

# ‘The people divided by a common language’: The orthography of Sesotho in Lesotho, South Africa, and the implications for Bible translation



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The Basotho of Lesotho and South Africa speak the same language, namely Sesotho. However, the two countries do not use the same orthography when writing Sesotho. This orthographic representation and its variations pose a significant challenge when Bible translators translate it into Sesotho. It also presents difficulties to readers of the Bible in South Africa when they have to read the Bible written in Lesotho orthography for the first time or to Lesotho readers who encounter Sesotho written in South African orthography. The two orthographies are independent but complementary. The Lesotho orthography is older than the South African. It differs in the choice of letters and the marking of initial syllabic nasals and (to a much lesser extent) in written word division and the use of diacritics on vowels to distinguish some ambiguous spellings.

**Contribution:** This article provides a historical examination of the problem beginning with the first efforts by French missionaries to write the language in the 19th century, the separate but interrelated development of the two orthographies in Lesotho and South Africa and the current impasse concerning a unified orthography. The analysis will include an examination of the linguistic issues involved, the sociolinguistic topics (including politics, education and religion) and various possible scenarios for resolving the problem will be considered.

**Keywords:** Sesotho; Southern Sotho; Lesotho; South Africa; orthography; Bible translation; missionaries.

## Introduction

The Basotho of Lesotho and South Africa speak the same language, namely Sesotho (Southern Sotho). However, the two countries do not use the same orthography when writing Sesotho. These divergent orthographic representations pose a significant challenge for readers of the Bible into Sesotho. For instance, readers of the Bible in South Africa will find it challenging if they have to read their Bibles written in Lesotho orthography during church services, Bible study meetings or at their homes. On the other hand, this also happens for Lesotho readers who have to read their Bibles written in South African orthography. The two orthographies are independent but complementary. They are complementary in the sense that the meaning of words and so on is not affected by the orthographic differences. For instance, the names Modimo (written in South African orthography) and Molimo (written in Lesotho orthography) both mean God. Here the pronunciation and meaning are the same, but the difference is brought about by how the words are written. The Lesotho orthography is older than the South African. It differs from the South African in the choice of some letters, in the marking of syllable-initial nasal sounds (phonemes) and (to a much lesser extent) in word division and the use of diacritics on vowels to distinguish some ambiguous spellings. For more on this issue, please see section ‘sociolinguistic factors involved in the two orthographies’.

An overall objective of this article is to provide a historical and linguistic examination of the problem of Sesotho orthography, beginning with the first efforts when the orthography was first developed by Paris Evangelical Missionary Society in Lesotho. Regarding the question of whether the South African orthography received adequate attention during that time when the Lesotho orthography was developed, the answer is that attention was not given to South African orthography at the time when the Lesotho orthography was being developed, but it received more attention later from the authorities and the Department of Education of the Republic of South Africa. The current examination will also tap into issues such as the sociolinguistic aspects

**Note:** Special Collection: Septuagint and Textual Studies, sub-edited by Johann Cook (Stellenbosch University).

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**Design of an Advanced and Fluent Sesotho Text-to-speech System Through Intonation** Lehlohonolo Mohasi,2006

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John Nyetanyane,2017 The need to conserve the under resourced languages is becoming more urgent as some of them are becoming extinct natural language processing can be used to redress this Currently most initiatives around language processing technologies are focusing on western languages such as English and French yet resources for such languages are already available The Sesotho language is one of the under resourced Bantu languages it is mostly spoken in Free State province of South Africa and in Lesotho Like other parts of South Africa Free State has experienced high number of migrants and non Sesotho speakers from neighboring provinces and countries such people are faced with serious language barrier problems especially in the informal settlements where everyone tends to speak only Sesotho Non Sesotho speakers refers to the racial groups such as Xhosas Zulus Coloureds Whites and more in which Sesotho language is not their native language As a solution to this we developed a parallel corpus that has English as source and Sesotho as a target language and packaged it in UmobiTalk Ubiquitous mobile speech based learning translator UmobiTalk is a mobile based tool for learning Sesotho for English speakers The development of this tool was based on the combination of automatic speech recognition machine translation and speech synthesis      **Sesotho Grammar** Source Wikipedia,2013-09 Please note that the content of this book primarily consists of articles available from Wikipedia or other free sources online Pages 25 Chapters Sesotho parts of speech Sesotho verbs Sesotho nouns Sesotho deficient verbs Sesotho concords Excerpt Grammar Verbs Orthography The Sesotho parts of speech convey the most basic meanings and functions of the words in the language which may be modified in largely predictable ways by affixes and other regular morphological devices Each complete word in the Sesotho language must comprise some part of speech There are basically twelve parts of speech in Sesotho The six major divisions are purely according to syntax while the sub divisions are according to morphology and semantic significance Qualificatives qualify substantives Predicatives signify an action or state connected with the substantive Descriptives describe qualificatives predicatives or other descriptives Conjunctives introduce or join up sentences Interjectives are exclamations As a rule Bantu languages do not have any prepositions or articles In Sesotho locatives are inflected substantives and verb imperatives are treated as interjectives The division of the four qualificatives is dependent solely on the concords that they use Cardinals are nouns but are given a separate section below In form some parts of speech adjectives enumeratives some relatives some possessives and all verbs are radical stems which need affixes to form meaningful words others copulatives most possessives and some adverbs are formed from full words by the employment of certain formatives the rest nouns pronouns some relatives some adverbs all ideophones conjunctives and interjectives are complete words themselves which may or may not be modified with affixes to form new words Therefore the term word classes instead of the somewhat more neutral parts of

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