

**COHESION AS A MEANING-MAKING RESOURCE IN SELECTED NANDI KASS
TV INTERVIEWS ON AGRICULTURE IN KENYA**

BY

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DECLARATION

Declaration by Candidate

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DEDICATION

This thesis is dedicated to my beloved family—The Sing’oei- whose unwavering support, encouragement, and sacrifices have been the foundation of my academic journey. To my parents, for instilling in me the value of education and perseverance. To my siblings, for their constant motivation and belief in my potential.

I also dedicate this work to all speakers and custodians of the Nandi language, whose rich linguistic heritage continues to inspire my passion for language and research.

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ABSTRACT

Effective use of cohesive resources is vital for conveying agricultural knowledge, improving farming practices, and strengthening food security. Although cohesion has been extensively studied in written texts and major global languages, little is known about its use in orally delivered, community-based broadcast discourse in indigenous African languages. The purpose of this study was to examine how cohesive resources operate in Nandi agricultural interviews broadcast on KASS TV. Specifically, the study: Analyzed the cohesive strategies used to construct thematic and interactional meaning; examined their role in shaping meaning in spoken Nandi discourse; and assessed their implications for communication between interviewers and Nandi-speaking rural audiences. The study is guided by Halliday and Hasan's (1976) theory of cohesion, which conceptualizes cohesion as a multi-layered resource for meaning construction. This framework is extended in the current study to include discourse-pragmatic and prosodic strategies. Cohesion is realized through lexical, grammatical, and discourse-pragmatic resources, as well as prosodic features such as pause, tempo, and intonation. An interpretive qualitative research design was adopted. Five purposively sampled KASS TV agricultural interviews aired between August 2023 and March 2025 were analyzed. The sample was sufficient for in-depth analysis of linguistic and prosodic features in Nandi broadcast interviews, with thematic saturation achieved when no new cohesive patterns emerged. The data were transcribed using Jefferson conventions, and an inductive analytic approach was used to identify cohesive patterns and their thematic and interactional functions. Findings indicate that lexical and referential cohesion maintain thematic continuity and reinforce key agricultural concepts. Strategic repetition of terms such as *keswek* 'breeds' and *chego* 'milk' sustained topical focus while emphasizing their economic and nutritional significance. Referential variation, including alternation between *biikab Kalenjin* 'Kalenjin people' and *kootab Kalenjin* 'Kalenjin community' strengthened shared group identity in food security discussions. Prosodic features such as pause, tempo and intonation further enhanced clarity and emphasized important points. The study concludes that cohesion in spoken Nandi broadcast discourse is multidimensional, emerging through coordinated interaction of verbal and prosodic resources that support collaborative knowledge construction. These findings highlight the communicative value of indigenous Nilotic languages in agricultural broadcasting and rural development. Accordingly, the study recommends that broadcasters and agricultural extension officers deliberately use lexical, grammatical, discourse-pragmatic, and prosodic cohesive resources to maintain thematic focus and reinforce key concepts. It further recommends that pause, tempo, and intonation be intentionally employed to emphasize key points and support interactional meaning. Finally, interviewers and educators should design interactions that utilize these cohesive resources to strengthen audience engagement, comprehension, and effective knowledge transmission.

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SYMBOLS AND ABBREVIATIONS

Symbols

Notation (Jefferson system conventions used):

1. ↑ = rising intonation
2. ↓ = falling intonation
3. :: = vowel/sound elongation
4. (.) = micro-pause (less than 0.2 seconds)
5. (1.5) = Timed pause (in seconds)
6. (..) = Medium pause (0.3 to 0.5 seconds)
7. (=) = Latching. No perceptible pause between words. Indicates rapid or connected speech.
8. (→) = New turn/segment. Marks the beginning of a new speech unit

Standard tone notation

1. ['] = High tone (marked with acute accent)
2. [ː] = Low tone (marked with grave accent)

Abbreviations

1. C - Conjunction
2. CA - Additive Conjunction
3. CADV - Adversative Conjunction
4. CC - Clausal Conjunction
5. CT - Temporal Conjunction
6. E - Ellipsis
7. EC - Clausal Ellipsis
8. EN - Nominal Ellipsis
9. EV - Verbal Ellipsis
10. L - Lexical
11. M - Mediate
12. N - Remote/ Non - mediated
13. O - Immediate
14. R - Reference
15. RP - Reference Pronominal
16. RD - Reference Demonstratives
17. RC - Reference Comparatives
18. S - Substitution
19. SC - Clausal Substitutes
20. SN - Nominal Substitutes
21. SV - Verbal Substitutes

CHAPTER ONE

1.0 Introduction

This chapter introduces the study by outlining its background and situating it within relevant scholarship. It then presents the statement of the problem, the aim and objectives, and the research questions that guide the inquiry. The chapter further discusses the justification and significance of the study and concludes by defining its scope and limitations.

1.1 Background to the Study

Language is not merely a tool for communication but a dynamic vehicle for constructing social reality, negotiating relationships, and transmitting cultural knowledge (Fairclough, 1992; Gee, 2014). The study of language in context, commonly known as discourse analysis, is essential for understanding how meaning is produced and interpreted in real-time interaction (Schiffrin et al., 2015). Spoken discourse, in particular, relies on a complex interplay of linguistic and paralinguistic features to achieve coherence. Among these are lexical, grammatical and discourse-pragmatic devices which link parts of discourse and help speakers manage interaction, signal intentions, and respond to contextual demands (Halliday & Hasan, 1976; Eggins, 2004).

This study focuses on Nandi, a dialect within the Kalenjin cluster of Southern Nilotic languages (Rottland, 1982; Heine & Nurse, 2000). Kalenjin speakers constitute approximately 18% of Kenya's population (KNBS, 2019). The term *Kalenjin*, derived from a Nandi expression meaning 'I tell you', reflects the community's oral traditions and emphasis on storytelling (Chesaina, 1991). The cluster comprises mutually intelligible dialects (Nandi, Kipsigis, Tugen, Keiyo, Marakwet, Pokot, and Sabaot) which, despite minor phonological differences, share features such as [+ATR]/[-ATR] vowel contrasts and phonemic vowel length (Toweett, 1979; Rottland, 1982).

Syntactically, Nandi typically follows Verb-Subject-Object (VSO) order but allows flexible variants like Verb-Object-Subject (VOS) in pragmatically motivated contexts (Creider, 1989). Such linguistic richness makes Nandi a compelling subject for discourse analysis, where structural flexibility supports communicative effectiveness in broadcast interaction.

Halliday and Hasan's (1976) framework identifies five cohesive devices—reference, substitution, ellipsis, conjunction, and lexical cohesion. Originally developed for written English, it has since been applied to spoken discourse, which also relies on repetition, discourse markers, code-switching, and prosody (Schiffrin, 1987; Auer, 1998; Gumperz, 1982; Sinclair & Coulthard, 1975; Tannen, 1989). The present study adopts an inductive, data-driven approach to examine cohesion in spoken Nandi discourse. Data from KASS TV interviews on agriculture provide an authentic site for observing natural interaction, where speakers mobilize both linguistic and cultural resources—including multilingual practices involving Kiswahili and English—to navigate communicative demands (Kembo-Sure, 2003; Mazrui & Mazrui, 1995).

While Halliday and Hasan's framework guides the analysis, the study extends it by examining prosodic devices such as intonation, pauses, and tempo, alongside discourse-pragmatic devices such as repetition and code-switching. Culturally embedded communicative forms are also considered, offering a holistic understanding of how cohesion is constructed in Nandi.

Despite extensive scholarship on cohesion in languages such as English, where cohesion is commonly examined through grammatical and lexical resources, little attention has been paid to Kalenjin languages, particularly Nandi, in spoken contexts (Rottland, 1982; Chesaina, 1991). In spoken Nandi, cohesion may additionally involve

discourse-pragmatic and prosodic resources such as repetition, code-switching, pause, tempo, and intonation. This gap is significant given Nandi's oral traditions and growing use in broadcast media. KASS TV interviews therefore provide valuable naturally occurring data for examining how these resources construct meaning in contemporary spoken Nandi discourse.

Against this backdrop, the present study investigates how cohesion is achieved in spoken Nandi discourse in agriculture-focused KASS TV interviews. It seeks to identify grammatical, lexical, and discourse-pragmatic strategies, as well as prosodic features, that speakers employ to create meaning. In doing so, the study both applies and extends Halliday and Hasan's framework, addressing the research gap surrounding discourse analysis of indigenous African languages, and contributes to theoretical debates on cohesion while documenting an underrepresented language in its modern communicative context.

1.2 Statement of the Problem

In Nandi-speaking regions of Kenya, particularly Nandi and Uasin Gishu counties, televised interviews, especially those aired on KASS TV, are vital platforms for sharing expert insights on agriculture, food security, and rural development. These interviews, conducted in the Nandi dialect of Kalenjin, reach audiences who often have limited access to formal education or written policy materials. Consequently, they are not just media events but crucial sites for public knowledge exchange and community empowerment.

Agriculture is central to the region's economy (Kenya National Bureau of Statistics [KNBS], 2025), making effective communication of agricultural knowledge important

for supporting sustainable livelihoods, particularly in the context of poverty, youth unemployment, and environmental pressures.

The success of this communication depends on how meaning is constructed and sustained in real-time discourse. Central to this is the use of cohesive strategies, including grammatical, lexical, pragmatic, and prosodic devices. While devices such as reference and conjunction ensure clarity and continuity, they operate alongside other meaning-making techniques like tone, intonation, code-switching, and strategic pauses. Together, these elements enable speakers to guide listeners, highlight key messages, and maintain engagement.

Despite the importance of these communicative strategies, little scholarly attention has been paid to how meaning is achieved in indigenous-language broadcasts like those conducted in Nandi. Much of the existing discourse research focuses on written texts or major global languages, often overlooking the richness of real-time, oral interactions in African contexts. This study seeks to address that gap by analyzing how meaning is constructed in authentic KASS TV interviews. It will investigate both traditional cohesive devices and extended discourse-pragmatic and prosodic features that are critical in spoken interactions.

By doing so, the study aims to highlight the communicative competence of Nandi speakers and demonstrate the capacity of indigenous languages to function effectively in formal media spaces. The study addresses this gap through an interpretive qualitative approach to the analysis of cohesive strategies in spoken Nandi. Failure to examine these strategies risks underestimating the value of African languages in scholarly discourse and missing their potential to support inclusive, development-oriented communication in multilingual societies.

1.3 Purpose/Aim of the Study

This study explores how cohesive strategies are used to construct thematic and interactional meaning in spoken Nandi discourse, drawing on Halliday and Hasan's (1976) theory of cohesion. The data is drawn from selected KASS TV interviews focusing on agriculture, which offer a rich source of spoken discourse involving expert guests, farmers, and media hosts.

1.4 Research Objectives

The study is guided by the following specific objectives:

- i. To analyze the cohesive strategies used to construct thematic and interactional meaning in selected Nandi KASS TV interviews on agriculture.
- ii. To examine how the identified cohesive strategies contribute to the construction of thematic and interactional meaning in selected Nandi KASS TV interviews on agriculture.
- iii. To assess the implications of using cohesive strategies in constructing thematic and interactional meaning in selected Nandi KASS TV interviews on agriculture.

1.5 Research Questions

This research seeks to answer the following questions:

- i. What cohesive strategies are used to construct thematic and interactional meaning in selected Nandi KASS TV interviews on agriculture?
- ii. How do the identified cohesive strategies contribute to the construction of thematic and interactional meaning in selected Nandi KASS TV interviews on agriculture?
- iii. What are the implications of using cohesive strategies in constructing thematic and interactional meaning in selected Nandi KASS TV interviews on agriculture?

1.6 Significance of the Study

Previous research on the Nandi language has addressed areas such as the morpho-syntax of the Determiner Phrase (Jeptoo, 2014) and the interface of syntax, semantics, and pragmatics (Kipsang, 2019). However, the role of cohesion in Nandi discourse remains underexplored. Existing cohesion studies have largely focused on English and other African languages for instance, Kuncahya (2015) on narrative e-textbooks, and Hameed (2008) on news articles. To date, no comprehensive study has examined how cohesive devices function in spontaneous spoken Nandi discourse.

This study addresses that gap through an exploratory, inductive approach that allows cohesive patterns to emerge from natural speech. It draws on Halliday and Hasan's (1976) cohesion model while extending it with discourse-pragmatic and prosodic features not covered in the original framework. By focusing on authentic communicative contexts, the study contributes to a fuller linguistic description of Nandi and establishes a basis for cross-linguistic comparison and translation studies.

In addition to its theoretical value, the study has practical significance. Documenting cohesion in Nandi spoken discourse supports language preservation and revitalization efforts, while also informing curriculum design and the teaching of Nandi, particularly in strengthening literacy and oral communication. The findings further contribute to the development of indigenous-language media such as KASS TV by demonstrating how cohesive strategies, including repetition, enumeration, discourse markers, code-switching, and prosodic features, can be used to maintain topic continuity, clarify agricultural information, emphasize key points, and facilitate audience understanding in spoken discourse.

Finally, the data-driven approach ensures that the findings are grounded in actual language use, offering insights not only for Nandi grammar but also for African discourse studies and cohesion research more broadly. The study thus enriches understanding of how cohesion operates in Nandi spoken discourse and highlights its communicative functions within everyday interaction and community media.

1.7 Scope and Limitation of the study

This section outlines the scope of the study and the limitations that defined the context within which the findings were generated and interpreted.

1.7.1 Scope of the Study

This study focused on the analysis of cohesive strategies in spoken Nandi discourse. The data comprised five purposively selected KASS TV interviews focusing on dairy farming, avocado farming, food security, and agricultural diversification. The interviews featured media hosts, agricultural experts, farmers, and community representatives, providing spoken Nandi data for examining the use of cohesive resources in agricultural and community-oriented discourse.

The study examined four broad categories of cohesive strategies: grammatical, lexical, discourse-pragmatic, and prosodic. The analysis was confined to the selected KASS TV interview texts and therefore did not cover other forms of Nandi discourse, such as casual conversations, political speeches, sermons, or classroom interactions. The study also focused exclusively on spoken Nandi data and did not examine written Nandi texts. The scope was further limited to agricultural and related community-development discussions represented in the selected interviews.

1.7.2 Limitations of the Study

The study had several limitations. First, the data were drawn from only five purposively selected interviews. Consequently, the findings may not be generalizable to the wider Nandi-speaking population or to all forms of Nandi discourse. However, the purposive selection enabled the study to obtain information-rich data relevant to its objectives.

Second, transcription and translation relied primarily on the researcher's bilingual competence. Although the transcripts were checked against the audio recordings and reviewed through peer debriefing with Nandi language experts, some linguistic nuances, particularly prosodic features and culturally embedded expressions, may not have been fully captured or interpreted.

Third, the qualitative and interpretive nature of the study involved researcher judgment in the identification and interpretation of cohesive strategies. To minimize this subjectivity, the researcher used systematic coding procedures, repeated checking of the transcripts against the recordings, and peer debriefing.

These limitations define the boundaries within which the findings should be interpreted. Future studies could use a larger corpus, include additional genres of spoken Nandi discourse, and involve multiple transcribers or analysts to provide broader and more varied linguistic insights.

1.8 Operational Definition of Terms

Cohesion: The use of linguistic and prosodic features to link parts of spoken Nandi discourse, creating meaningful and unified communication, with patterns identified inductively from the data.

Cohesive Devices: Linguistic and prosodic strategies that speakers use to link parts of spoken Nandi discourse and create meaningful and unified communication, observed as they occur naturally in the speech samples.

Discourse-Pragmatic Features: Context-dependent linguistic and interactional resources employed by speakers to organize discourse and enhance meaning, identified through qualitative analysis of natural speech.

Text: A naturally occurring stretch of spoken Nandi language drawn from purposively selected authentic media interviews.

Utterance: A segment of speech bounded by pauses or intonational cues, representing a complete communicative act within spoken discourse.

Discourse Analysis: A qualitative approach to studying how language functions in extended spoken texts, focusing on cohesion, meaning-making, and structure in context.

Prosody: The patterns of rhythm, pitch, stress, and tempo in speech that contribute to meaning and structure, analyzed through audio and transcription data.

Intonation: The variation of pitch across speech units that signals meaning, emphasis, or boundaries within discourse, identified through detailed analysis.

Code-Switching: The practice of alternating between languages during speech, used strategically by speakers as observed in the data.

Topical Management: The processes by which speakers introduce, maintain, and shift topics in conversation, identified through naturally occurring interactional cues.

Enumeration: The organized listing of points or items in spoken discourse, recognized through patterns in the data that clarify and structure information.

Jefferson Transcription System: A transcription method that captures the detailed features of spoken interaction such as pauses, overlaps, and intonation, used to represent the spoken data accurately.

Spoken Discourse: Naturally occurring speech characterized by spontaneity and interactional features, drawn from authentic conversational data.

KASS TV Interviews: Televised interviews in the Nandi dialect, purposively selected as authentic examples of spontaneous spoken discourse in community media.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter provides an overview of the grammatical features of the Nandi language, with a particular focus on lexical categories relevant to this study, such as nouns, pronouns, possessives, and conjunctions. It also reviews literature related to cohesion, including studies on general cohesion and cohesion in spoken discourse. The theoretical framework guiding the study is also outlined.

2.1 Nandi Grammar

This section examines key lexical categories in Nandi that are essential for cohesion analysis. These include nouns, pronouns, possessives, and conjunctions. Understanding their structure and function is important for analysing how cohesion is achieved in Nandi texts. Unless otherwise noted, examples are drawn from Jeptoo (2014).

