Like the British they discovered they could rule if they divided the ruled (76).

‘We began to fight among ourselves (77). They laughed and began to eat and drink (78). At Reuben’s party you see ministers from different ethnic groups (79). But you never hear them exchange one harsh word among themselves (80). Why (81)? They are united by their bellies, that’s all (82).

‘Is that what we all fought for (83)? So that a few of us can eat and have swollen bellies while the rest of us go to sleep with hunger ringing in our stomachs (84)? He looked at me, skin beneath his eye sagged with sadness (85)?

‘Can anything be done?’ I asked (86)?

He sighed (87). ‘Yes (88). First, we must ask ourselves, what is the identity of this space called Madia (89)? Why does our present bear no marks of our past (90)? What is the meaning of our history (91)? These questions can only lead us to one truth, namely that we live in a bastard nation (92)? Then we must decide what to do with this illegitimate offspring (93)? I know this will sound radical to you, but the first step is to turn it into a completely different nation (94)? Not by means of violence but symbolically, through our constitution (95)? We must be ready to say two things (96). One, that any section of this country is free to leave (97). Two, that other people not now within our nation can become part of us (98). That’s the only way of making our nation a living organism, one that can grow and contract (99).’

‘I’m afraid such a transformation would be impossible to achieve (100).’

‘Oh no,’ he replied calmly (101). ‘It could be done (102). Reuben must invite you to dinner again before I leave (103). I’ll make it all clear to you (104).’ He looked at this watch (105). I must retire now (106). Reuben’s party will soon start, and I’m in no mood to shake the hands of thieves tonight (107).’

### **Extract 3 (*Smouldering Charcoal*, 1992: 88-93)**

Mchere found more people in General Casualty than he had expected (1). He had feared that he and Ntolo would spend the night by themselves (2). There was some comfort in knowing that there were also others in his position (3). One no longer thought of oneself as a lonely victim, but part of a large whole: the afflicted crowd (4).

He managed to find a place to sit at the end of a bench (5). The whole place droned with the cacophonous cries of children and the coughing and spitting of old people. (6) Occasionally the air was spoiled by farting (7). And there was also the rain rattling on the roof (8). It was as if the heavens were bleeding to death, and time was slowly being washed away into oblivion (9). Nevertheless, buried deep under all those weather-beaten faces was a grim determination to cling to life, a stubborn refusal succumb to defeat (10).

The queue was so long that Mchere had little hope of being attended to before dawn (11). In front of him were two middle-aged men who complained about the heavy rains and how the crops in their district were being spoiled (12). They predicted a bad harvest and possibly a famine (13). Next to them was an old woman who coughed constantly (14). Mchere wished he could sleep but it was impossible. (15). Moreover, the light was too bright (16). He could only sleep in the dark (17).

He untied Ntolo from his back and held him in his arms (18). The boy was breathing slowly and with difficulty (19). Why didn't Nambe warn the children against going to the forests (20)? It was lucky that Ntolo had not been bitten by a poisonous snake otherwise he would already be dead (21). From now on the children would no longer be allowed to play far away from home (22).

The queue moved slowly (23). Although there were supposed to be two health assistants in attendance only was present (24). The other had disappeared for nearly an hour and half, perhaps to sleep (25). What a long day it had been for Mchere: the strike meeting, walking in the rain, then Ntolo (26). Why had Bota deserted him (27)? No, nobody could understand how his life since his father's death had been a chain of reactions, a dogged attempt not to suffer his father's fate (28). Were people not supposed to learn from each other, one generation from another, sons from fathers? (29). Had his father lived longer, then he, Mchere, would have finished school, got a good job, had a contented family, a happy future (30). Maybe his father had died a proud man (31). So many times he would say when they were gathered around him in the warm glow of the evening fire: my sons, never shy away, never run from injustice (32). Injustice cannot destroy, it merely seeks to reproduce itself, until those who have been wronged by it, starved because of it, gone mad because of it, been crippled in body and maimed in spirit because of it, stand up and fight (33).