2.1.1 Nouns

Nouns in Nandi constitute a major lexical category used to identify and refer to people, animals, objects, places, and other entities. They can function as subjects, objects, complements, and other constituents within a clause and may exhibit grammatical distinctions such as number. Structurally, Nandi nouns can be broadly divided into two categories: substantive nouns and derived nouns. Substantive nouns are basic lexical forms, whereas derived nouns are formed from other lexical bases through morphological processes such as affixation.

2.1.1.1 Substantive Nouns

Substantive nouns are basic lexical forms that have independent syntactic functions and do not derive from another lexical category. They include nouns referring to people,

animals, objects, and places. In Nandi, plurality may be expressed through changes in the noun form or, in some cases, without an overt morphological change.

Examples:

Kaina – *Kainai* ‘name/names’
Sese – *Sesen* ‘dog/dogs’
Sus – *Susua* ‘grass’
Mur-ia – *Mur* ‘rat/rats’
Aino – *Ainosio* ‘river/rivers’
Poiyo – *Poisio* ‘old man/old men’
Kechir – *Kechir* ‘sheep – zero plural marker’

2.1.1.2 Derived Nouns

Derived nouns are formed from other lexical bases through morphological processes such as affixation. The bases may be verbs, adjectives, or other nouns. The resulting forms express meanings related to their bases and demonstrate the role of derivational morphology in expanding the Nandi lexicon.

- a) From Verbs: Derived nouns can be formed from verbal bases through processes such as suffixation, prefixation, or zero derivation

Examples:

Kol ‘to plant’ → *Koolin* ‘farmer’
Tien (to sing) → *Tienin* ‘singer’

These examples illustrate suffixation, where the suffix -in is added to the verbal bases *kol* ‘to plant’ and *tien* ‘to sing’ to form nouns referring to people associated with the actions expressed by the verbs. Thus, *koolin* denotes a person who plants, while *tienin* denotes a person who sings.

- b) From Adjectives: Often result in abstract nouns.

Examples:

Ya ‘bad’ → *Yoityo* / *Yoityet* ‘badness’

The example illustrates nominalization, in which an adjectival base is morphologically transformed into a noun denoting the quality expressed by the adjective. Thus, *yoityo/yoityet* refers to the state or quality of being bad.

- c) From Other Nouns: Typically, abstract or proper nouns. Examples:

Laakwa ‘child’ → *Laakwandii* ‘childishness’

Kemboi ‘night’ → *Kipkemboi* (male name), *Chepkemboi* (female name)

These examples demonstrate noun-to-noun derivation, in which an existing noun serves as the base for a new lexical form. In *laakwa* → *laakwandii*, the derived form expresses an abstract quality associated with a child. In *kemboi* → *kipkemboi* and *chepkemboi*, the noun *kemboi* functions as a lexical base in the formation of personal names, demonstrating how derivational morphology contributes to the creation of proper nouns.

2.1.2 Pronouns

Nandi pronouns indicate person but do not distinguish gender. Jeptoo (2014) identifies the following types:

2.1.2.1 Personal Pronouns

In Nandi personal pronouns make a neat two by three system comprising number (singular and plural) and person (first, second and third person) for example:

	Singular	Plural	Gloss
1 st Person	<i>Ane</i>	<i>Achek</i>	I, We
2 nd Person	<i>Inye</i>	<i>Akwek</i>	You, You
3 rd Person	<i>Ine/Inendet</i>	<i>Ichek/Icheket</i>	He/She/It/They

Example in sentence:

Ane ne anyonei – ‘I am the one coming’

This example illustrates the use of *ane* as a first-person singular personal pronoun, referring to the speaker. The pronoun identifies the participant who performs the action expressed in the clause.

Some personal pronouns in Nandi are combined with the verb to act as the subject or the object in a sentence. The personal pronouns are typically marked by particular prefixes and infixes. They include:

a - which represents the first-person singular. For example: *A-wend-I* ‘I am going’

Ki- represents first person plural. For instance: *ka-ki-bwa* ‘we have come’

I - represents the second person singular. For example: *Ka- i-nyo* ‘you have come’

O – represents second person plural. For example: *o-bend-I* ‘you are going’

Third person singular and plural are however, represented by a null prefix. Example: -
Wend- ‘He /she/it go ‘he/she/it is going’

These examples illustrate person marking on the verb, whereby grammatical information about the subject is incorporated into the verbal form through prefixes or, in the case of the third person, through the absence of an overt prefix.

2.1.2.2 Reflexive Pronouns

Formed by adding *-kei/-ei* or prefixing *ak-* to personal pronouns.

Examples:

Anekei / Akane – myself

Achekei / Akachek – ourselves

These forms illustrate reflexive formation; whereby morphological material is added to a personal pronoun to indicate that the subject and the object of the action refer to the same participant.

2.1.2.3 Indefinite Pronouns

Include words like *tugul* (*all*), *ake* (*another - singular*), and *alak* (*others - plural*).

Examples:

Laakwet ake – ‘Another child’

Lagook alak – ‘Other children’

The examples demonstrate how indefinite pronouns modify or refer to entities without identifying a specific individual. The distinction between *ake* and *alak* also illustrates number contrast, with the former associated with a singular referent and the latter with plural referents.

2.1.2.4 Interrogative Pronouns

Ng'o? – ‘Who?’

Ngiro? – ‘Which?’

Ne? – ‘What?’

Ne u ne? – ‘What kind?’

Example in a sentence

Lakwa ngiro ne kanyo gaa? – ‘Which child came home?’

The interrogative *ngiro* functions to identify a particular member of a set. Thus, the example illustrates the use of an interrogative pronoun to obtain specific information about the identity of the referent.

2.1.3 Demonstratives

Demonstratives in Nandi express spatial relationships. According to Jeptoo (2014), they follow a three-way distinction:

Proximal (near the speaker):

Ni/Chu – ‘This/These’ (objects)

Yu/Oli – This/These (places)

Emphatic forms: *Ni-tok*, *Chu-tok*, *Yu-tok*, *Oli-tok*

These forms illustrate proximal deixis, referring to entities or places located close to the speaker. The suffix *-tok* adds emphasis to the demonstrative.

Medial (near the hearer):

Noo/Choo – ‘That/Those’

Yo/Oloo – ‘That place/those places’

Emphatic forms: *Noo-tok*, *Choo-tok*, *Oloo-tok*

These forms illustrate medial deixis, identifying referents located closer to the hearer than to the speaker. The emphatic forms with *-tok* strengthen the demonstrative reference.

Distal (far from both speaker and hearer):

Niin/Chuun – ‘That/Those’ (far away objects)

Yuun/Oliin – ‘That/Those’ (far away places)

Emphatic forms: *Niin-tok*, *Chuun-tok*, *Yuun-tok*, *Oliin-tok*

These forms demonstrate distal deixis, referring to entities situated away from both the speaker and hearer. The three-way distinction therefore shows how Nandi demonstratives encode spatial relations.

2.1.4 Possessives

Possessives in Nandi are marked for number and person and differ depending on whether the possessed item is singular or plural.

a. Singular Possessee:

1st Person: *-nyu* ‘my’, *-nyoo* ‘our’

2nd Person: *-ng’uung* ‘your’, *-ng’woong* ‘your’

3rd Person: *-nyi* ‘his/her/its’, *-ng’waa* ‘their’

b. Plural Possessee:

1st Person: *-chuuk* ‘my’, *-chook* ‘our’

2nd Person: *-kuuk* ‘your’, *-kwook* ‘your’

3rd Person: *-chiik* ‘his/her/its’, *-chwaak* ‘their’

The forms illustrate possessive agreement, whereby the possessive marker varies according to the person of the possessor and the number of the possessed noun. The contrast between the singular- and plural-possessee forms demonstrates that number is grammatically encoded in the possessive system.

2.1.5 Conjunctions

Nandi employs a variety of conjunctions to connect clauses and indicate relationships between ideas:

Table 1: Examples of Conjunctions in Nandi

Type	Example	Gloss
Additive	<i>ak, koboto</i>	And, also
Adversative	<i>ngaa nda</i>	But, however
Causative	<i>amu</i>	Because
Comparative	<i>kou, kerkei</i>	Like, similar
conditional	<i>Kotko, ngo</i>	If, wether
Alternative	<i>Anan</i>	Or
purposive	<i>asi, asikobit</i>	so that, in order that
concessive	<i>ngaa nda</i>	though, although
Temporal	<i>kii ngo, ye ipata, kii ye, nebo let, let,</i>	when, after, before

These conjunctions illustrate grammatical cohesion through conjunction, as they establish logical and semantic relationships between clauses or propositions. For example, additive conjunctions such as *ak* ‘and’ link additional information, *ngaa nda* ‘but/however’ signals contrast, while *amu* ‘because’ establishes a causal relationship. Conditional conjunctions such as *kotko* ‘if’ introduce conditions, whereas temporal conjunctions establish relationships based on time. Thus, conjunctions contribute to the organization and interpretation of connected discourse.

Building on the detailed analysis of nouns, pronouns, and other lexical categories, this study concludes that these grammatical elements are not merely isolated parts of speech but the foundational tools for constructing cohesion in Nandi discourse. Their strategic use, from anaphoric reference to logical and temporal linking, demonstrates how Nandi speakers build and maintain a coherent flow of ideas in spontaneous conversation. This linguistic framework is therefore essential for understanding the underlying structure of Nandi communication and provides the necessary groundwork for future explorations into the language's broader discourse patterns.

2.2 Studies on Cohesion

Cohesion has been widely studied across diverse languages, genres, and modalities, emphasizing its crucial role in creating unity and meaning within texts. Halliday and Hasan’s (1976) seminal work conceptualizes cohesion as semantic ties connecting elements within a text, ensuring its unity and comprehensibility. They categorize cohesive devices into grammatical types—reference, substitution, ellipsis, conjunction—and lexical types—reiteration and collocation. The current study applies this foundational framework to explore cohesion in spontaneous Nandi spoken texts from KASS TV, thus aligning with previous research that treats cohesion as a key resource for structuring discourse.

However, whereas many earlier studies adopt Halliday and Hasan's taxonomy deductively, this research diverges by using an inductive approach, allowing cohesive patterns to emerge directly from discourse data. This perspective aligns with Widdowson's (1978) argument that cohesion alone does not guarantee coherence; cohesive ties must interact with contextual and pragmatic factors to achieve meaningful communication. The present study similarly interprets cohesion in relation to interactional and cultural context in Nandi rural discourse.

Hoey's (1991) concept of lexical signalling further supports an inductive perspective by demonstrating how lexical patterns can predict discourse structure more reliably than predetermined syntactic rules. This resonates with the current study, which pays particular attention to recurrent lexical and pragmatic patterns that arise naturally in the interviews. Likewise, De Beaugrande and Dressler's (1981) model situates cohesion as one of several textuality standards, emphasizing how surface ties interact with deeper semantic relations. This broader view aligns with the current study's attempt to show how cohesion contributes to thematic development and interactional meaning in Nandi talk.

Morley (2000) and Tanskanen (2006) extend these insights by highlighting that cohesion is dynamically constructed through interpersonal engagement and interactional goals. This understanding converges with the present research, which examines how speakers in Nandi interviews use cohesive devices to negotiate expertise, sustain topics, and manage interaction. At the same time, while these earlier works analyze languages with extensive documentation, the current study diverges by focusing on an under-described indigenous African language.

Studies such as Mouton (2001) and Feng and Liu (2010) demonstrate that cohesion varies according to text type and linguistic context, reinforcing the need for context-specific, data-driven investigations. Similarly, African-language studies (Wachera, 2009; Okoth, 2015; Saddimbah, 2011) reveal the value of describing cohesion in indigenous languages through inductive analysis. The current study builds on this line of research by addressing a clear gap: the limited documentation of cohesive patterns in spoken Nandi discourse, particularly within media-based agricultural discussions.

By drawing on these perspectives, the present study aligns with earlier research that views cohesion as essential but context-dependent, while diverging by prioritizing the linguistic and cultural nuances of spontaneous Nandi spoken discourse to shape the analytical framework naturally.

2.3 Literature on Cohesion in Spoken Discourse

The study of cohesion in spoken discourse reveals unique complexities compared to written texts, due to features like spontaneity, interaction, and reduced planning time. While Halliday and Hasan's (1976) model remains foundational, they acknowledged the additional role of contextual and pragmatic factors in spoken cohesion. The current study works within this tradition by examining how cohesive ties operate in real-time Nandi interactions.

Stubbs (1983) and Bublitz (1999) emphasize that spoken discourse is organized through resources such as repetition, pronouns, and discourse markers. More recent research similarly shows that prosodic features, including intonation and pauses, contribute to the organization and interpretation of spoken discourse (Shan 2021; De Cristofaro et al., 2022). These observations align closely with the present study, which examines cohesion through verbal and prosodic features, such as tempo and intonation in the

KASS TV interviews. However, unlike these studies which typically focus on English or other well-documented languages, the current research diverges by extending such insights to a low-resource indigenous language.

Schiffrin's (1987) work on discourse markers exemplifies an inductive approach by identifying markers as they occur naturally in talk. The current study adopts a similar orientation by allowing discourse markers, repetition structures, and turn-taking devices in Nandi spoken discourse to emerge without forcing them into rigid categories. Similarly, Tanskanen (2006) shows how cohesion patterns fluctuate across genres and communicative settings, which parallels the present study's interest in how cohesion is shaped by the interview-based, agri-community context of the KASS TV programmes.

Research in language acquisition (Clancy et al., 2003) and African English varieties (Kembo-Sure, 2000) demonstrates that cohesive strategies are influenced by cultural and interactional norms. This reinforces the current study's focus on how Nandi speakers use cohesion to reflect local communicative practices, agricultural expertise, and rural community engagement. At the same time, these studies highlight contexts different from the rural agricultural media setting analysed here, marking a point of divergence.

Studies of political and public speeches (Bird, 2011; Dlugan, 2009; Majali, 2015; Enyi & Chitulu, 2015) illustrate the rhetorical power of cohesive devices, often identified through close, inductive analysis. While these works deal with formal monologic texts, the present study differs by analysing interactive, multi-party conversation where cohesion emerges collaboratively between interviewers and interviewees.

Studies of cohesion in African contexts, including Gisesa's (2022) investigation of cohesion in students' English speeches and Saddimbah's (2011) study of cohesion in

an African language, demonstrate the value of examining cohesive resources in context-specific discourse. Building on this body of research, the current study extends the investigation of cohesion to spoken Nandi discourse, an area that remains underrepresented in discourse research

Overall, the reviewed literature supports the current study's inductive, discourse-analytic approach while highlighting its distinct contribution: an in-depth exploration of cohesion in Nandi spoken broadcasts. By grounding the analysis in authentic language use rather than prescriptive assumptions, this study fills a critical gap in research on cohesion in African indigenous languages. The literature also shows that cohesive devices are central to constructing meaning in spoken interaction across languages, and the present study adds to this scholarship by demonstrating how Nandi speakers deploy cohesion to create unity, negotiate topics, and convey agricultural knowledge within media-based community dialogues.

2.4 Theoretical Framework

This study uses a mainly inductive, data-driven approach to analyze cohesion in spoken Nandi. Instead of forcing the data into a fixed theory from the beginning, the analysis starts with five naturally occurring Nandi television interviews broadcast on KASS TV. The patterns of cohesion are allowed to emerge directly from the data. This bottom-up approach follows qualitative traditions in discourse analysis, which emphasize discovery, context, and naturally occurring language use.

Initial analysis of the interviews shows that Nandi speakers create cohesion using a wide range of linguistic, pragmatic, interactional, and prosodic resources. Some of these patterns differ from those commonly described in Indo-European languages. After identifying these patterns from the data, the study then draws on two established

theoretical frameworks to help describe them clearly: Cohesion in English by M. A. K. Halliday and Ruquaiya Hasan, and Discourse Analysis by Gillian Brown and George Yule.

The categories proposed by Halliday and Hasan (reference, substitution, ellipsis, conjunction, and lexical cohesion) are used only where they match the patterns found in the Nandi data. They serve as helpful descriptive tools, not as strict rules imposed on the language. Similarly, Brown and Yule's approach, which focuses on speaker intention, shared cultural knowledge, and context, helps explain important pragmatic strategies found in the interviews. These include references, proverbs, enumeration, discourse markers, strategic code-switching, and topic management.

The theories are therefore applied after the patterns have been identified from the data. This ensures that the analysis remains grounded in real language use while still benefiting from established academic approaches. Although newer developments in cohesion theory and interactional linguistics exist, the foundational clarity of the 1976 and 1983 frameworks makes them appropriate for an exploratory study of an under-documented oral language like Nandi.

The selection of five interviews is justified by their richness and depth. Repeated patterns appeared across the data, indicating saturation and providing sufficient material for detailed analysis.

By combining a careful inductive method with selected theoretical support, the study provides a context-sensitive explanation of how Nandi speakers build continuity and meaning in real-time interaction. In doing so, it documents indigenous cohesive strategies and suggests ways in which classical cohesion theories may be expanded to better account for spoken discourse.

2.4.1 Halliday and Hasan's Model of Cohesion

Halliday and Hasan (1976) identify five major cohesive devices (reference, substitution, ellipsis, conjunction, and lexical cohesion) that contribute to the unity of a text. Their framework assumes that cohesion occurs when the interpretation of one element depends on another. Although developed primarily from analyses of English texts, it has since served as a widely used point of reference in textual linguistics and discourse studies.

In this study, these five categories are not applied as a predetermined analytical framework. Instead, they serve as a descriptive vocabulary for organizing and discussing patterns that emerged from the Nandi-language data. This flexible use of the model ensures that the analysis remains grounded in the actual discourse practices observed, while still allowing for comparison with established cohesion theory.

The next section outlines the five major categories of cohesive devices identified by Halliday and Hasan (1976), which provide a useful descriptive vocabulary for discussing the variety of cohesive elements that emerged from the data in Chapter Four.