Stand up and fight, he always said if they came running to him after they had been beaten by other boys in the fields while herding goats or cattle (34). If he was alive and was in Mchere's position what would he have done in the Emergency Ward (35)? Stood up and fought (36)? But fought who (37)? The doctor appeared considerate (38)? Then who (39)? The rude nurses (40)? Maybe he should have broken all the windows and the furniture in the room (41)? But what would that have achieved (42)? Arrest (43). No, there had to be a way out of this thorny maze (44). The dreams of his father and others like him, those beautiful dreams which they had nourished

with the sweat of their struggle and the blood of their deaths, had reared a stillborn future (45). Freedom and independence, they had proclaimed everywhere in broad daylight and in the darkest of nights, on hilltops and along creeks, with the zeal of the faithful and they had poured their own blood as their final libations to a future in which those dreams would mature into reality (46). What was it sitting in a long queue on a cold bench at night with no blanket, no warmth save for the hot breath of one's restless heart (47)? Surely the words 'freedom and independence' had to mean something more than this (48)?

By dawn Mchere had only managed to move a few feet in the queue (49). He wanted to stand and stretch but there was no room and leaving the queue, even temporarily, would mean relinquishing his place and starting again at the far end (50). As the sun rose in the sky the rain began to subside (51). Cars and bicycles slowly filled the hospital car park (52). There was an air of urgency everywhere: men in suits and ties and occasionally in white overcoats, nurses in bright uniforms and ordinary people rushing to join the sick the sick crowd (53). Windows and doors swung open and the people in the queue yawned from sleeplessness (54). It was also a cold morning (55).

At seven-thirty more health assistants arrived and the queue was broken into five (56). For a quarter of an hour or so the crowd hardly resembled that of sick people as everybody tried to secure a place in front (57). Mchere pushed his way forward so that he ended up ahead of the two men who had been in front of him (58). The old woman who had been sneezing and coughing the whole night had also been left behind (59). She was actually fast asleep (60). Someone tried to wake her up but to no avail (61). Then word passed around and sent cold through the queue: the old woman was limp and cold (62). Her body was later removed by orderlies (63). She seemed to have come alone for no one in the crowd went with her body (64).

As the sun rose higher the queues grew longer and trailed off into a nearby road (65). By noon the queues had swelled so much that they formed large U-turns near the road (66). Between 12 noon and 1.30 p.m. the queues were at a standstill because the health assistants and nurses went for their lunch break (67). Among the crowd only a few had brought something with them to eat (68). The most enviable sight was of those who were untying pieces of cloth wrapped around plates containing nsima and maybe a piece of dried fish or cooked vegetables (69). For some, a hard piece of stale bread or over-ripe mangoes and bananas and even small pieces of sugarcane were enough (70). A few children sipped from dirty-looking bottles of Fanta or Coca-Cola (71). The rest of the crowd smacked their cracked lips and swallowed their saliva as they watched the lucky ones (72) Mchere was among those who bit his lips with envy (73). To his surprise and gratitude he was offered a sweet potato by a woman sitting close to him (74). 'Give it him,' she said (75).

'Thank you (76).' Mchere stammered (77). She shrugged her shoulders with maternal kindness (78). Mchere quickly peeled part of the cold potato and gave it to Ntolo, who could hardly open his mouth so that small bits and pieces had to be forced in (79). Mchere himself wanted to eat some of it but he did not want to give the woman the wrong impression (80). In the end however, he discreetly helped himself to a few bites (81).

By the time the health assistants came back Mchere was so worn out that he felt lying down but he had to persevere lest lose his place in the queue (82). He only

wished Nambe was there to help him (83). Why had neither Nambe nor Grandmother followed him to see what had happened (84)? They could have temporarily taken his place (85). He needed a little rest and some food as well (86). He was only human (87).

Time paried slowly (88). It was not until three o'clock that Mchere managed to get sight of a heath assistant (89). Ntolo was asleep once again (90). Despite the fact that he was so near, Mchere felt like sitting down (91). To hell with the whole world (92). It was then that he saw Nambe (93). His eyes blinked several times before a wan smile trembled on his lips (94).

'Nambe!' he screamed (95). 'Nambe (96)! Nambe (97)!' Had it not been for the fact that he was carrying Ntolo in his arms he would have jumped up and run after her (98). The other people looked at him with bewilderment (99). When Nambe saw him she hesitated then abruptly ran towards him (100). She looked very nervous (101).

'How is he (102)?'

'He is all right well, I mean, it's almost our turn now,' he tried to reassure her (103). She attempted to squeeze herself in, but there was hardly any room (104). Moreover, there were murmurs of disapproval: they were all sick so no queue-breakers (105).

'Listen, why don't you take my place so that I can go get some money to buy food (106). I'm sure Ntolo will be admitted and we need the food (107). There are also the other children at home (108).'

'I don't know,' she shrugged (109).

'Well, let's not waste time (110). I will be back soon (111).'

 He handed her the sleeping boy (112).

'I hope so (113). You know the condition I am in (114).'

'I know,' he swallowed (115). He strode away (116). His knees and ankles were weak and his stomach felt like a big, empty hole (117). He turned back a few yards away (118). His eyes met Nambe's and they both turned to Ntolo (119).

Nambe found the admissions room of the General Casualty noisy and hot and smelly like a pigsty (120). People came with all sorts of diseases, from imaginary headaches by school children trying to be exempted from school for a few days, to more serious ailments, like those whose lives were wasting away with acute malaria, pains of the stomach, chest, of the insides and others parts of the body which would later be diagnosed as cancer or some other fatal disease (121). There were also victims of fainting spells, car accidents, or women beaten by their husbands and men stabbed at bars or ambushed by thieves (122). And there were the tight-lipped, shame-faced culprits of diseases of the intimate kind (123).

In Nambe's condition it needed a supreme effort to carry Ntolo (124). She wished Mchere had not gone away, but she knew that it was equally important that he found some money (125). But where did he expect to find it, she wondered (126)? Maybe he just wanted to get away, to leave her by herself so that she could bear the burden all alone, as she always did (1267). How could he be so cruel (128)? Men! (129). Only the previous night he had beaten her (130). After Ntolo's recovery she would definitely go, she would leave him for good (131). There was always her village to go to (132). Then he could marry one of his prostitutes and beat her as much as he liked; after all, they were used to being beaten (133). What was that prostitute of his again (134)? Mary (135)? No Lucy, it was Lucy (136)? He thought she did not know

(137)? What did he see in her (138)? Biti was right, all men are brutes (139)? She would go home after leaving Mchere and start her own business, any business (140). This time she meant it, it was over (141). He would never change (142). If only Ntolo could get well soon (143)!

Name was ill at ease with the man sitting opposite her (144). The man was probably in his early thirties, although he looked older than that (145). From him came continuous and protracted coughs; his spine curved each time he did so and his manacled hands jerked up and down (146). Beside him were two prison guards with guns on their laps (147). It was frightening (148). Why the guns when such a man could not even crawl ten yards (149)? Nambe noticed that most people avoided looking in that direction (150)? She felt relieved when she came nearer to the end of the queue (151). When her turn came the H. A. asked her a few questions and examined Ntolo (152).

'I am sorry but your son must be admitted for a few days (153). Nambe received the news impassively, as if she had expected to hear something far worse (154). But when she thought about it a little further the idea frightened her (155). Mchere couldn't look after him because he had to go to work (156). As for Grandmother it was out of the question and in any case she would be more useful looking after the other children. (157).

'Go to Ward 4C (158). It's down the corridor over there (159). Next!' the H. A. said as he gave her the ticker (160).

She got up and tied Ntolo onto her back (161). She wished Mchere was around (162). But how would he find them when he came back (163)? Why was he taking so long (164)? Had he not got the money (165)? She walked down the corridors so slowly that a passer-by would have thought that it was she who was ill and not the child (166).