2.4.1.1 Grammatical Cohesion

Halliday and Hasan (1976) classify grammatical cohesion into four main types: reference, substitution, ellipsis, and conjunction. These devices create links between sentences and clauses, fostering syntactic and semantic connections.

a) Reference

Reference creates cohesion by directing the listener or reader to other elements within or outside the text (Halliday & Hasan, 1976). Exophoric reference points to something outside the text, relying on situational context—for example, “James will be there tomorrow”, where there refers to an unstated location. Endophoric reference occurs

within the text and includes anaphoric reference (pointing backward), as in “Michael went to the bank. He sat at the table”, where *he* refers to Michael; and cataphoric reference (pointing forward), as in “Although I call her every week, my mother still complains”, where *her* refers forward to my mother (Bloor & Bloor, 2013).

b) Conjunctions

Conjunctions create cohesion by expressing logical relationships between clauses or sentences, contributing to semantic coherence (Halliday & Hasan, 1976). They are categorized into four types: **Additive**: (e.g., and, also, moreover): signal addition. **Adversative**: (e.g., but, however, whereas): indicate contrast. **Causal**: (e.g., because, therefore): express cause or result. **Temporal**: (e.g., after, before, when): show time relations.

c) Ellipsis

Ellipsis involves omitting elements of a sentence that are understood from the context. It is closely related to substitution but differs by replacing elements with a “zero” expression. Halliday and Hasan (1976) identify three types of ellipsis:

Nominal ellipsis: Omits a noun. Example: *"John saw two hawks, and Bill saw three [hawks]."*

Verbal ellipsis: Omits part of a verb phrase. Example: A: *"Have you been swimming?"* B: *"Yes, I have [been swimming]."*

Clausal ellipsis: Omits part of a clause. Example: A: *"Who stole the mangoes?"* B: *"Nyokabi did [steal the mangoes]."*

d) Substitution

Substitution replaces one element with another to avoid redundancy. It differs from ellipsis in that it replaces rather than omits. According to Halliday and Hasan (1976), the three types are:

Nominal substitution: Replaces a noun with *one, ones, or some*. Example: *"I never saw a purple cow; I never hoped to see one."*

Verbal substitution: Replaces a verb phrase with *do*. Example: *"I challenge you to win the race before I do [win the race]."*

Clausal substitution: Replaces a clause with *so or not*. Example: A: *"Will it rain tomorrow?"* B: *"I think so."*

2.4.1.2 Lexical Cohesion

Lexical cohesion refers to the semantic relationships between words that contribute to textual unity. It is primarily achieved through two mechanisms: reiteration and collocation (Nunan, 1993).

a) Reiteration

Reiteration involves the recurrence of lexical items or their semantic equivalents to reinforce meaning and maintain continuity in discourse. It encompasses the following:

Repetition: The exact recurrence of a lexical item. Example: "It is what it is."

Synonymy: The use of words with similar meanings. Example: bad – awful; cold – chilly.

Antonymy: The use of words with opposite meanings. According to Palmer (1982), antonyms fall into three categories: Gradable: Permit comparison (e.g., young – old). Complementary: Mutually exclusive (e.g., dead – alive).

Relational: Occur in reciprocal pairs (e.g., teacher – student)

Hyponymy: A hierarchical relationship, where specific terms fall under broader categories. Example: spoon, knife, and fork are hyponyms of cutlery.

Meronymy: A part-whole relationship. Example: leaf and bark are parts of a tree.

b) Collocation

Collocation refers to the tendency of certain words to co-occur regularly within a language, forming combinations that are perceived as natural or conventional by native speakers. These habitual pairings enhance the coherence and fluency of discourse by contributing to its semantic predictability and stylistic consistency. According to Crystal (2003), collocation plays a vital role in lexical cohesion, as it draws on the associative relationships between lexical items within a shared semantic field or pragmatic contexts

Examples of common collocations include: make an effort, pay attention, hot dog, and mother-in-law—phrases whose meanings and acceptability rely on their established co-occurrence rather than on grammatical rules alone.

In summary, Halliday and Hasan's (1976) cohesion framework offers a foundational perspective on how linguistic elements function to create coherence and unity within discourse. These devices work together to establish semantic and syntactic connections that enhance meaning. This study adopts an inductive approach, allowing cohesive patterns to emerge naturally from spontaneous spoken Nandi discourse, thus capturing authentic language use within its specific communicative context.

2.4.2 Relevance of the Model to the Current Study

Although Halliday and Hasan's model was developed for written English, its conceptual framework serves as a flexible guide for analyzing cohesion in other

languages, like Nandi. In this study, which investigates cohesion in naturally occurring Nandi interviews, the framework provides a theoretical lens for understanding how cohesive ties function without imposing predetermined categories. This inductive approach allows the data to reveal its own context-specific patterns of cohesion in spoken interaction. Thus, the model offers a methodological orientation for the data analysis presented in Chapter Four, while prioritizing the discovery of authentic patterns from the data itself.

2.4.3 Critique of Halliday and Hasan's Theory of Cohesion

Halliday and Hasan's (1976) cohesion framework has been foundational in discourse analysis, offering a systematic approach to identifying linguistic features that bind texts together. However, its reliance on the structural patterns of written English limits its applicability to languages like Nandi, which exhibit flexible word order, rich verbal morphology, and context-dependent referencing that do not always align neatly with the model's categories (Baker, 2006; Taboada & Mann, 2006). Furthermore, the model tends to prioritize surface-level cohesive ties such as overt references and conjunctions, while paying less attention to the deeper pragmatic and contextual mechanisms that contribute to coherence (Widdowson, 1978; Hoey, 1991).

This limitation becomes especially pronounced in spontaneous spoken discourse, where factors such as intonation, tempo, rhythm, hesitation, repetition, and audience interaction significantly shape how meaning and continuity are constructed. The model also presents ambiguities within its category boundaries (e.g., between substitution and reference), which complicates consistent coding and interpretation—especially in less-documented or non-standardized languages like Nandi.

Despite these limitations, Halliday and Hasan's framework remains a valuable point of departure. In this study, it is critically adapted and extended to include discourse-pragmatic and prosodic features, offering a more holistic account of how cohesion is achieved in Nandi oral discourse. In particular, strategies such as topical management, code-switching, enumeration, intonation, and pause are incorporated, allowing cohesive patterns to emerge naturally from authentic communicative contexts.

2.5 Discourse-Pragmatic and Prosodic Features in Meaning-Making

Building upon the critique above, this section examines how discourse-pragmatic and prosodic features complement traditional cohesive devices in spontaneous Nandi speech. While grammatical and lexical ties provide textual unity, spoken discourse relies on interactional and prosodic resources to guide interpretation, manage topics, and structure contributions.

Spoken interaction is characterized by spontaneity, turn-taking, and multimodality, which require strategies beyond grammatical cohesion to maintain coherence and shared understanding (Schiffrin, 1987; Brown & Yule, 1983; Blommaert, 2005). Two key extensions are considered here: discourse-pragmatic strategies, which help speakers organize topics and negotiate roles, and prosodic features such as intonation, rhythm, and pause that provide additional interpretive cues (Crystal, 2008; Couper-Kuhlen, 2001). This review situates these features within the broader framework of meaning-making in Nandi oral discourse.

2.5.1 Discourse-Pragmatic Strategies

Discourse-pragmatic strategies refer to the linguistic and interactional resources that speakers employ to manage discourse, organize interaction, and convey stance and communicative intentions. Unlike grammatical cohesion, which establishes structural

relationships among words, phrases, and clauses, discourse-pragmatic strategies are primarily concerned with the management and interpretation of talk in context (Fraser, 1999; Auer, 2007). In spoken interaction, such resources contribute to topic development, information organization, contrast, and the negotiation of meaning.

2.5.1.1 Topical Management

Topic is a fundamental unit of discourse, and speakers must introduce, maintain, and shift topics in order to sustain coherence. Brown and Yule (1983) note that topical continuity is central to oral narratives and interviews, where digressions and shifts are common. Strategies for topic management include explicit topic markers, repetition, and summarizing previous points before shifting (Eggins & Slade, 1997). In African contexts, Angogo (1983) observed that topic shifts are often marked by culturally salient discourse markers, which serve as signals to listeners. Effective topic management ensures that despite the spontaneity of spoken discourse, conversations remain coherent and goal-oriented.

2.5.1.2 Enumeration and Listing

Enumeration structures contributions by presenting ideas in a logical order—often signaled by terms like first, second, or finally. Gumperz (1982) argues that such listing devices help listeners process complex information in real time. In advisory or instructional genres, enumeration enhances clarity and reinforces the authority of the speaker. Enumeration thus functions as both a cohesive device and a rhetorical strategy.

2.5.1.3 Code-Switching and Borrowing

In multilingual societies, speakers often draw from more than one language. Myers-Scotton's (1993) Markedness Model describes code-switching as a strategic resource for signaling identity, authority, or emphasis. Borrowing of technical terms is equally

significant in specialized domains such as agriculture or health communication. In East African contexts, Mazrui and Mazrui (1998) show how Kiswahili and English terms are frequently integrated into local languages to convey modern concepts while retaining accessibility for local audiences.

2.5.1.4 Contrastive Pairs and Oppositions

Contrastive structures, where speakers juxtapose opposing ideas, help to organize discourse and highlight key distinctions (Halliday & Hasan, 1976; Tannen, 1984). In African oral traditions, contrastive pairs can clarify advice, instructions, or evaluative statements, hence guides listener interpretation and sustaining coherence.

2.5.1.5 Domain-Specific Vocabulary and Referential Naming

Use of technical or domain-specific terms anchors discourse in specialized knowledge. Referential naming, assigning clear labels to actors, crops, or practices, enhances clarity and cohesion (Halliday & Hasan, 1976). In agricultural interviews, speakers frequently employed local and scientific terminology, combining precision with audience accessibility.

2.5.1.6 Turn-Taking and Overlap

Conversation analysis, pioneered by Schegloff, and Jefferson (1974), shows that turn-taking is a universal mechanism of spoken interaction. Speakers use pauses, intonation, and discourse markers to negotiate the floor. Overlaps, while sometimes competitive, may also function cooperatively by signalling involvement, enthusiastic listening, and participation (Tannen, 1984). In spoken interaction, therefore, turn-taking and overlap can contribute to the continuity and connectedness of interaction by facilitating the coordination of speakers' contributions.

2.5.1.7 Proverbs and Figurative Language

Proverbs and figurative expressions condense shared cultural knowledge into concise forms that resonate with listeners. Lakoff and Johnson (1980) argue that metaphor structures thought as well as language, while Finnegan (1970) documents the centrality of proverbs in African oral literature. Angogo (1983) notes that in Kenyan communities, proverbs serve not only as cohesive devices but also as authoritative tools in persuasion and instruction. Figurative language thus contributes to cohesion by anchoring discourse in shared cultural frameworks and enhancing memorability.

2.5.1.8 Discourse Markers and Fillers

Discourse markers such as well, so, you know, and um are common in spoken discourse and contribute to the organization and interpretation of interaction. Schifffrin (1987) demonstrates that discourse markers are multifunctional, helping speakers establish relationships between ideas, express stance, and organize ongoing interaction. Similarly, Clark and Fox Tree (2002) show that fillers such as uh and um are not merely speech errors but meaningful signals that can guide listeners' expectations about delays and the continuation of talk. These features therefore contribute to the management and coherence of spoken discourse.

This study focuses on five key discourse-pragmatic strategies (topical management, enumeration and repetition, code-switching and borrowing, contrastive pairs, and domain-specific vocabulary) as these were the most salient in sustaining coherence and facilitating meaning-making in the Nandi agricultural interviews (see Chapter 4). Other strategies are acknowledged but fall outside the scope of the current analysis.

2.5.2 Prosodic Features

Prosody encompasses the suprasegmental features of speech, including pitch, intonation, tempo, rhythm, and pause. These features are not simply ornamental but fundamental to meaning-making in spoken discourse (Crystal, 2008). Prosody interacts with grammar and pragmatics to signal boundaries, highlight emphasis, and manage turn-taking (Couper-Kuhlen, 2001). Four features are particularly significant in cohesion.

2.5.2.1 Lexical Tone

In tonal languages, pitch distinctions are phonemic, meaning that they differentiate lexical items (Yip, 2002). Tone thus contributes directly to cohesion by ensuring semantic clarity. For instance, tonal contrasts prevent ambiguity in reference, maintaining coherence in discourse. Studies on African languages (Odden, 1995; Angogo, 1983) highlight how tonal systems shape both lexical meaning and discourse-level interpretation.

2.5.2.2 Intonation

Intonation refers to pitch movement across larger units than the word, shaping discourse meaning (Brazil, 1997). Rising intonation often signals incompleteness or invites response, while falling intonation marks closure. Intonation also conveys attitude and stance, influencing how utterances are interpreted. Couper-Kuhlen and Selting (1996) argue that intonation is a key interactional resource in conversation, guiding turn-taking and signaling emphasis.

2.5.2.3 Tempo and Rhythm

Tempo refers to speech rate, while rhythm involves the patterned timing of syllables and stresses. Goldman-Eisler (1968) found that tempo varies with cognitive load:

speakers slow down when explaining complex points and accelerate when listing familiar information. In performance-oriented speech, rhythm creates predictability and audience engagement (Chafe, 1994). Tempo and rhythm therefore contribute to cohesion by structuring discourse in time.

2.5.2.4 Pausing

Pauses segment speech into units, marking syntactic and semantic boundaries (Halliday, 1985). Strategic pausing can signal emphasis, allow listener processing, or provide a cue for turn transition. In radio discourse, pauses are also rhetorical, highlighting important points and engaging the audience (Scannell, 1996). Thus, pausing functions as both a cognitive and interactional cohesive device.

2.5.3 Summary

The review above demonstrates that while Halliday and Hasan's (1976) cohesion model provides a valuable framework, spoken discourse relies on additional resources. Discourse-pragmatic strategies such as topical management, enumeration, code-switching, turn-taking, proverbs, and discourse markers ensure that interaction remains coherent, persuasive, and culturally meaningful. Prosodic features such as lexical tone, intonation, tempo, and pausing further shape interpretation by signaling emphasis, structuring contributions, and managing interaction.

Together, these perspectives reveal that cohesion in spoken discourse is multimodal, encompassing not only grammar and lexis but also pragmatic and prosodic dimensions. This expanded framework provides the foundation for the present study's analysis of agricultural interviews, where meaning is constructed through the interplay of cohesive ties, pragmatic strategies, and prosodic cues.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter presents the research design and methodology adopted in the study. It outlines the research approach, target population, sampling techniques, sample size, data collection methods, data analysis procedures, and ethical considerations. The methodology is guided by the need to investigate cohesive strategies in spontaneous spoken Nandi discourse broadcast on KASS TV, with particular focus on grammatical and lexical cohesive devices, as well as discourse-pragmatic and prosodic features that enhance cohesion in discourse.

3.1 Research Design

This study adopts an interpretive qualitative research design to provide a rich, detailed account of linguistic phenomena as they occur naturally in context. The primary objective is to examine how cohesive strategies operate in authentic, unscripted Nandi discourse. The analysis is guided by an inductive approach, allowing patterns of meaning to emerge directly from the linguistic evidence rather than from predetermined assumptions.

The theoretical foundation for this analysis is Halliday and Hasan's (1976) model of cohesion, which encompasses both grammatical and lexical cohesive devices. This study also incorporates other crucial elements of spoken language, such as discourse-pragmatic and prosodic features, to explore how they collectively contribute to meaning construction in real-time interaction.

The data consists of five transcribed interviews on agriculture purposively selected from KASS TV. These interviews feature authentic exchanges among expert guests, farmers,

and media hosts. This provides a naturalistic context for examining cohesion. The unit of analysis is the cohesive tie, with particular attention to how these ties are realized through prosody and shaped by pragmatic function. This flexible, data-driven design facilitates a nuanced understanding of meaning-making in a spoken context, free from the constraints of rigid, pre-imposed categories.

By establishing this design, the study provides a clear foundation for the data collection and analysis procedures, ensuring methodological consistency from sampling to interpretation.

3.2 Population of the Study

The linguistic population targeted in the present study comprised spoken Nandi discourse produced in KASS TV interviews focusing on agriculture, food security, and related community development issues. Specifically, the population consisted of Nandi-language interview interactions involving hosts, farmers, agricultural experts, and county officials, in which participants discussed agricultural practices, food security, livestock, crop production, and rural development. The study therefore targeted Nandi broadcast interview settings, rather than written Nandi texts or general KASS TV content.

From this linguistic population, five interviews were purposively selected based on their relevance to the study objectives, substantial spoken interaction, and focus on agricultural and socio-economic issues. The same coding procedures and analytical framework were applied consistently across the selected interviews to enhance credibility and analytical rigour.

The five interviews were considered adequate for the interpretive qualitative analysis because they provided information-rich spoken Nandi data for examining recurring

cohesive strategies and their contribution to thematic and interactional meaning. Analysis continued across the selected interviews until no substantially new cohesive patterns emerged.

3.3 Sampling Techniques

This study used purposive sampling, a non-probability technique, to select spoken news interviews from KASS TV for discourse analysis. This method was chosen to deliberately target and select data that was both information-rich and directly relevant to the study's objectives.

The selection criteria focused on two key factors: the presence of spontaneous Nandi speech and the representation of natural discourse. This approach was crucial for ensuring the data provided a clear and accurate representation of genuine, unscripted spoken interactions. The strategic and focused selection of these segments was essential for the robustness and validity of the subsequent discourse analysis, as it allowed for an in-depth exploration of the linguistic features and conversational dynamics central to this research.