When she reached the children's ward she was shocked (167)? It was overflowing with mothers and children (168). Two or sometimes three children shared the same bed, and countless others were littered all over the floor (169). Their mothers squatted next to them (170). It was the visiting hour (171). Nambe could hardly believe what she saw (172). Was this a place to be cured, or to acquire more diseases (173)?

'Come here (174)!' A nurse called Nambe when she was shown Ntolo's ticket (175). She was led to small empty space between two children, one of whom was probably suffering from diarrhea given the amount of human waste spilt on the floor next to him and the smell that emanated from there (176).

'This is his place,' the nurse said (177). Nambe shook her head in disbelief (178).

'What did you expect (179)? This is a hospital (180)!' Nambe did not answer, but wept inside (181). The nurse left without another word (182). Nambe stood still, but deep inside her she was seething with bitterness (183).

The end of the visiting hour brought little relief (184). The ward still looked packed (185). Another nurse came and found Nambe standing (186). She asked her what was wrong (187). Nambe pointed to the floor (188)

'Come this side,' the nurse said (189). Nambe followed reluctantly: her previous respect for nurses had been shattered by the other one (190). To her surprise, however, she was shown a cleaner and much better place opposite the door (191).

'I hope this will do (192). We are terribly short of beds, as you can see. (193) Nambe nodded (194). 'Fine,' she said (195). She had meant to say something like 'thank you (196) '.

As she waited for the doctor to come she tried hard not to think about anything that would depress her, which meant not thinking about Ntolo, or the hospital, or the children left at home, or Grandmother, or Mchere or even herself; but the more she tried not to, the more she thought about all these things so that she became more confused and depressed (197). Reality seemed to slip away from her fingers and she became convinced that someone, somewhere, had bewitched her (198).

'Can I see your ticket, please,' a doctor asked her (199). Nambe was startled (200). 'The ticket of your child I mean (201).'

'Oh!' Nambe sighed as if she was waking up from sleep (202). She did not seem to know where she had put the ticket (203).

'It's in your hand,' the doctor said (204).

'Oh, yes', she sighed again, somewhat annoyed with herself (205). What was wrong with her (206)?

'Thank you', the doctor said as she received the crumpled ticket (207). She unfolded it and looked at Nambe thoughtfully (208). Nambe blinked with surprise: was this woman really the doctor (209)?

#### **Extract 4 (*Smouldering Charcoal*, 1992:148-152)**

Chola has found Our Holy Brother an intriguing man (1). For a fortnight before he was taken he had conducted his preaching with less fervor (2). His sermons had become more directly political (3). To some this was proof that he did not know what he wanted, but others saw it as part of the same metamorphosis which they were also going through (4). Chola's role in all this was not insignificant (5). Our Holy Brother had died as one of the latest recruits to the Movement (6). For this and other reasons the strikers resolved to continue with their strike (7). If they stopped now they would be betraying the memory of Our Holy Brother (8).

Chola discovered that many of his cellmates were interested in the Movement (9). He found it exiting to explain the Movement's aims (10).

The Movement is striving to bring together all the oppressed people and classes in our society in order to wage a common struggle against poverty, exploitation and oppression (11). That's why it's called the Movement for National Transformation, he had once explained to Mchere and Bota (12).

'You see,' he continued, 'we hear of a strike here, a demonstration or a boycott there, and so on (13). But these acts on their own, important as they may be, can only tinker with the system (14). There is a need for overall organization, and overall strategy, an overall objective (15). And that's precisely where the Movement comes in (16).'

This kind of talk struck a chord among his audience, for there was nothing he said that they did not know already: they were the ones who bore the brunt of exploitation and oppression (17). The only difference lay in the language they used (18). As Chola was fond of saying: 'spontaneous outbursts of popular discontent are fine, but they are like spurts of fire from wet wood, which do not last as long as the intense heat of charcoal (19). The movement is like charcoal on fire, and as you know, charcoal is not only wood stripped of its bark, but it is also wood that once dipped into fire (20).'