3.4 Sample Size

The study's sample consists of five Nandi-language interviews, which falls within the qualitative research guideline of 5 to 50 cases (Creswell & Creswell, 2018). This number was sufficient to achieve thematic saturation, as additional data no longer yielded new patterns or insights. A sample of this size also balanced the need for analytic depth with the practical considerations of transcription, coding, and detailed examination of cohesive devices.

The interviews were purposively selected to capture a range of thematically rich and linguistically authentic contexts. Selection criteria included relevance to agricultural

and community development themes, clarity and completeness of recordings, and the presence of spontaneous, natural speech. These considerations ensured that the data was both manageable and of high quality, providing a reliable basis for in-depth analysis of cohesion in spoken Nandi discourse.

3.5 Data Collection Techniques

Data were collected from five purposively selected spoken Nandi-language interviews publicly aired on KASS TV. The study employed documentary data collection and systematic review of audio recordings as the main data collection techniques. The relevant interview recordings were accessed and downloaded from the KASS TV website and repeatedly listened to in order to identify spoken Nandi data relevant to the study objectives. The selected interviews featured farmers, agricultural experts, and county officials and addressed themes related to agriculture, food security, and community development. An Interview Selection Guide was used to identify recordings that met the study criteria, while a transcription template was used to systematically record the selected utterances. The audio recordings constituted the primary data, enabling the researcher to preserve the original spoken interaction and attend to both verbal and prosodic features. Particular attention was given to cohesive expressions, pauses, overlaps, emphasis, intonation, and other features relevant to the analysis.

The recordings were transcribed orthographically, with the Jefferson transcription conventions (Jefferson, 1974, 2004) used to represent interactional and prosodic features such as pauses, overlaps, and emphasis. Standard intonation notations (↑ rising, ↓ falling, → level), informed by intonational phonology (Ladd, 2008; Yip, 2002), were also incorporated to capture pitch and tonal variation in Nandi, a tone language. The researcher repeatedly listened to the recordings during transcription to ensure that the spoken data were accurately represented.

The transcribed Nandi data were translated into English using a meaning-based approach, while retaining the original discourse structure and relevant cohesive features as far as possible. The transcripts were subsequently examined to identify and annotate linguistic cohesive features for analysis.

To enhance validity and reliability, the transcripts were checked against the original recordings through repeated listening, and peer debriefing with Nandi language experts was undertaken to verify the accuracy of transcription, translation, and coding. The use of the original recordings as the primary data source and the systematic application of the transcription conventions also helped maintain consistency in the treatment of the data.

The study used publicly available KASS TV interviews and did not involve direct recruitment or interaction with the participants. The recordings and transcripts were used exclusively for academic purposes, securely stored, and accessed only by the researcher. KASS TV was appropriately acknowledged as the source of the data.

3.6 Data Analysis

This study employed an interpretive qualitative approach to examine cohesion in spoken Nandi discourse. Instead of imposing predetermined categories, cohesive patterns were allowed to surface from the data, with interpretation guided by Halliday and Hasan's (1976) theory of cohesion and established phonological conventions for African tone languages.

The analysis focused on two dimensions: verbal and prosodic cohesion. Verbal cohesion was investigated across grammatical, lexical, and discourse-pragmatic levels. Features were identified and coded repeatedly, with initial codes drawn from the transcripts and refined through continuous comparison across the interviews. Their

functions were interpreted contextually, grounded in each interaction's communicative setting. The unscripted nature of the five interviews provided authentic material for observing how cohesion is constructed in everyday speech.

Frequency observations were used to support qualitative insights by highlighting the most recurrent cohesive devices. For example, a demonstrative pronoun was frequently employed to refer back to new topics, often accompanied by a pause and rising intonation to mark emphasis and topical continuity. This illustrated how verbal elements interact in discourse to achieve clarity, coherence, and emphasis.

Prosodic features were also analyzed to capture the interactive and performative dimensions of speech. Using the Jefferson transcription system, suprasegmental phenomena (pauses, overlaps, stress, and intonational/tonal variation) were documented for their role in signaling topic shifts, discourse boundaries, speaker stance, and interactional management. Analysis proceeded until theoretical saturation was reached, meaning no new cohesive patterns emerged from the data.

By integrating verbal and prosodic features, the study provides a comprehensive account of how cohesion is maintained in spoken Nandi discourse, showing how meaning is negotiated through both linguistic choices and prosodic rhythm, tone, and flow.

3.7 Ethical Consideration

This study adhered to established ethical standards in data collection, handling, and presentation. Research authorization was obtained from the National Commission for Science, Technology and Innovation (NACOSTI) prior to data collection.

The data comprise interviews publicly broadcast on Kass TV. Participants' names, as originally aired, are retained to preserve authenticity and contextual integrity,

particularly where speaker identity is relevant. No personal information beyond what was broadcast is disclosed. Although individual consent was not obtained, the use of these materials is ethically justified given their public nature and the impracticality of seeking retrospective consent.

All transcripts were treated with care to ensure accuracy and avoid misrepresentation. They are used exclusively for scholarly purposes, with selected excerpts included in the appendix for transparency. KASS TV is duly acknowledged as the source of the data.

3.8 Chapter Conclusion

This chapter presented the research design and methodology for examining cohesion in Nandi discourse from KASS TV interviews. By focusing on authentic language use, cohesive patterns, both grammatical and lexical, emerged naturally from the data, along with discourse-pragmatic strategies such as topical management, code-switching, and enumeration. These strategies collectively enhance cohesion, providing a context-sensitive understanding of meaning-making in Nandi communicative settings.

CHAPTER FOUR

ANALYSIS AND DISCUSSION OF COHESIVE STRATEGIES IN NANDI KASS TV INTERVIEWS

4.0 Introduction

This chapter presents the data, analysis, and interpretation of cohesive strategies in spontaneous spoken Nandi discourse, based on transcribed interviews obtained from KASS TV. The analysis is grounded in an inductive approach, allowing patterns of cohesion to emerge naturally from the data. It draws on Halliday and Hasan's (1976) framework of cohesion, extended to incorporate additional verbal and prosodic features relevant to spoken interaction. The chapter is organized into three main sections: the first examines verbal cohesive devices, including both traditional categories such as reference and conjunction, and discourse-pragmatic strategies such as code-switching, enumeration, and topical management. The second explores prosodic features (lexical tone, intonation, and tempo) as cohesive resources. The final section integrates the verbal and prosodic findings, illustrating how their interaction contributes to cohesion and the effective of meaning Nandi oral discourse.

4.1 Data Presentation

The data presented in this chapter comprise excerpts from five purposively selected spoken Nandi interviews aired on KASS TV. The interviews address agricultural and community-related themes, including livestock genetics and artificial insemination, dairy farming, food security, crop production, and agricultural diversification.

The presentation focuses on selected excerpts that illustrate the use of cohesive strategies in spoken Nandi discourse. The excerpts are drawn from the five interview transcripts and are presented according to the cohesive features identified in the data. Attention is given to grammatical, lexical, discourse-pragmatic, and prosodic resources

and their contribution to thematic development, discourse continuity, and interactional meaning.

Each excerpt is presented in Nandi, followed by its English translation and an analysis of the relevant cohesive features. Where appropriate, prosodic features such as pauses, overlaps, and intonation contours are included to demonstrate how they contribute to the organization and interpretation of spoken discourse. The presentation and analysis proceed from individual examples to comparisons across the five interviews. To ensure consistency in identifying and categorizing the cohesive features, a coding scheme was developed for the analysis. Table 2 presents a summary of the coding scheme used in the study.

Table 2: A Summary of the Coding Scheme

Types of cohesion	Examples	Coding
A REFERENCE		R
1. Pronominals		RP
(1) Singular, masculine	he, him, his	1
(2) Singular, feminine	she, her, hers	2
(3) Singular, neuter	it, its	3
(4) Plural	they, them, their, theirs	4
2. Demonstratives and definite articles		RD
(1) Demonstrative near	this/these, here	1
(2) Demonstrative far	that/those, there, then	2
(3) Definite article	the	3
3. Comparatives		RC
(1) Identity	Same, identical	1
(2) Similarity	Similar(ly), such	2
(3) Difference (i.e.: non-identity and dissimilarity)	Different, other, else, additional	3
(4) Comparison, quantity	more, less, as many; ordinals	4
(5) Comparison, quality	as+adjective; comparatives and superlatives	5
B SUBSTITUTION		S
1. Nominal substitutes		SN
(1) for noun heads	One/ones	1
(2) for nominal complement	The same	2
(3) for attribute	So	3

2. Verbal substitutes		SV
(1) for verb	do, be, have	1
(2) for process	do the same, likewise	2
(3) for proposition	do so, be so	3
(4) verbal reference	do it/that, be it/that	4
3. Clausal substitutes		SC
(1) positive	So	1
(2) negative	Not	2
C ELLIPSIS		E
1.Nominal Ellipsis		EN
(1) deictic as head		1
(2) numerative as head		2
(3) epithet as head		3
2.Verbal ellipsis		EV
(1) lexical ellipsis ('from right')		1
(2) operator ellipsis ('from left')		2
3.Clausal ellipsis		EC
(1) propositional ellipsis		1
(2) modal ellipsis		2
(3) general ellipsis of the clause (all elements but one omitted)		3
(4) zero (entire clause omitted)		4
D. CONJUNCTION		C
1.Additive		CA
(1) simple	and, and also, nor, and...not, or, or else	1
(2) complex	furthermore, add to that, alternatively	2
(3) complex, de-emphatic	by the way, incidentally	3
(4) apposition	that is, in other words, for example	4
(5) comparison	likewise, in the same way, on the other hand, by contrast	5
2.Adversative		CADV
(1) adversative 'proper'	Yet, though, only, however, even so, all the same	1
(2) contrastive(avowal)	In (point of) fact, actually	2
(3) contrastive	But, and however, conversely, on the other hand	3
(4) correction	Instead, on the contrary, rather, at least, I mean, or rather	4
(5) dismissal	In any/either case, in any case, anyhow	5
3.Causal		CC
(1) general	So, then, therefore, consequently	1
(2) specific	On account of this, in consequence, with this in mind	2
(3) reversed causal	For, because	3
(4) causal specific	It follows, arising out of this, to this end	4
(5) conditional	Then, in that case, in such an event	5
(6) respective	Otherwise, under other circumstances in this respect, here, otherwise, apart, from this, in other respect	6

4.Temporal		CT
(1) simple	Then, next, just then, before that, hither to In the end	1
(2) conclusive	First...then,	2
(3) correlatives	first/originally/formerly...finally/now	3
	At once, soon next time, next day,	4
(4) complex	meanwhile, until then, at this moment Then, next, finally, in conclusion	5
(5) internal temporal	First...next, in the first place...to conclude with	6
(6) correlative	Up to now, at this point, from now To sum up, to resume	7
(7) here and now		8
(8) summary		
E LEXICAL		L
(1) Same item repetition		1
(2) Synonym or near synonym (incl hyponym)		2 3
(3) Superordinate item		4
(4) 'General' item		5
(5) collocation		

The coding scheme outlined in Table 2 was developed through a careful, inductive analysis of cohesive ties that contribute to textual cohesion in spoken Nandi discourse. While Halliday and Hasan's (1976) framework of cohesion provided a theoretical guide, the identification and categorization of cohesive devices emerged from detailed examination of selected Kass TV interviews.

In addition to the type of cohesive device, the analysis considered the direction and distance of each cohesive tie. Direction indicates whether the cohesive item refers to an item that has already been mentioned or one that follows, while distance indicates the number of intervening utterances between the cohesive item and its referent

A cohesive tie was treated as anaphoric unless otherwise marked as cataphoric (K). The distance of a cohesive tie was determined by the number of intervening utterances between the cohesive item and the item to which it refers. An immediate tie has no intervening utterance and is coded as 0. A mediated tie has one or more intervening

utterances and is coded as M[n], where n indicates the number of intervening utterances. A remote tie refers to an item located at a greater distance in the preceding discourse and is coded as N[n], where n indicates the number of intervening utterances. These categories were operationalized for the present study to facilitate systematic coding of cohesive ties. Halliday and Hasan's (1976) framework provides the theoretical basis for identifying cohesion but does not prescribe fixed numerical thresholds for discourse distance. The coding of immediate, mediated, and remote cohesive ties is summarized in Table 3.

Table 3: Summary of immediate, mediated and remote cohesive ties

Type of Cohesive Tie	Coding	Description
Immediate	0	No intervening utterances between the cohesive item and its referent
Mediated	M[n]	One or more intervening utterances between the cohesive item and its referent. [n] indicates the number of intervening utterances.
Remote	N[n]	The referent occurs at a greater distance in the preceding discourse. [n] is the number of intervening utterances

Tables 5-9, in appendix B summarizes the major categories and subcategories of cohesive devices observed across five purposively selected discourse samples featuring spontaneous agricultural discussions. Each discourse unit is assigned a unique number, with utterances indexed accordingly. The coding captures the cohesive ties identified in each utterance, their types, and the direction and distance relative to their antecedents.

Capital letters denote primary cohesion categories (e.g., reference, conjunction), with secondary letters indicating subcategories (e.g., personal reference, additive conjunction), and numerical identifiers marking the discourse units.

For each discourse unit, illustrative examples of each cohesive device type are recorded to enable systematic analysis of how cohesion naturally occurs in spoken Nandi, reflecting authentic conversational flow in Kass TV interviews.

For ease of reference, examples from the data are cited using the format Text X: Y, where X refers to the text number and Y to the utterance number. For instance, Text 4:10 refers to utterance 10 from Text 4. This citation system is maintained consistently throughout the analysis chapters. Table 4 below illustrates the practical application of this coding scheme within the study with sample utterances from text 1 of Kass TV interviews.

1. *Itagat chitab kalenjin eng kebeberta nebo aeng nebo tetutietab long'etab kabokik neitun kong'ete studio nebo Kass.* 'The Kalenjin people are invited to the second session of the program from shield of farmers in kass studio'
2. *Kembouni ketinye toek kong'ete WorldWide Sires East Africa Limited.* 'Tonight, we have guests from worldwide sires East Africa Limited'
3. *Che ichek ko ng'amotik che ng'alale keshwek chotok chebo tuga.* 'They are the experts who will talk about cow breeds.'

Table 4: An illustration of the practical application of coding

Utterance	No of ties	Cohesive item	Gloss	Type	Distance	presupposed item	Gloss
1.	3	i- Nebo x 2	You of	RP1 L1	0 0	Chitab Kalenjin Nebo	Kalenjin of
2.	2	Ni Ke	This We	RD1 RP4	0 0	Kembout Kass TV	Night Kass TV
3.	3	Che Ichek Chotok	that They Those	L1 RP4 RD2	0 0 0	Che Toek Chebo tuga	that Guest Of cows

The table above illustrates the occurrence of cohesive elements in the sample utterances 1-3 from text one of Kass TV interviews. Each row in the table represents a single

utterance and includes detailed information about how cohesion is achieved through language.

The first column numbers the ‘*utterances*’ for easy reference. The second column, labeled ‘*Number of ties*,’ indicates how many cohesive links are present within that particular utterance. For instance, an utterance may contain two or three cohesive ties.

The next column, ‘Cohesive item,’ presents the actual word or phrase in the utterance that serves as a cohesive device. Examples include items such as *I-*, *Nebo*, *Ni*, *Ke*, ‘*Che*’, *Ichek*, and *Chotok*. In some cases, an item like *Nebo* appears more than once in the same utterance, indicated by a notation such as ‘x2.’

Each cohesive item is followed by a *gloss*, which provides its English translation or interpretation.

A critical part of the table is the ‘*Type*’ column, which categorizes the cohesive item based on its linguistic function. This categorization follows a set of alphanumeric codes. For example, “**RP**” stands for *Reference Pronominals*, where “**R**” indicates reference and “**P**” indicates pronominal. Similarly, “**RD**” stands for *Reference Demonstratives*, where the cohesive device points to something specific in the discourse, such as ‘this’ or ‘those.’

The numbers attached to these codes offer more specificity. For instance, **RP1** refers to a first-person or second-person singular pronominal reference, such as *i-* for ‘You.’ **RP4** denotes a plural pronominal reference, such as *Ke* for ‘We’ or *Ichek* for ‘They.’ Likewise, **RD1** refers to a proximal demonstrative like *Ni* for “This,” while **RD2** marks a distal demonstrative in the plural, such as *Chotok* for ‘Those.’

Lexical cohesion is marked with the code “**L**.” Within this category, **L1** represents cohesion through *exact repetition of the same word* (e.g., *Che* repeated for emphasis or

linkage). Although not all are shown in the current table, the coding scheme also includes **L2**, which marks the use of synonyms or near synonyms, and **L4**, which identifies the use of general terms to refer to groups or categories.

The column labeled '*Distance*' indicates how far the cohesive item is from the word or phrase it refers to. A distance of "**0**" suggests immediate or adjacent cohesion within the text.

Finally, the 'Presupposed item' column, shows the word or phrase that the cohesive device refers back to, along with its English gloss. For example, *i-* 'You' may presuppose *Chitab Kalenjin* 'a Kalenjin' indicating that the speaker is addressing or referring to that entity. In another instance, *Che* 'that' may refer back to a previously mentioned *Che* 'that' showing cohesion through repetition (L1).

The varying groups of cohesive elements identified from the five KASS TV interviews are summarized in detail in Appendix B (Tables 5 - 9). These data were obtained from recorded utterances, which were then analyzed to identify different forms of cohesive devices used by speakers of the Nandi dialect. The appendix tables provide a comprehensive breakdown of categories such as reference, conjunctions, substitution, ellipsis, and lexical cohesion, together with their presupposed items, distance, and glosses.

Although the analysis was guided by Halliday and Hasan's (1976) cohesion framework (cf. Martin, 2015), the specific patterns were established directly from the data. The findings reveal that conjunctions and reference items occur most frequently across the interviews, serving as central devices in sustaining discourse. Substitution appears less frequently, while lexical cohesion and ellipsis also function as important resources, often interacting dynamically to maintain coherence. This distribution demonstrates

how Nandi speakers strategically combine multiple cohesive strategies to organize meaning and sustain interaction in communication.

Having summarized the distribution of cohesive devices across the five interviews, the following section examines each category in detail, highlighting how speakers of the Nandi dialect employ these strategies to construct meaning and maintain discourse coherence.

4.2 Verbal Cohesive Devices

Verbal cohesive devices constitute an important resource for establishing links among utterances and sustaining continuity in spoken Nandi discourse. In the selected KASS TV interviews, speakers employed grammatical, lexical, and discourse-pragmatic resources to connect ideas, maintain topics, and organize information as interaction unfolded. This section presents the verbal cohesive patterns identified in the data, focusing on reference, substitution, ellipsis, conjunction, lexical cohesion, and discourse-pragmatic strategies. The discussion uses selected excerpts to illustrate how these resources contribute to thematic continuity and interactional meaning in the agricultural interviews.

4.2.1 Lexical Cohesion

Lexical cohesion is a central aspect of discourse cohesion, primarily achieved through the repetition of lexical items and the use of semantically related words. In the Nandi dialect, reiteration (especially same-item repetition) emerges from the data as a dominant cohesive strategy in spoken texts, without being pre-assumed in the study design. This inductive finding aligns with Halliday and Hasan's (1976) identification of repetition as a key form of lexical cohesion, while also reflecting context-specific functions observed in the present corpus.

The data gathered from five KASS TV interviews reveals that speakers often use repetition not only for cohesion but also for emphasis, clarity, and pedagogical purposes. In the Nandi dialect, repeated lexical items may be preceded by elaborative or descriptive clauses before the key item is explicitly stated. For instance, in the utterance *ko kiamuch atae, ko kiataune tuga somok* 'I was able to start, I started with three cows' the word *ko* introduces the clause but delays the actual referent, creating suspense or emphasis. Here, *ko* is repeated multiple times to reinforce the subject, dairy farming, which is the main focus of the discourse. The repetition of *ko* highlights the referent's significance and draws the listener's attention to it, enhancing cohesion and comprehension (Sari et al., 2018). While Halliday and Hasan note repetition as primarily a lexical phenomenon, the Nandi data shows it working interactively with prosodic emphasis to achieve cohesion in oral delivery.

The analysis of lexical cohesive elements (see Appedix C Table 10) reveals that repetition of the same lexical item is the most dominant strategy speakers use to achieve cohesion in Nandi discourse, with 391 cases identified across the five texts. This strategy is particularly prominent in Texts 1 and 2, where key lexical items are repeatedly used to sustain thematic focus and reinforce central concepts. The recurrent use of identical lexical items helps maintain discourse continuity, create emphasis, and ensure that important ideas are clearly communicated to the audience. This finding is consistent with Halliday and Hasan's (1976) framework, which identifies repetition as a major form of lexical cohesion. However, the present findings demonstrate that, in spoken Nandi discourse, repetition is not limited to establishing lexical ties; it also performs context-sensitive functions such as emphasis, clarification, audience orientation, and reinforcement of thematic content.

The preference for same-item repetition can be attributed to the communicative context of the data, television interviews, where oral delivery requires clarity, accessibility, and immediacy. In such public discourse settings, speakers seem to prioritize audience comprehension by reiterating familiar terms rather than introducing lexical variation, which could obscure meaning. This finding aligns with oral narrative conventions that value redundancy as a tool for emphasis and recall, reflecting a pronounced adaptation for the oral genre.

Other forms of lexical cohesion, such as the use of synonyms or near-synonyms, occur far less frequently. The minimal presence of these lexical ties suggests a tendency among speakers to favor directness over stylistic variation. This may reflect a pragmatic orientation in Nandi discourse, particularly within functional domains like agriculture, dairy production, and food security, where the goal is to convey practical information directly and in a culturally grounded manner.

Across the dataset, general items occur only marginally, and no instances of superordinate terms or lexical substitutes were observed. This finding, while unexpected, suggests a strong preference for concrete and specific terminology in Nandi oral discourse, possibly reflecting the communicative priorities of the interview setting. This lexical behavior may reflect cultural and communicative expectations within the community, where specificity and contextual relevance are highly valued in knowledge-sharing events.

In summary, the analysis shows a dominant pattern of repetition to establish textual unity. The strong preference for repeating key lexical items, along with the marginal use of other cohesive devices like synonymy or generalization, illustrates a broader tendency in Nandi oral discourse to prioritize clarity, emphasis, and thematic focus.

While this pattern fits within Halliday and Hasan's category of reiteration, its frequency and cultural grounding point to an oral discourse adaptation that extends the descriptive range of their original model.

4.2.1.1 Same Item Repetition (L1)

Same item repetition refers to the repeated use of an identical lexical item across a stretch of discourse. In the analyzed Nandi interviews, this emerges as the most dominant form of lexical cohesion. Speakers consistently rely on repeating specific terms rather than using alternatives such as substitution or ellipsis. This suggests a deliberate preference for lexical precision and clarity, especially in contexts where messages must be easily retained.

The use of repeated lexical items is especially notable in discourse with an educational or informational purpose, such as interviews targeting farmers. Here, repetition serves a pedagogical function by reinforcing key concepts and ensuring important terms are emphasized and remembered. For example, in discussions on dairy farming, terms referring to cattle breeds such as *Friesian*, *Ayrshire*, and *keswek* ('breeds') are frequently repeated:

Text 1, utterance 46: *Mi chebo Friesian, mi chebo Ayrshire*. 'There are of Friesian, there are of Ayrshire'

Terms like *Keswek* 'breeds' is also repeated due to their importance in the context of educating farmers. This is evident in text 1, utterances 22, 23 and 25

22. *Achek kora kealdei keswek kobun worldwide sires*. 'We also sell semen from worldwide sires.' 23. *Keswechotok kobunu komasta nebo US*. 'Those breeds are from the U.S.' 25. *So kikiamuan keibune keswek bitonin amu kikiger maget nebo mkulima*. 'So, we decided to bring breeds from overseas because we saw the need of the farmers'

Repetition in these contexts contributes to thematic coherence by returning to core vocabulary that keeps the discourse focused and facilitates audience comprehension. Socially, it ensures that knowledge is clearly communicated and retained, supporting farmers' access to critical agricultural information. It also reinforces the speaker's authority and credibility, reflecting respect for knowledgeable individuals. Through lexical emphasis, the discourse enhances both community cohesion and shared understanding of important concepts.

From an inductive perspective, this finding aligns with Halliday and Hasan's (1976) classification of reiteration as a key form of lexical cohesion, where identical repetition is one of the simplest but most effective means of creating cohesion. However, while Halliday and Hasan list repetition as one option among several (including synonymy, superordinates, and general nouns), the Nandi data shows a clear predominance of exact repetition. This appears context-driven: in agricultural and instructional talk, precise repetition ensures accuracy and reinforces retention, reflecting both linguistic cohesion and a responsive communication strategy.

4.2.1.2 Synonyms or Near Synonyms (L2)

Synonyms are words with identical meanings, while near synonyms have closely related meanings and can be used interchangeably depending on context. In the Nandi dialect, cohesive ties through synonyms or near synonyms are less frequent than direct repetition, likely due to a limited number of equivalent lexical alternatives. Nevertheless, they contribute to cohesion when synonymous items appear in consecutive utterances.

For example, in Text 1, utterances 4 and 5

4. *ko kasit ni kokasit ne kararan.* 'This task is good.'

5. *Ako kiamuch atoe kasit ni amu kiacham boisonik ab dairy.* 'I started this dairy task because I loved dairy work'

Here, *kasit* ‘task’ and *boisonik* ‘work’ link the discourse thematically, maintaining continuity within the dairy farming context.

In Text 3 (food security interview), utterances 7 and 25 the speaker says:

7. *Ongikimu biikab Kalenjin, melen amwae amu alasegei*
 ‘Let’s work hard Kalenjin people, I am not saying this because of pride’
 25. *Kimache chii tugul nebo kotab Kalenjin kogilgei* ‘we want the Kalenjin community to work hard’

The speaker alternates between *biikab Kalenjin* ‘Kalenjin people’ and *kotab Kalenjin* ‘Kalenjin community’ to refer to the same social group. Similarly, *Ongikimu* ‘let’s put effort’ and *kogilgei* ‘to work hard’ emphasise diligence.

These lexical choices preserve reference, introduce variation, and maintain thematic focus.

Functionally, synonymy and near-synonyms enhance stylistic richness, prevent repetition, and support audience engagement. Socially, they reflect cultural values of diligence, collective responsibility, and nuanced expression, particularly in advisory or instructional contexts.

4.2.1.3 General Item (L4)

General items are a type of lexical cohesive device that refer to broad classes of entities such as people, animals, or objects without identifying specific instances. According to Halliday and Hasan (1976, p. 274–292), these items contribute to cohesion by functioning as general nouns (e.g., thing, person, equipment, livestock) that classify or summarise more specific references within the discourse. They often serve to abstract or generalise previously mentioned content, linking segments of discourse through categorisation.

In this study, general items emerged as notably infrequent. This contrasts with Halliday and Hasan's account, where general nouns are a relatively common resource for cohesion, particularly in expository or summarising contexts. In the Nandi data, speakers show a strong preference for referential specificity, avoiding abstract categorisation unless functionally necessary.

Only one clear instance of a general item was identified across all five texts. This occurs in Text 2, utterance 32, where the term *kiyakik* 'livestock' collectively refers to domesticated animals such as cows—previously mentioned:

*Ikere ile nga kokaianuan ile katau sector nebo dairy, ko teta akine
nepaitau kotesetai, yaani, ngoiyei teta kotesetai kobendi barak
kiyakik kounotok*"

'You see if you decide to start dairy sector, the cow you start with will multiply through calving and the livestock will increase.'

Here, the speaker first refers to a specific animal *teta* 'cow' and then shifts to the general term *kiyakik* 'livestock' to represent the idea of an expanding group of animals. The general item performs several cohesive functions:

Anaphoric Reference: Refers back to *teta*, maintaining continuity.

Semantic Generalisation: Expands from one cow to the broader category of livestock.

Thematic Summarisation: Moves from a specific example to a general point about growth in dairy farming.

Lexical Economy: Avoids repetitive listing by subsuming potential category members under one term.

Compared with Halliday and Hasan's framework, where general items often facilitate topic shifts or summaries, the Nandi data show a more restricted functional scope. General items appear strategically, primarily to project scale or collective impact after

concrete examples. Their rarity likely reflects the instructional and action-oriented nature of the discourse, where specificity ensures advice is practical and directly applicable.

The selective use of general items also carries social significance. By generalising a specific referent, the speaker signals authority and demonstrates understanding of both individual cases and broader patterns. In advisory contexts, such as dairy farming, this promotes trust and credibility, as the audience perceives guidance as practical and widely applicable. Additionally, terms like *kiyakik* ‘livestock’ convey inclusivity, acknowledging the shared experience of the audience without singling out particular cases.

In conclusion, although general items play a minimal role in Nandi discourse, their selective use is socially and communicatively significant. When employed, they effectively bridge specific referents and broader thematic points, enabling generalisation while maintaining clarity and reinforcing social rapport—an adaptation of Halliday and Hasan’s general item function to a concrete, information-focused communicative setting.

4.2.2 Grammatical Cohesion

Grammatical cohesion refers to the use of linguistic elements that link parts of discourse to create continuity and clarity. In spoken Nandi, these elements such as reference, substitution, ellipsis, and conjunctions enable speakers to connect ideas across utterances, ensuring that meaning is maintained and understood by listeners. In this study, grammatical cohesion is examined in the context of KASS TV interviews, highlighting how Nandi speakers employ these devices naturally to organize information, manage discourse flow, and sustain interaction. The following sections

examine the main types of grammatical cohesion (reference, substitution, ellipsis, and conjunctions), illustrating how each function in spoken Nandi to link utterances and maintain discourse coherence.

4.2.2.1 Reference

Reference (R) is a key cohesive device in discourse, enabling speakers to link elements of the text for interpretative continuity. As Amperawaty and Warsono (2019) note, reference contributes to cohesion by allowing listeners to trace meaning across utterances, ensuring semantic unity. In the selected interviews, reference is primarily realised through pronominal forms, demonstratives, and, less frequently, comparative structures. These devices not only serve grammatical functions but also position the speaker within a shared social, cultural, or experiential framework.

For example, in Text 2, Utterance 8, the speaker reflects on personal motivation while connecting it to collective community success:

*Alechi kei as, ango kasit ne kararan **ni**, akacham a netkei, alechi **kei** ango mi keljin i'ng **yu**, amu, ngilen iker akot sikik **chok**, anan boishek **chok** tugul chebo kalenjin tugul, ko kimuch kufaulensa pi **chu** kosupkei ak ng'alek ap kiakik amu, kisomane lakok **kwak**, kikwale mbarenik akotestai kopa tai pi chutak*

‘I told **myself**, this is a good job, and I decided to learn more, I told **myself** that success is here, even **our** parents or **our** Kalenjin elders, **these** people were able to succeed because of livestock production since **their** child went to school, they bought land and **these** people continued to progress’

In this utterance, the demonstrative *ni* ‘this’ in *kasit ne kararan ni* ‘this is a good job’ signals proximal deixis, marking the speaker’s immediate identification with dairy farming as personally meaningful. While demonstratives in Halliday and Hasan (1976) signal spatial, temporal, or psychological closeness, here they additionally express cultural pride and personal relevance. Similarly, the demonstrative *chu* ‘these’ in *ko*

kimuch kufaulensa pi chu kosupkei ak ng'alekab kiyakik ‘these people were able to succeed because of livestock’ indexes a socially proximate group (elders, parents, or community members), linking success to collective experience and fostering in-group identity.

The possessive pronoun *kwak* ‘their’ in *lakok kwak* ‘their children’ exemplifies personal reference. It maintains cohesion by avoiding repetition and bridges generational narratives, connecting livestock production to educational advancement, a recurring theme in the interviews.

The distribution of reference devices identified across the five Kass TV interviews is summarized in Appendix C (Table 11). These data show how pronominals, demonstratives, and comparatives are employed by speakers to maintain textual cohesion and participant tracking.

As the table indicates, pronominals dominate, reflecting Halliday and Hasan’s observation that personal reference is especially frequent in spoken interaction for maintaining participant continuity. Demonstratives, the second most common type, function in spatial and temporal. Comparatives occur least often, appearing when contrast or similarity is emphasized. Overall, the Nandi data support Halliday and Hasan’s typology while highlighting a discourse-pragmatic dimension: reference, especially demonstratives, embeds personal narratives within a collective cultural framework.

Beyond grammar, reference carries social significance. Demonstratives and pronouns position speakers within social networks, reinforcing communal identity and solidarity. Forms like *chu* ‘these’ and *ni* ‘this’ signal alignment, respect for elders, and recognition of communal achievement, sustaining social cohesion. Personal reference also mediates

intergenerational knowledge transfer, linking past practices to current activities such as livestock management and education.

Moreover, reference contributes to narrative by highlighting shared values like diligence, community support, and respect for established practices. This reinforces thematic cohesion and normative expectations, subtly reminding listeners of collective responsibility and success narratives.

In summary, reference in Nandi spoken discourse serves multiple functions: maintaining textual cohesion, constructing identity, affirming social relationships, and communicating communal values. These findings show that cohesive devices are not merely grammatical tools but also instruments of social meaning.

4.2.2.1.1 Pronominals

Pronominals, classified by Halliday and Hasan (1976) as a subtype of personal reference, are frequently employed in the analyzed Nandi discourse to achieve cohesion. In line with the inductive orientation of this study, their prominence and functions emerged from close observation of the KASS TV agricultural interviews rather than being assumed beforehand. These elements refer to participants within the discourse, such as the speaker, addressee, or previously mentioned entities, thus avoiding repetition of full noun phrases and ensuring continuity across utterances.

Forms such as *kei* ‘myself’ and *a* ‘I’ are particularly notable. Their recurrence reflects the experience-driven nature of the discourse, where speakers narrate personal farming journeys, describe practices, and acknowledge collaborative efforts. In these contexts, pronominals do more than serve grammatical functions: they anchor the narrative in lived experience, strengthen relational bonds with the audience, and maintain clear participant tracking.

For instance, in Text 2, utterance 7, the speaker states:

Ko kita ne kiamuuch aai, ko kialechi kei ameché atembeleanji piik...
 ‘The first thing that I did, I told myself that I want to visit people...’

Here, *kei* ‘myself’ and *a* ‘I’ indicate the speaker and collaborators, signalling personal involvement and reinforcing authenticity, which helps the audience follow the storyline with trust.

Another example appears in utterance 28:

ko anendet kimaamache tuga, lakini kingatau kasit nep dairy...
 ‘As for me, I didn’t want cows, but when I started dairy work...’

The phrase *ko anendet* ‘for me’ explicitly marks a personal stance, linking past disinterest to a later decision, thus creating temporal cohesion while maintaining subject continuity.

These findings align with Halliday and Hasan’s (1976) view of pronominals as cohesive devices in personal reference. However, in Nandi discourse, pronominals carry additional pragmatic weight, functioning as markers of authenticity, relational alignment, and temporal linkage in narrative progression.

Strategically, pronominals enable speakers to position themselves socially, reinforcing communal identity. First-person forms like *a* ‘I’ and reflexives like *kei* ‘myself’ indicate involvement, accountability, and credibility, fostering trust and facilitating the transfer of experiential knowledge, such as farming or livestock practices. They also support intergenerational knowledge transfer: recounting personal decisions with first-person reference links past experiences to present guidance for younger listeners or peers. In narrative discourse, pronominals highlight individual responsibility and model behaviors aligned with communal norms, such as diligence, cooperation, and respect for elders.