Before he and the bakery workers were transferred to A Block, Chola used to think that he was being deprived of the chance to meet the hardcore political opponents of the regime (21). But when he came to A Block he did not find the political agitators he had imagined (22). Side with the sworn enemies of the regime were many who had been detained simply because they happened to belong to the 'wrong' ethnic group, or had fallen out of favour with the powers-that-be (23). Others were associated with those who had fled into exile (24). There were school teachers, lawyers, civil servants, workers, peasants, and even a number of chiefs and former ministers (25). It was a microcosm of the potential of a country laid to waste because of pervasive fear, ruthless greed, political repression and moral bankruptcy (26).

One of the political detainees Chola met was Ndatero, a playwright and university lecturer (27). Their first meeting was frosty because Ndatero reminded Chola about the provocative review he had written of one of his plays (28).

'I had to do my job,' Chola tried to defend himself (29).

'You journalists, if you don't mind my saying so, miss the subtlety in your search for sensationalism (30).' For your information, literature and journalism are not one and the same thing (31).'

Chola maintained that he saw nothing subtle about the play (32). In fact, he continued, writers like Ndatero abandoned their proper role by concentrating on such esoteric subjects as African tradition (33).

‘Who are you to determine my proper role?’ Ndatero raised his voice (34).

‘I am only trying to say that you guys here write in splendid isolation (35).

It is as if you have never heard about the Ngugis, la Gumas and ousmanes (36).’

‘That’s a mean thing to say (37). Frankly, I find your views on literature and political struggle rather superficial (38). I wonder whether you have ever heard that Marx himself admired Balzac who, I am sure, you would dismiss as a bourgeois renegade (39).’

‘Don’t get me wrong (40). I know all this talk about the “relative autonomy” of art and so forth; but that’s not my point (41). I am simply asking you people to give us more insights into our present predicament, not this chasing after picturesque customs and bemoaning their passage (42). Ndatero was to remember this conversation for a long time (43). Gradually they became less adversarial (44). Chola discovered that Ndatero could talk as excitedly about politics as about literature; the other discovered that Chola’s knowledge of literature was from superficial (45).

Contrary to the expectations of the guards, the news of Our Holy Brother’s death stiffened the resolve of the strikers (46). In fact, next day two new prisoners joined the strike (47).

It was a gloomy day (48). The skies were overcast. (49). The strikers were refused permission to go and pay their last respects to Our Holy Brother’s body (50). That afternoon the strikers were put in one cell, away from the other prisoners (51). The strikers wondered what this portended (52).

It began to rain (53). Chola loved rainfall (54). The sound of rain rattling on the iron corrugated roof usually lulled him to sleep (55). But the new cell leaked (56).

‘How can they put us in such a place?’ he asked loudly (57).

The others stared at him, shaking their head (58)? They huddled together in the dry part of the cell (59)? Chola and Ndatero sat next to each other (60)?

Chola wanted to talk (61).

‘Did you ever teach Catherine Phiri?’ he asked Ndatero (62).

‘Yes, she was a fine student (63). Why (64)?’

‘She is my fiancée (65).’

‘Ndatero’s face lit up, then he looked sad (66).

‘Are you married? Chola asked (67). Ndatero looked startled (68).

‘Yes (69).’ It was clear he did not want to talk about his family (70). He felt strangely relieved to be away from his wife, although he missed the children (71). She was an acquisitive and overbearing woman, who found him wanting because he had dropped out of his Ph.D. in California after he became bored with what he called ‘assembly-line degrees and footnote scholarship’, and because he did not care about material possessions (72). They had grown up together and had been childhood sweethearts (73). He would not be surprised if she were living with someone else by now (74).

‘When will this madness end?’ Ndatero thought aloud (75). Chola could sense that Ndatero wished to change the subject (76).

‘Until the thugs in power have been overthrown (77). That’s why you need to join the Movement (78).’