In essence, pronominals in Nandi discourse are not merely grammatical markers; they are social instruments. They maintain cohesion while enacting social roles, fostering relational solidarity, validating achievements, and embedding cultural values. Their use illustrates how linguistic cohesion intersects with social function, demonstrating the close relationship between language and community interaction

4.2.2.1.2 Demonstrative

Demonstratives function as cohesive devices by establishing a relationship between a referent and its spatial, temporal, or discourse-related proximity to the speaker. Forms such as *this*, *that*, *these*, *those*, and their Nandi equivalents are used to point to specific entities, near or distant, within the discourse context. In the analyzed interviews, demonstratives draw attention to previously mentioned or implied ideas, allowing the speaker to maintain continuity and keep the listener oriented within the topical flow.

For instance, in Text 2, utterance 4:

Ko kasit ni kokasit ne kararan ‘And this is a good job’

Here, *ni* ‘this’ refers back to dairy farming introduced earlier. The demonstrative anchors the evaluative comment ‘a good job’ to the established topic, facilitating cohesion without repeating the full noun phrase.

Similarly, in Text 5, utterance 9:

Mbarete ne kikakikolchi avocado ko a thousand and fifty-seven hectares ‘The farm where avocado was planted is a thousand and fifty-seven hectares’

The term *ne* ‘that’ points to the previously introduced avocado farm, linking the statement to an existing referent and guiding the listener to interpret the utterance as a continuation of the same topic.

These examples show that demonstratives act as discourse anchors, tracking referents efficiently and sustaining thematic progression. This aligns with Halliday and Hasan's (1976) classification of demonstratives as often endophoric references. In Nandi, forms like *ni* and *ne* also encode grammatical relations such as relativization, giving them multifunctional roles in cohesion beyond the English-based model.

Beyond grammar, demonstratives carry social and cultural significance. By pointing to entities recognized in conversations, they reinforce shared knowledge and communal alignment, signaling that speaker and listener operate within a common cognitive and experiential frame. In evaluative contexts, such as *ko kasit ni kokasit*, 'this is good work' the demonstrative highlights the topic and the speaker's stance, reinforcing credibility and inviting agreement. Demonstratives also anchor oral narratives in concrete places, events, and activities such as farms, livestock, or communal projects, strengthening the focus on land, work, and collective memory. In this way, they are not neutral pointers but instruments of social positioning, solidarity, and incorporating shared experiences within discourse.

4.2.2.1.3 Comparatives

Comparative expressions serve as cohesive devices by establishing relationships of similarity, difference, superiority, or inferiority between entities, actions, or states within discourse. In the analyzed Nandi interviews, comparatives extend beyond descriptive functions to perform evaluative and persuasive roles. As Ghasemi (2013) notes, they enhance coherence by linking new information to familiar reference points, deepening listener comprehension and engagement.

In the data, comparatives appear through explicit markers such as *kerkei* 'similar' *kaikai* 'better', and English loanwords like *same*, as well as context-driven constructions that

implicitly convey comparison. These structures commonly arise when speakers seek to persuade, instruct, or explain agricultural and economic practices within culturally familiar rationale.

For example, in Text 2, utterance 19:

Komami ki ne kerkei nesire teta, akot eng paishonik tugul che tesetai eng emetab Kenya... ‘There is nothing similar to a cow, even with what people do across Kenya...’

Here, *kerkei* anchors the discourse in the valuation of cattle, elevating dairy farming as a highly valued economic practice. This rhetorical use contributes to persuasive cohesion while aligning the audience with a collective identity rooted in livestock, validating community practices and reinforcing pride in traditional livelihoods.

Similarly, in Text 3, utterance 5:

So kaikai butindet kosir ne kikolei chaik, baibai butindet amu butei anything upto 100 kilos. ‘So better the tea plucker than the farmer; the plucker is happy he/she plucks up to 100 kilos.’

The term *kaikai* ‘similar’ signals a value judgment, re-prioritizing labor roles within the tea industry. Grounded in tangible metrics (100 kilos), the comparative enhances relatability and authority while shaping perceptions of labor, class positioning, and social recognition.

According to Halliday and Hasan (1976), comparatives are a subtype of reference cohesion, marking likeness or difference relative to another item in the discourse. The Nandi data align with this model through lexical markers like *kerkei* and *kaikai*, but also illustrate an expanded function: comparatives operate as persuasive and didactic tools, conveying evaluative judgments. Unlike English comparatives, which often serve grammatical or descriptive purposes, Nandi comparatives carry pragmatic and social weight. They guide interpretation, support reasoning and reinforce shared understanding.

Socially, the use of *kerkei* and *kaikai* shapes audience attitudes and redistributes value across roles. Comparatives thus function as instruments of cohesion and social alignment, encouraging common interpretations, legitimizing certain practices (e.g., dairy farming over alternatives), and strengthening engagement through culturally resonant evaluative logic.

Overall, comparatives in the Nandi interviews connect ideas, introduce contrast, and construct persuasive argumentation, while simultaneously reinforcing collective identity, reshaping perceptions of labor and agriculture, and fostering listener solidarity.

4.2.2.2 Conjunctions

Conjunctions are cohesive devices that express logical relationships between clauses and segments of discourse, thereby enhancing textual cohesion. Halliday and Hasan (1976) classify conjunctions into four major types: additive (e.g., and, also), adversative (e.g., but, however), causal (e.g., because, so), and temporal (e.g., then, finally). These categories reflect different semantic relations such as addition, contrast, cause-effect, and time sequencing.

In the analyzed Nandi interviews, conjunctions are used strategically to organize ideas and guide listener interpretation. Their distribution across the texts illustrates how speakers structure discourse logically and rhetorically.

The analysis of conjunctive ties (see Appendix C, Table 12) shows that additive conjunctions emerge as the most frequently used cohesive devices across the texts, followed by causal conjunctions, which also appear prominently. Temporal conjunctions occur less frequently but still play a notable role in maintaining coherence. Adversative conjunctions are the least commonly used, indicating a lower frequency of contrastive relations within the discourse.

The findings from the analyzed Nandi interviews align closely with Halliday and Hasan's (1976) theoretical framework. As the theory predicts, additive, causal, temporal, and adversative conjunctions are all employed to create cohesion and signal logical relationships. Additive and causal conjunctions dominate the discourse, reflecting the theoretical observation that addition and cause-effect relations are central to coherence. Temporal and adversative conjunctions, though less frequent, contribute to sequencing events and signaling contrast, confirming that different conjunction types have distinct cohesive and rhetorical functions in spoken texts.

4.2.2.2.1 Additive Conjunctions

Additive conjunctions, the most frequent type of conjunctive device in the analyzed texts, primarily introduce additional information. They link related ideas or actions, clarifying and reinforcing the message while enhancing audience comprehension. In the Nandi data, the additive conjunction *ak* 'and' is particularly recurrent, consistently functioning to expand or elaborate discourse.

An example appears in Text 1, utterance 5:

Mwawech kainet ng'ung ak boishet ng'ung eng Worldwide Sires 'Tell us your name and what you do at Worldwide Sires'.

Here, *ak* 'and' connects two complementary ideas—*kainet ng'ung* 'your name' and *boishet ng'ung* 'your work.' The conjunction creates a cohesive link, signalling that the second item supplements the first. This organizes the utterance syntactically and guides the listener, indicating that both elements form part of the farmer's introduction.

A second example is found in Text 4, utterance 3:

Cham komwae kandoik kole airport ini komami ki ne ibei, bwanei biik kityo ak kobunei ndegeishek buch. 'Leaders often say that this airport does not transport anything; people just come and board planes.'

Here, *ak* ‘and’ links two related actions—*bwanei kityo* ‘they come’ and *kobunei ndegeishek* ‘they board planes. The conjunction ensures continuity, signalling that the actions are part of the same experiential frame. By linking them, *ak* reinforces the logical progression of the speaker’s complaint and helps the listener follow the argument.

These examples show that additive conjunctions, particularly *ak*, enhance syntactic flow and ensure textual cohesion. Their recurrent use aligns with Halliday and Hasan’s (1976) account of additive conjunctions as devices signalling elaboration and the addition of semantically related ideas.

The high frequency of additive conjunctions in Nandi discourse reflects more than linguistic choice; it also embodies social orientations. Linking names with roles or individual actions with collective experiences highlights the Nandi community’s emphasis on interconnectedness and mutual responsibility. Pairing ‘name’ with ‘work’ reflects a worldview where identity is tied to social and economic contribution, while linking communal travel activities underscores shared experiences rather than individual ones.

Thus, additive conjunctions mirror social cohesion and cooperative ethos in Nandi culture. They illustrate how discourse practices convey information while reproducing inclusivity, relationality, and shared effort—principles particularly significant in agricultural and rural contexts where collaboration ensures survival and prosperity.

4.2.2.2.2 Causal Conjunctions

In the analysed Nandi interviews, causal conjunctions emerge as the second most frequently used cohesive device. These conjunctions express logical relations of cause, reason, purpose, or result between clauses or sentences. As Banos (2011) observes,

causal conjunctions establish semantic links that indicate why something happens or what its effect is. In the analyzed texts, forms such as *for* and *because* serve this function.

An illustrative example occurs in Text 1, utterance 42

Komi process ne kisubi asi kinem keswek chotok eng kirkir ak keib laboratory. ‘There is a process followed in order to extract semen from the bull and then taken to the laboratory’.

Here, *asi* ‘in order to’ introduces the purpose of the preceding action, linking the process to its intended outcome—successful artificial insemination of cows.

Another instance appears in utterance 2, text 4:

Kemache as keintroducen amu nguno ketinye Eldoret International Airport. ‘We now want to introduce because we have Eldoret International Airport.’

Here, *amu* ‘because’ establishes a causal relationship that justifies new farming practices, emphasising that the presence of Eldoret International Airport motivates innovation, likely through market access or export opportunities.

According to Halliday and Hasan (1976), conjunctions create cohesion by signalling logical relationships between clauses. The Nandi causal conjunctions *asi* ‘in order that’ and *amu* ‘because’ perform this role by linking actions to purposes or justifications, guiding listeners through cause-and-effect sequences. Their use in agricultural discourse illustrates how conjunctions enhance coherence and interpretive clarity.

From a social perspective, causal conjunctions do more than structure information logically: they allow speakers to justify practices, persuade audiences, and demonstrate rationality in decision-making. For instance, experts explaining why artificial insemination is necessary *asi* or why market access is vital *amu* present reasoned arguments that resonate with farmers’ realities. This sequencing strengthens

comprehension while also building trust, as speakers frame themselves as informed authorities. Moreover, by presenting actions in terms of goals and outcomes, causal cohesion aligns communities with broader aspirations such as modernisation, economic growth, and food security.

Overall, causal conjunctions in the analyzed texts contribute significantly to the logical organisation of ideas and explanatory clarity. Their relatively high frequency reflects the educative nature of the interviews, which aim to promote understanding of agricultural practices. The cohesive role of these conjunctions highlights the importance of logical connectivity in agricultural discourse, where linking processes, reasons, and outcomes is essential for comprehension and practical application.

4.2.2.2.3 Temporal Conjunctions

Temporal conjunctions, the third most common cohesive device in the analysed texts, signal the timing or sequence of events, effectively answering the question of when. Examples include forms such as ‘secondly’ and ‘now’. For instance, in Text 1, utterances 40 and 41 the speaker states:

40. *So kiit netai ko kirukik che kichaguani.* ‘So, the first thing is to choose the bulls’

41. *Nebo aeng ko kinem keswek eng kirukikai.* ‘Secondly, extract semen from the bulls.’

The use of *kiit netai* ‘the first thing’ introduces the initial step in the procedure, while *nebo aeng* ‘secondly’ marks the second step in a procedure, guiding the audience through a systematic sequence. This sequential use of temporal conjunctions ensures that the audience can follow the procedural instructions in the correct order. In this way, cohesion is achieved through the clear marking of steps, with each utterance building on the previous one. Beyond signalling temporal order, these conjunctions also create textual unity by linking separate actions into a coherent, instructional framework,

thereby facilitating understanding in an oral, informational context. Similarly, in Text 4, utterance 2:

Kemache as keintroducen amu nguno ketinye Eldoret International Airport. ‘We now want to introduce because we have Eldoret International Airport.’

The term *nguno* ‘now’ signals immediacy, indicating that the initiative should be undertaken without delay.

Such conjunctions occur frequently in instructional discourse, where logical sequencing is essential. Markers like *nebo aeng* ‘secondly’ and *nguno* ‘now’ structure information in a way that simplifies complex processes, ensuring step-by-step clarity for the listener. Within Halliday and Hasan’s (1976) framework, temporal conjunctions are a subtype of conjunctive cohesion, linking clauses through time-based relations. The Nandi examples mirror English connectives such as then or afterwards, reinforcing logical progression and interpretative clarity across languages.

From a social perspective, temporal conjunctions not only organise discourse but also shape how knowledge is transmitted and acted upon. Step-by-step sequencing ensures farmers can easily follow oral instructions, while markers of immediacy such as *nguno* encourage timely adoption of practices. At the same time, temporal markers project authority and systematic thinking, enhancing the credibility of agricultural officers. Their use supports clear and structured presentation of agricultural information.

In summary, temporal conjunctions contribute not only to textual cohesion but also to effective knowledge transmission and collective mobilisation. By organising discourse sequentially, they enhance clarity, reinforce authority, and support the presentation of modern agricultural practices.

4.2.2.2.4 Adversative Conjunctions

Adversative conjunctions, though less frequent in the analyzed texts, signal contrast or unexpected outcomes, guiding the listener through shifts in meaning or perspective. In the selected Nandi interviews, conjunctions such as *nga* ‘though’ and *lakini* ‘but’ introduce opposing or alternative ideas, helping speakers manage exceptions and contradictions within discourse.

For example, in Text 4, utterance 4:

Kitinye all type of people chemi each sub-county, nga kityo bichu che kibwa from National government, ko kikoek old most of them. ‘We have all types of people in each sub-county, though those from the national government are old.’

Here, *nga* ‘though’ contrasts the general availability of labor with the observation that most government-assigned workers are elderly, emphasizing diversity alongside limitation.

In Text 5, utterance 31:

Lakini yo kaikol the first two years komuch ikol tukun cheu marakwek anan ko binsik... ‘But when you have planted for the first two years, you can plant things like beans or peas.’

In this case, *lakini* introduces a contrast in planting practices, highlighting exceptions to general agricultural advice and reflecting adaptive decision-making among farmers.

From a social perspective, adversative conjunctions in Nandi discourse also carry pragmatic weight. By signalling contrast, speakers not only clarify informational exceptions but also negotiate social hierarchies and expectations. For instance, *nga* and *lakini* enable farmers to acknowledge official recommendations while simultaneously foregrounding local adaptations that better fit their circumstances. This strategy reflects a balance between deference to authority and the assertion of experiential knowledge, validating communal expertise while maintaining politeness.

In line with Halliday and Hasan's (1976) theory of cohesion, adversative conjunctions link clauses or sentences by marking opposition, contradiction, or unexpected outcomes. In the analyzed texts, *nga* 'though' and *lakini* 'but' perform this function by signalling shifts in perspective and connecting seemingly contradictory ideas. Thus, they enhance coherence while also enabling speakers to mediate between formal structures and lived realities.

4.2.2.3 Substitution

Substitution is another cohesive device found in the discourse, involving the replacement of a term with another word or clause that refers to the same item. For example, in 'we all got cars, but I got the small one', the term one is a nominal substitute.

The analysis of substitution devices (Appendix C, Table 13) indicates that nominal substitution is the most frequently used type across the five texts, while verbal and clausal substitutions occur only occasionally. This suggests that speakers in Nandi discourse rely more on nominal forms when employing substitution as a cohesive strategy.

4.2.2.3.1 Nominal Substitution

Nominal substitution, the most frequent form of substitution in the analyzed data, involves replacing nouns with cohesive elements such as *ne* 'that' or *age* 'another'. This device avoids repetition, maintains semantic continuity, and streamlines speech, thereby enhancing cohesion and comprehension in Nandi discourse. For example:

Text 3, utterance 14:

Ngometinye ne iyae, iyachi age. 'If you don't have anything that you are doing, work for another.'

Here, *age* ‘another’ substitutes for previously mentioned individuals, reducing redundancy while keeping the discourse linked.

Text 1, utterance 4:

Straw ne green kobo Friesian ko ne purple ko Ayrshire. ‘A green straw is associated with Friesian while the purple one is Ayrshire.’

In this case, *ne* ‘that’ functions as a referential tie, standing in for straw and maintaining cohesion across clauses.

Nominal substitution in Nandi parallels Halliday and Hasan’s (1976) model, which defines substitution as replacing a noun or nominal group with forms like *one/ones* in English. While the cohesive principle is shared, the Nandi forms differ in realization. English substitutes mark number (*one/ones*), whereas Nandi uses contextually bound particles like *ne* and *age*, which are multifunctional and may also serve as reference markers.

Beyond textual cohesion, nominal substitution in Nandi carries pragmatic functions. Using substitutes allows speakers to manage politeness and social nuance, especially when referring to individuals indirectly. For instance, *age* ‘another’ generalizes without pointing to a specific individual, softening potential offense. Similarly, *ne* ‘that’ refers back to objects or people already introduced, signaling shared knowledge and attentiveness. These practices demonstrate how cohesive devices support indirect reference and manage interpersonal relations.

In summary, nominal substitution in Nandi aligns with Halliday and Hasan’s (1976) framework by ensuring semantic continuity and avoiding repetition, while facilitating clear and context-sensitive communication.

4.2.2.3.2 Verbal Substitution

Verbal substitution involves replacing a verb with another item that functions in its place. In the analyzed Nandi texts, only one instance was identified in Text 4, utterance 10:

Ko mamwa notok bo value addition, amache amwa ale Ainabkoi ko mi biik che kolei bandek eng certain sections lakini che chang kobo chego biikab Ainabkoi.

‘Before I talk about that, I want to say that in Ainabkoi there are people who plant maize in certain sections, but many practice dairy.’

Here, *notok* ‘that’ substitutes for the action of adding value, avoiding repetition while preserving semantic clarity. According to Halliday and Hasan (1976), verbal substitution typically replaces a verb with a substitute, commonly do in English (e.g., ‘I said I would help, and I did’, to prevent redundancy while retaining process meaning. In Nandi, *notok* plays a comparable role, though realized differently, highlighting that while the cohesive function is universal, its linguistic expression is language-specific.

The infrequency of verbal substitution in the data may be associated with Nandi speakers’ preference for explicit lexical expression, particularly where repetition helps maintain clarity and topic continuity. This tendency may also reflect the need for precise and readily interpretable expression in the interactional context of agricultural interviews. The expository nature of the interviews further encourages explicit lexical repetition, while verbal substitutes occur less frequently.

Social factors also play a role in Nandi oral discourse, particularly in agricultural contexts, clarity and transparency are prioritized. Repeating verbs explicitly reinforces accountability, ensures comprehension across the community, and aligns with norms of unambiguous knowledge sharing. Moreover, explicitly naming actions like ‘planting’ or ‘adding value’ underscores practical guidance and collective responsibility. Thus,

the limited use of verbal substitution reflects the linguistic structure and communicative patterns of Nandi.

4.2.2.3.3 Clausal Substitution

Clausal substitution refers to the replacement of an entire clause with a substitute expression that stands in for a previously mentioned or implied idea. It functions to avoid repetition and sustain textual cohesion.

An example appears in Text 2, utterance 25:

Ko chera notok alechikei ngaimukakse iae baishet ne kararan nga malasima itinye mbaret neo. ‘And that inspired me, I told myself it is possible to work even with a small piece of land.’

Here, *notok* ‘that’ substitutes for the idea that dairy farming is more profitable than other forms of agriculture.

Another case is in Text 2, utterance 40

Kokonin kiyotok itesetai iwetai betut age tugul. ‘That will make you progress every day.’

In this instance, *kiyotok* ‘that thing’ refers to the practice of keeping accurate records of one’s dairy herd.

These examples show that clausal substitution is used when both speaker and audience share contextual understanding. Listeners interpret the substitute clause through surrounding utterances or background knowledge. Its occurrence in the data is relatively rare, likely because the informative nature of KASS TV interviews favors clarity and explicitness

Halliday and Hasan (1976) describe clausal substitution as replacing a clause with pro-forms such as ‘so’, ‘not’, or ‘do so’ to maintain cohesion. While English uses these fixed forms productively, Nandi employs contextually meaningful lexical items such

as *notok* ‘that’ or *kiyotok* ‘that thing.’ This makes substitution more explicit, reducing ambiguity but limiting frequency in instructional discourse

The use of clausal substitution in Nandi discourse also carries social significance. First, it reflects the speaker’s sensitivity to audience knowledge, fostering inclusion and shared identity. Second, it reinforces authority: by condensing prior propositions into concise substitutes, speakers project confidence and credibility. Finally, in community-oriented forums such as KASS TV, clausal substitution promotes efficient communication and mutual understanding, an important resource in agricultural extension.

By comparison, English pro-forms are neutral and context-independent, valued for conciseness but less tied to cultural knowledge. In contrast, Nandi substitutes draw on shared situational context, strengthening solidarity and trust. This demonstrates that cohesive devices, beyond their linguistic function are socially coded.

4.2.2.4 Ellipsis

Ellipsis, including propositional and other subtypes, is a significant cohesive device within the Nandi spoken dialect, as seen in this study. Ellipsis involves the omission of linguistic elements from a clause or sentence, relying on the listener’s or reader’s ability to reconstruct the missing components based on contextual knowledge (Kempson et al., 2015). This feature contributes to text economy and fluency, allowing speakers to avoid redundancy while maintaining coherence.

The distribution of ellipsis subcategories across the five discourses is presented in (Appendix C, Table 14). The data indicate that nominal ellipsis (EN) is the only type attested, while verbal (EV) and clausal ellipsis (EC) are not represented. This pattern

highlights the speakers' tendency to omit nominal elements more frequently than other categories in the construction of cohesive spoken discourse.

4.2.2.4.1 Nominal Ellipsis

Nominal ellipsis was the only form of ellipsis identified in the analyzed Nandi texts. Although it occurred across the data, its frequency was relatively limited compared to other cohesive devices such as reference and conjunctions. Nominal ellipsis involves the omission of a noun or noun phrase whose meaning can be recovered from the preceding clause or utterance (Phillips & Parker, 2014). As Halliday and Hasan (1976) argue, ellipsis functions as a cohesive strategy by allowing speakers to avoid redundancy while relying on shared contextual knowledge to maintain coherence.

An example is observed in Text 1, utterance 9

Eng World kealdei keswek chebo tuga chebo chego ak chebo banyek,
'In worldwide we sell semen of dairy cows and those of beef.'

Here, the noun phrase *tuga* 'cows' is introduced initially but omitted in the subsequent phrase *ak chebo banyek* 'and those of beef.' The listener is expected to infer the omitted element from the preceding clause. This use of ellipsis avoids unnecessary repetition and streamlines discourse.

A second example is found in Text 2, utterance 45

Kele nguno ngipii servan komoikanye roryat netun ie, nyo kokonin
litaishak karibu, nyo koteschin chebo kamet akoteschi nebo kirgit.
'When served, you will not wait for the heifer that will calve, it will
give you more, due to the cow and the bull.'

In this case, the term *roryat* 'heifer' is not repeated; instead, the speaker uses *kokonin* 'gives you' to refer back to the omitted noun. The omission is cohesive because it relies on the audience's ability to retrieve the antecedent from the prior clause.

However, unlike English discourse where ellipsis is often highly productive, the use of ellipsis in the Nandi KASS TV interviews is more restrained. This reflects the instructional and community-oriented nature of the discourse. Speakers deliberately minimize ellipsis in order to maintain clarity for a diverse audience that includes farmers of varying ages, educational backgrounds, and familiarity with technical agricultural terminology. Explicit repetition of terms such as *tuga* ‘cows’ or *roryat* ‘heifer’ ensures accessibility for less experienced or less formally educated farmers, including women who historically have had reduced access to formal agricultural training.

At the same time, the selective use of ellipsis functions as an index of shared knowledge among more experienced farmers, particularly the younger generation who are conversant with modern livestock and dairy farming concepts.

Thus, ellipsis here is not merely a grammatical choice but a socially informed strategy: it balances brevity with explicitness, catering simultaneously to inclusivity and efficiency. In this way, the deployment of nominal ellipsis reflects the communicative norms of the Nandi farming community, where discourse must remain pedagogical yet responsive to different levels of expertise and social positioning.

4.2.2.4.2 Verbal Ellipsis

Halliday and Hasan describe verbal ellipsis as the omission of a verb. The inductive analysis of the Nandi texts found zero instances of verbal ellipsis (EV). This finding contrasts with Halliday and Hasan’s model, which posits verbal ellipsis as a common cohesive device in English. The study attributes its absence in Nandi to the formal and explanatory style of the broadcasts, where speakers prioritize clarity over economy.

This highlights a key difference that an inductive, data-driven approach reveals—the frequency and even presence of certain cohesive devices are genre-dependent.

4.2.2.4.3 Clausal Ellipsis

No instances of clausal ellipsis, where an entire clause is omitted but recoverable from context, were found in the data. Halliday and Hasan (1976) describe clausal ellipsis in English as a productive cohesive device that allows speakers to omit redundant material. Its absence in the Nandi texts may be linked to the instructional and explanatory function of the broadcasts, where speakers prioritize explicitness to ensure accessibility for a broad audience. This contrast underscores a key finding from the inductive, data-driven approach: certain cohesive devices, such as clausal ellipsis, may be rare or absent in didactic discourse, reflecting both language- and genre-specific patterns.

The absence of verbal and clausal ellipsis in the analyzed Nandi broadcasts carries notable social implications. By maintaining explicit discourse, speakers enhance accessibility for audiences with diverse educational backgrounds and varying familiarity with the subject matter. Explicitness also reinforces formality and authority, reflecting cultural expectations that public figures communicate with precision and credibility in instructional contexts. Moreover, the avoidance of ellipsis reduces ambiguity and minimizes social risk, ensuring that critical agricultural and community information is not misinterpreted.

This practice highlights the link between linguistic choices and social norms, as the broadcast genre prioritizes clarity and responsibility over conversational brevity. While full explicitness may slightly limit spontaneity, its use in Nandi media emphasizes

broader social values such as inclusivity, authority, and accountability in public communication.

The distribution of the different categories of cohesive devices across the five Kass TV interviews is summarized in Appendix C (Table 15). The table shows the frequency of lexical, conjunctive, reference, substitution, and ellipsis devices, together with their totals and percentages.

4.2.2.5 Conclusion

The analysis confirms that spoken Nandi discourses are highly cohesive, with speakers consistently using various devices to maintain clarity and flow. Lexical cohesion including repetition, synonymy, and variation is the most dominant strategy, reflecting a preference for explicit language that ensures comprehension of complex concepts. This emphasis on clear communication aligns with the educational and expository nature of the broadcasts. Other devices, such as reference to track people and places, and conjunctions to express logical relationships, also guide listeners through the progression of ideas. The less frequent use of ellipsis and substitution reflects the formal, instructional context.

These cohesive strategies have significant social implications. The consistent use of explicit repetition and reference enhances accessibility, allowing audiences of all educational backgrounds to follow complex discussions and promoting inclusivity. By reinforcing essential terms, lexical cohesion facilitates knowledge transfer and collective understanding, thereby strengthening community learning and social solidarity.

Ultimately, these practices contribute to the preservation and recognition of Nandi in formal media. By demonstrating that the language can effectively convey technical and

administrative content, broadcasters affirm its role in public communication and social participation. In essence, cohesion in spoken Nandi is not just a linguistic tool for organizing information, but a dynamic practice that actively promotes inclusivity, empowers communities, and secures the language's continued vitality.

4.2.3 Discourse- Pragmatic Features

Discourse-pragmatic features are linguistic strategies that speakers use to manage interaction, convey meaning beyond the literal, and maintain coherence in communication. While models like Halliday and Hasan's (1976) focus on structural cohesion (e.g., reference and conjunction), this section examines how speakers in naturally occurring Nandi broadcasts employ discourse-pragmatic features, such as topic management, code-switching, and fillers, to achieve pragmatic and interactional cohesion. Following a data-driven approach, this analysis complements existing models by illustrating how speakers in educational and expository media contexts co-construct meaning and maintain communicative clarity in spoken discourse.

4.2.3.1 Topical Management

Topical management is a central discourse-pragmatic strategy through which speakers in the KASS TV interviews organize and control the flow of information. In spoken Nandi discourse, topic management exhibits both the cognitive structuring and communicative norms. It serves not only to maintain coherence but also to guide audience interpretation in a manner that is contextually relevant and interactionally effective. The analysis reveals that interviewees and interviewers employ various strategies such as explicit topic introduction, sequential elaboration, question-answer structuring, and logical narrative flow. These devices collectively function as contextualization cues (Gumperz, 1982) that frame speaker intention and signal transitions in discourse.

a) Explicit Topic Introduction

Speakers often begin with a clear and deliberate statement of the topic, providing the audience with a cognitive roadmap for the conversation. This kind of framing acts as a discourse marker, foregrounding the thematic focus and establishing relevance.

Text 1: Topic: *Boishetab musoknatet eng baetab kiyagik* ‘Genetic improvement in dairy cattle.’

Text 2: Topic: *Baetab tugab chego* ‘dairy farming.’

Text 3: Topic: *Cheng’etab amitwogik che yomotin* ‘working towards food security’

Such explicit thematic declarations are not merely organizational; they also reflect oral communicative conventions in selected Nandi KASS TV interviews, where direct topical framing serves to invite audience attention and participation. In institutional interviews such as these, they help align speaker and listener expectations from the outset.

Using explicit topic introductions in Nandi speech is a cohesive strategy with notable social implications. By clearly stating the topic, for example, ‘Genetic improvement in dairy cattle’, speakers establish authority and expertise, positioning themselves as knowledgeable sources and reinforcing their social standing. This practice supports direct and clear communication while signaling respect for the audience. It also promotes inclusivity by providing a clear cognitive roadmap, enabling all listeners to follow the discourse and engage with the subject. In institutional settings, explicit topic framing helps manage conversational expectations and power dynamics, aligning the speaker with the interviewer’s goal of a focused, purposeful exchange.

b) Sequential Elaboration

Another prominent feature of topical management is the sequential elaboration of ideas. Speakers develop topics progressively, often unfolding information in a logical and

cumulative fashion. This method supports listener comprehension and reflects an organized cognitive and rhetorical approach to discourse. For instance:

Text 1: *Progresses from AI technology → Nairobi Veterinary Centre → semen sourcing → AI procedures.*

Text 2: *Moves from personal experience → dairy breeding → economic benefits.*

This systematic development reflects principles of cohesion, where each segment builds upon the previous one. Such sequencing is characteristic of expert or knowledge-sharing discourse, where clarity and accessibility are crucial, especially when conveying complex or technical information.

Beyond enhancing understanding, sequential elaboration carries important social implications. By presenting information step by step, speakers make knowledge more accessible, fostering inclusivity. It also strengthens credibility, as an organized presentation reflects expertise and careful thought. Finally, coherent structuring confers rhetorical power, enabling speakers to guide audience interpretation and influence decision-making. Therefore, sequential elaboration functions both as a cognitive strategy and as a social tool for shaping how information is shared and received.

c) Question-Answer Format

Interviewers play a crucial role in managing discourse structure by using targeted questions that prompt orderly and relevant responses. This technique frames the discourse within a dialogic structure, while offering speakers cues to present structured information. For example:

Text 1, utterance 11: *Mwawech kainet ng'ung ak boishengung eng worldwide sires* 'tell us your name and your work at worldwide sires'

This prompt leads directly into the speaker's structured response:

Text 1, utterances 12 and 13: *Kainautik chuk ko Dr John Bore.* 'My name is Dr John Bore.' *13 Anendet ko a branch manager nebo Nairobi*

Vetinary Centre. ‘I am the branch manager of Nairobi Vetinary Centre.’

Here, the interviewer’s question functions as a framing device, anchoring the speaker’s reply and helping establish authority and thematic relevance early in the interaction. This question-answer exchange also facilitates turn-taking and ensures topic continuity. Beyond structuring discourse, the question-answer format carries significant societal effects. It reinforces power dynamics, positioning the interviewer as a gatekeeper who defines what is relevant, while the speaker’s expertise is framed and validated. By prompting the speaker to state their name and professional title, the exchange also anchors social identity, establishing credibility and professional standing. Thus, a seemingly simple Q&A interaction serves as a mechanism for negotiating social roles, managing perception, and reinforcing hierarchy within the context of professional or public communication.

d) Logical Progression and Narrative Flow

Logical progression refers to how speakers structure discourse coherently, guiding listeners through topics with clear narrative or expository sequences. In the analysed Nandi interviews, this strategy enhances comprehension, especially when conveying technical, policy-related, or practical information.

In Text 1, utterances 33–42, for example, a livestock officer introduces Artificial Insemination (AI) by defining it as a method of breeding without natural mating, then explains practical implementation, roles of extension officers, semen sourcing, procedural steps, before concluding with broader benefits, such as improved dairy breeds and productivity. This sequence follows a classical exposition pattern—definition → explanation → application → benefit—and mirrors traditional Nandi oral storytelling, where knowledge is layered to educate and persuade. The speaker’s use of

linguistic markers, sequential elaboration, and structured framing functions as contextualization cues (Gumperz, 1982), signaling topic shifts and guiding interpretation.

Logical progression in these interviews has several social implications. It supports knowledge dissemination and community empowerment by presenting complex information in accessible formats, promoting improved farming practices, local livelihoods, and social well-being. It also strengthens trust and social cohesion, as culturally resonant discourse fosters rapport and mutual understanding. Finally, it bridges expert knowledge and local practice, enabling technical expertise to be conveyed meaningfully and empowering informed decision-making.

Overall, strategic use of logical progression in the KASS TV interviews illustrates culturally embedded communicative competence. Through explicit topic framing, sequential elaboration, dialogic scaffolding, and ordered narration, speakers maintain coherence while achieving socially meaningful outcomes. This hybrid oral-literate mode integrates traditional storytelling with structured exposition, supporting comprehension and community engagement. Contextualization cues further orient listeners, ensuring complex information is accessible within familiar communicative norms.

4.2.3.2 Lexical Strategies: Domain-Specific Vocabulary and Referential Naming

Lexical strategies in spoken Nandi discourse serve both referential and ideational functions. In the KASS TV interviews, speakers frequently draw from specialized vocabularies associated with agriculture, animal science, governance, and market systems. These domain-specific terms and named entities reflect the speakers' expertise, authenticate the discourse, and enhance the clarity and relevance of

information for target audiences—mostly rural farmers, agricultural officers, and policy actors.

a) Domain-Specific Vocabulary

Specialized vocabulary within the KASS TV interviews reflects both the intellectual content and the speaker's professional expertise, often marking the domain of discourse—be it animal science, agriculture, or policy. These domain-specific terms perform Halliday's (1994) ideational metafunction, encoding experiential knowledge and field-related concepts that construct meaning in contextually grounded ways.