‘The problem is much deeper than simply getting rid of one government and substituting it with another (79). What guarantee is there that if your movement came to power it would not be as tyrannical as the present regime (80)? Look at the so-called socialist regimes and people’s democratic republic, are they any better (81)?’

‘They are not genuine socialist states (82). It’s all rhetoric (83). Moreover, they are victims of imperialist subversion (84).

‘I have heard *that* before (85). You know what the problem is (86)? We worship the state, even those of us who attack it (87). I suppose we caught the bug under colonialism when our reverence for the state began (88). Independence did not alter this conditioning (89). In fact, it grew under the new rulers whose only path to material wealth was through national plunder and the use of terror and repression (90).’

‘The most important task right now is to organize (91). We need to capture state power first in order to create a more humane, democratic society (92).’

‘How? asked Ndatero (93). You see, that’s where radical movements go wrong (94). They concentrate all their energies on capturing the state machine (95). And when they do the state swallows them up and they become reincarnations of the ousted regimes (96). You can’t wake up one morning and go to a shop and buy a package of democracy (97). Democracy is a culture (98). It needs to be nurtured and developed (99). But what do you see (100)? The radical movement are themselves undemocratic (101). Democracy won’t come naturally after the socialist revolution (102). It has to be part of the revolutionary process (103).’

‘I agree,’ Chola nodded (104). But we can’t wait for a democratic culture to mature before we take action (105). Democracy by itself will not remove our underdevelopment (106). We need a revolutionary movement which is committed to the eradication of poverty and greed (107). There can be no democracy without development and no development without a revolutionary movement (108).’

‘I am not so sure that there can be a movement which is capable by itself of transforming society, curing all ills (109). Our problems go deeper than food shortages and periodic famines, poverty and illiteracy, falling export prices and rising debts. (110). The creative energies of our people have been paralysed by tyranny (111) These energies must be released and given room to dance (112).’

Chola smiled (113). He was about to respond when two guards appeared (114). ‘If you don’t stop your hunger strike by tomorrow, you will wish you were never born’, one of them said ominously (115).

The two guards stood at the entrance of the cell surveying the strikers’ faces (116). No one moved (117). Their gaze fell on Chola and then Mchere (118).

‘We know what you two are up to (119). You will be crushed like rats (120).’ Chola and Mchere stirred uneasily (121). What did the guards mean (122)? Who was informing on them (123)?

‘I repeat, tomorrow is your last day (124)!’

The guards banded the metal door and left (125). The rain had stopped falling. (126). But the strikers had nothing with which to mop up the wet part of the cell, so they remained crowded in one corner (127). Nobody knew what to make of the guards’ warning (128). What else could they do to them, that they had not done already (129)?

Chola and Mchere sat at opposite ends cell (130)? Occasionally they exchanged glances (131). Chola was the leader of the Movement in the prison (132). Mchere had been one of the first bakery workers to join (133). Since the hunger strike the two had become quite close (134). Mchere's fellow bakery workers, especially Bota, were surprised by the eagerness with which Mchere joined the Movement (135). Was Mchere trying to compensate for his initial reluctance to join the bakery strike, Bota wondered (136)?

Mchere was also surprised by his actions (137). Prison seems to have unlocked a streak of stubbornness and anger that reminded him of his father (138). It always thrilled Chola to see Mchere telling the other prisoners about the Movement (139). The movement was not against particular individuals in power, but against the whole system (140).

'It's like travelling in a battered bus,' Mchere would say (141). 'Regardless of who is at the wheel the chances are that there will be an accident (142). The solution lies in getting into a different bus altogether, one that is safe and sound (143). We need a new bus, not just a new driver (144).'

Mchere became the organizing secretary of the Movement (145). Both he and Chola were careful as to who they accepted for membership in the Movement (146). The Movement had a deliberately loose organization in the prison; each cell had its own semi-autonomous committee in order to prevent the prison authorities from paralysing the Movement should they isolate a few key leaders (147). The merit of this was soon to be proved (148).