In animal science discourse, speakers frequently employ technical terminology to discuss breeding practices and genetic improvement. For instance, in one KASS TV interview with a veterinary expert in text1, utterances 34, 35 and 46 the speaker notes:

34 *Ko AI ko process ne kisubi asikeselectan kirkir*..... 'AI is a process used to select the bull....' 35 *Ye kakechaguan kirukichu keachi process ne kikure* 'progeny testing' 'when the bull is selected it is taken through progeny testing.'
46 *Mi keswek chebo Friesian. Mi chebo Ayrshire.* 'we have breeds of Friesian and Ayrshire.'

Here, terms such as *keswek* 'breeds', *AI* (*Artificial Insemination*), and *progeny testing* are used fluently, not only communicating precision but also projecting the speaker's authority in veterinary science.

Similarly, agricultural discourse is rich with field-specific terminology. In an interview with a horticultural extension officer, the speaker advises:

Text 5, utterance 13: *Yoo imache ikol avocado chito icheng'e rootstock ne wendi ng'ony.* 'When you want to plant avocado, you look for the rootstock that go deep down' 30. *ikochi napas ne recommended nebo 6m x 6m...* 'Give it the recommended spacing of 6m x 6m'
39. *Wakati ingine olo maroboni isprayen chekikure foliar, ako foliar kotinye kora NPK ak other micro-nutrients.* 'Sometimes when there are no rains, you spray foliar, foliar has NPK and other micro-nutrients'

Lexical items like ‘rootstock,’ ‘foliar spray,’ and ‘spacing’ are embedded within the agronomic register. These terms support clear, technical communication to a farming audience, enhancing uptake and application of best practices.

In discussions concerning agricultural institutions and infrastructure, interviewees reference bodies and systems that underpin the sector. Examples: Text 4, utterance 44

Amache asitamwa extension officers, che kokosir county ak chemi ground, amu mi agricultural extension officers, mi livestock officers, mi veterinary officers. ‘I will talk about extension officers on the ground that were employed by the county government, because, there are agricultural extension officers, livestock officer and veterinary officers’

Text 2, utterance 30: *Kingatau kasit neb dairy, ko kiamuch anyor biik chebo AFC.....* ‘When I started this dairy farming, I met people from AFC.....’

Mentions of *AFC (Agricultural Finance Corporation)*, *extension officers*, *livestock officers* and *veterinary officers* highlight the institutional structures governing quality assurance and regulation. These institutional terms are ideologically loaded, often indexing policy frameworks, state oversight, and market access mechanisms.

The deployment of domain-specific vocabulary carries significant social implications beyond technical precision. It positions the speaker as a knowledgeable authority, reinforcing credibility and trust among rural listeners who rely on expert guidance. Embedding specialized terms within a familiar Nandi linguistic framework makes expert knowledge accessible, bridging the gap between policy and grassroots practice, while gradually familiarizing farmers with registers that support modernization, quality control, and market integration.

From the audience perspective, farmers may interpret such vocabulary differently. For some, exposure to technical terms like AI semen or rootstock promotes confidence and inclusion in agricultural innovation. For others, unfamiliarity may create

comprehension barriers, positioning them as passive recipients. This uneven reception highlights a social hierarchy: those conversant with specialized terms are seen as more progressive, while others risk marginalization.

Beyond the basic meaning, domain-specific vocabulary serves Halliday's social function. By using technical terminology, speakers assert institutional authority and shape power relations. Farmers who adopt or respond positively are positioned as cooperative, progressive members of the discourse community, whereas those unable to engage may be indirectly excluded. Thus, domain-specific vocabulary transmits knowledge while negotiating status, solidarity, and authority between experts and the audiences.

b) Proper Nouns and Named Entities

The frequent use of proper names, whether of individuals, institutions, or places, functions both referentially and indexically in the analysed KASS media interviews. Referentially, they identify key actors, locations, or organizations; indexically, they place the speaker within social, professional, and geographic networks. Examples include individuals such as *Nathan Towett* (avocado agronomist) and *Willy Kirwa* (dairy farmer); places like *Kapseret*, *Kesses*, and *Israel*; and institutions such as *Moi University*, *Worldwide Sires*, and *the Agricultural Finance corporation (AFC)*. References to global sites or organizations evoke modernity and transnational knowledge flow, while local institutions anchor the discourse in domestic educational and research frameworks.

From a discourse-analytic perspective, these names act as socio-indexical markers, signalling affiliation, legitimacy, and experiential grounding. They also contribute to lexical cohesion (Halliday & Hasan, 1976) by linking text to thematic fields such as

dairy science, agricultural training, and rural governance. Repetition or clustering of these names across stretches of talk reinforces topic continuity and aids audience orientation, especially in extended narratives or multi-part interviews.

The socio-cultural impact of this strategy is significant. Naming individuals, places, and institutions constructs credibility for both speaker and discourse, aligns narratives with institutional authority, and projects trustworthiness. References also map local farming practices onto broader networks of global expertise and policy, signalling aspirations toward modernization and integration into international value chains. At the community level, repeated mentions of familiar localities, like *Kesses*, reinforce shared identity and belonging, anchoring technical discussion in everyday realities and enhancing audience engagement.

In summary, the strategic use of domain-specific vocabulary and proper names reflects a hybrid discourse mode, merging oral tradition with technical communication. These lexical choices maintain cohesion, embed authority, and act as ideological markers that shape how Nandi speaking communities perceive themselves in relation to modernity, professionalism, and policy.

4.2.3.3 Enumerative and Repetitive Structures

In the Nandi oral discourse, repetition and enumeration function as key discourse-pragmatic strategies that support clarity, coherence, and emphasis. These strategies are deeply embedded in oral tradition and are used in modern interview settings to enhance listener comprehension, especially when conveying complex, procedural, or policy-related content.

a) Enumerative Structure

Enumeration is a common strategy in Nandi oral discourse, used to organize information, explain processes, and highlight multiple elements. Speakers often list places, actions, or items to make their message clearer and easier for listeners to follow. This is particularly useful in interviews on farming, business, or institutional work, where ideas need to be broken into simple, memorable steps.

According to Chafe (1980), listing aids cognitive chunking—grouping information into units that are easier to understand and remember. In discourse, enumeration also supports cohesion through conjunctions like *ak* ‘and’, *ye ipata*, ‘then’ or ‘after that’, which link items and maintain topic continuity, helping listeners anticipate the structure of the discourse.

Examples:

Text 1 (Technology in Livestock Keeping): “*Kiambu, Machakos, Nyeri...*”—lists counties to show AI service coverage and progress.

Text 2 (Dairy Farming): Explains dairy farming step by step: *training* → *breeding* → *feeding* → *marketing*, making the process easier to follow and replicate.

Text 4 (Farming Practices in Uasin-Gishu County): Lists *Bandek, nganuk, marakwek ak tuga* ‘maize, wheat, beans, and cows’ to illustrate the variety in mixed farming.

These lists are often delivered with slower tempo or short pauses between items, allowing listeners to process each element and signaling importance.

The social effects of enumeration are multi-layered. It enhances comprehension of complex processes, signals the speaker’s expertise and authority, and fosters shared understanding as listeners mentally track the steps described. Sequencing also reinforces credibility and transparency, particularly when conveying procedural or

technical knowledge, aligning the speaker with professional standards and community expectations.

In summary, enumeration in Nandi discourse functions as both a cohesive device and a social strategy: it organizes information, emphasizes key points, signals authority, and facilitates collective understanding, making communication cognitively and socially effective.

b) Repetition and Parallelism

Repetition in spoken discourse does more than emphasize important ideas; it also creates a sense of rhythm. In the Nandi interviews, repetition often shows up in groups of three or in repeated patterns of phrasing, reflecting traditional oral storytelling.

Text 1, utterance 6: *kitinye keswek chebo tuga chebo chego ak chebo banyek* ‘we have breeds of cows both dairy and beef.’

In this example, the repeated phrase *chebo* ‘of’ organizes information clearly and rhythmically. It highlights the variety of cow breeds and the dual focus on both dairy and beef farming. This repetition helps listeners follow the message easily and reflects desired patterns of storytelling in the Nandi community.

Text 3, utterance 10: *Konyo tugul nebo Kalenjin, konyo tugul nebo kobotik*. ‘Our Kalenjin community, our farming community’ the repetition of *konyo* ‘our community’ reinforces shared community benefits:

This also serves as a thematic anchor and aligns the speaker with communal values, a key feature of discourse in rural development contexts (Mazrui & Mazrui, 1998).

Text 4, utterance 6: *So kong’et as governor....* ‘So, the governor did...’ 11. *Kora kokolei pyrethrum...* ‘They also plant pyrethrum...’

Topic transitions through markers like *kora* and *so*, function as elaborative and contrastive devices, contributing to discourse organization.

In the Nandi interviews, cohesive devices like repetition and parallelism serve significant social functions beyond their linguistic roles. Repetition, as seen in phrases like *konyo tugul nebo Kalenjin* ‘our Kalenjin community’, establishes and reinforces a shared group identity and communal values, fostering trust and solidarity within the Kalenjin community. Furthermore, parallel structures, such as *tuga chebo chego ak chebo banyek* ‘dairy and beef cows’ mirror traditional oral traditions, making the discourse culturally resonant and more accessible to listeners. This stylistic choice enhances persuasion by making the message memorable and compelling, thereby positioning the speaker as a credible and competent voice. Ultimately, the effective use of these linguistic devices strengthens social bonds and influences community dynamics.

4.2.3.4 Code-Switching and Borrowing

In the Kass media interviews, speakers frequently engage in code-switching and lexical borrowing, especially when discussing modern agriculture, dairy science, and institutional governance. While the interviews are conducted in Nandi, English and occasionally Kiswahili terms appear for concepts that lack direct Nandi equivalents.

For instance, Text 1 introduces technical terms like ‘progeny testing’ and ‘quality control’ in cattle breeding; Text 3 uses institutional terms such as ‘chairman’ and ‘AFA’; and Text 4 includes entrepreneurial concepts like ‘agripreneurs’ and ‘value addition’.

These insertions are strategic, marking topical shifts, signaling expertise, and reflecting institutional authority. Beyond their linguistic function, they carry significant social implications. Code-switching positions speakers as credible and knowledgeable, aligning them with formal education and professional authority. It also negotiates

cultural and generational boundaries, bridging traditional Nandi discourse with modern scientific and institutional frameworks. Moreover, the selective use of English and Kiswahili can include or exclude audiences, subtly shaping social hierarchies and listener engagement.

Thus, in these interviews, code-switching functions as both a pragmatic and rhetorical tool, facilitating communication across traditional and modern domains while reinforcing social status, expertise, and institutional alignment.

4.2.3.5 Contrastive Pairs and Oppositions

In oral discourse, particularly in public education and advocacy contexts such as the KASS interviews, speakers often employ binary contrasts to highlight differences in practice, values, or economic choices. These oppositions help audiences navigate complex information by offering clear alternatives, guide evaluative judgment, and structure persuasive or explanatory speech.

For example, in Text 1, the speaker contrasts *chebo chego ak chebo banyek* ‘dairy cows versus beef cattle’ during a discussion on livestock production. This pairing underscores the functional difference between the two types of farming, milk versus meat production, and frames a strategic choice for the listener. Similarly, in Text 5, a farmer contrasts “Hass vs. Fuerte avocado” when discussing market readiness, positioning Hass as the preferred export variety for its shelf life and demand, while Fuerte remains more traditional and less commercially competitive.

From a linguistic and cognitive perspective, contrastive pairs introduce semantic salience. According to Jakobson’s (1960) model of markedness, one term in the pair often functions as “unmarked” or default (e.g., Hass for export), while the other is

“marked” or specialized. This distinction helps listeners recognize the available options and infer the speaker’s preference and rationale.

Beyond their cognitive and rhetorical function, contrastive pairs carry social significance. By emphasizing one option over another, speakers embed community values and norms within the comparison. The contrast between *chebo chego* ‘dairy cows’ and *chebo banyek* ‘beef cattle’ reflects broader economic preferences, while promoting Hass over Fuerte avocados signals modern, profitable, or sustainable agricultural practices. Through such contrasts, speakers implicitly define community ideals and social identity, shaping perceptions of what it means to be a successful or progressive member of society.

4.2.3.6 Conclusion

The analysis of discourse-pragmatic strategies in the KASS interviews demonstrates that meaning in Nandi oral discourse extends beyond grammatical and lexical cohesion. Speakers employ techniques such as topical management, enumeration, code-switching and contrastive pairs to structure information, guide listener interpretation, and achieve communicative goals. These strategies allow for efficient organization of ideas, highlight relationships between concepts, and signal the speaker’s evaluative stance.

Moreover, the social and cognitive functions of these features are deeply connected. Through enumeration and topical sequencing, speakers facilitate comprehension and memory retention, while code-switching and borrowing reflect both domain-specific expertise and social positioning. Similarly, the use of contrastive pairs and proverbs not only clarifies technical distinctions but also communicates cultural values, norms, and preferred practices, subtly shaping community perceptions and identity.

In sum, discourse-pragmatic features in spontaneous Nandi speech perform critical functions that complement traditional cohesive devices. They enhance clarity, persuasiveness, and social meaning, demonstrating that effective oral communication relies on an intricate interplay of linguistic, cognitive, and social resources. Given the close relationship between these discourse strategies and the speaker's vocal expression, it becomes essential to examine how prosodic features, such as tone, intonation, tempo, and pause, further contribute to meaning-making in Nandi oral discourse.

4.3 Prosodic Cohesive Devices

Prosodic cohesive devices are suprasegmental features of speech such as tone, intonation, stress, tempo, and pauses that enhance meaning, organize discourse, and signal relationships between spoken units (Couper-Kuhlen, 2004; Halliday & Greaves, 2008). Unlike Halliday and Hasan's (1976) model, which focuses on explicit lexicogrammatical ties such as reference, substitution, ellipsis, conjunction, and lexical cohesion, prosodic devices operate at the spoken-discourse level. They provide cohesion implicitly by guiding listener interpretation and structuring utterances in real time. For instance, rising intonation may signal a question, while pauses and tempo changes indicate topic shifts or emphasize key points. Adopting an inductive approach, this study examines how these prosodic features function in naturally occurring Nandi broadcasts, demonstrating that cohesion in spoken discourse is maintained not only through grammatical and lexical ties but also through suprasegmental strategies.

To explore these prosodic mechanisms in detail, the analysis begins with lexical tone, examining how pitch patterns at the word level contribute to cohesion, signal meaning contrasts, and guide listener interpretation in Nandi oral discourse.

4.3.1 Lexical Tone

Lexical tone refers to the pitch contour associated with a specific syllable or word that distinguishes meaning. In tone languages like Nandi, tonal variation is crucial not only for distinguishing lexical items but also for conveying grammatical and discourse-level contrasts (Creissels, 2005). Tones contribute to cohesion by ensuring semantic clarity and maintaining referential continuity across utterances.

In Nandi, lexical tone is phonemic and essential for distinguishing meanings. For instance, a high tone ['] and a low tone [ː] on the same syllable sequence can yield semantically distinct items. This is evident in:

Kí (high tone) → ‘we’ vs. *kì* (low tone) → ‘something’

Béek (high tone) → ‘water’ vs. *bèek* (low tone) → ‘cereals’

Yóo (high tone) → ‘when’ vs. *yòo* (low tone) → ‘there’

Né? (high tone) → ‘what?’ vs. *Nè* (low tone) → ‘that/which’

These tonal distinctions are obligatory and crucial to comprehension, particularly in contexts where lexical items are phonetically similar and where ambiguity could affect the interpretive clarity of discourse.

For example:

Text 5 (KASS TV): During an agricultural advisory segment on avocado farming, the speaker cautions:

Utterance 49: *Machei Avocado **béek** che machang mising* ‘Avocado does not need a lot of water.’

A misarticulation as *bèek* (low tone) would incorrectly imply ‘cereals,’ potentially misleading farmers.

In Text 3: In a discussion on community food security, the speaker refers to *bèek* (low tone) to describe stored cereal reserves in community granaries, stressing food sufficiency.

Text 3, utterance 11: *Komi bèek store...* ‘Have cereals in the stores...’

Another notable example is the contrast between high-tone and low-tone forms of the word *yoo*, which carry distinct grammatical and discourse functions:

Text 3, utterance 11: *Kiamwa ale amache ngamaste agere komitei nderemiat yòo*. ‘I have often stated that when I visit a home, I want to see vegetables there...’

In this utterance, *yòo* is produced with a low tone and functions as a demonstrative, meaning ‘there.’ It refers to a specific, visible location, ‘the home’ the speaker is visiting, thus anchoring the statement spatially. The tone here contributes to referential cohesion by clearly indicating the intended physical space in relation to the speaker’s expectations of food sufficiency.

Text 3, utterance 20: *Yóo akole ketikchuk alenjini chi ib agot somok, asingakole itese chekuket*. ‘When I am planting my trees, I often tell someone to pick even three so that, when I am planting, you increase yours.’

In contrast, in this example, *yóo* is pronounced with a high tone and serves as a temporal conjunction, meaning ‘when.’ It introduces a time-based clause and organizes the discourse temporally. This use signals the beginning of a habitual action that the speaker performs and uses to encourage community participation in food sustainability.

The tonal distinction between *yóo* (high) and *yòo* (low) reflects both semantic and grammatical contrasts. Prosodically, this enhances cohesion by linking clauses through temporal and spatial markers and by aligning speaker intention with listener interpretation. Tone in such contexts illustrates how prosodic features in Nandi

discourse contribute not only to meaning but also to overall discourse organization and coherence.

These distinctions demonstrate the communicative weight carried by pitch in Nandi. Lexical tone serves not only as a phonological marker but as a semantic determinant in real-time interaction. In broadcast contexts such as KASS TV, tonal clarity becomes essential to prevent ambiguity, ensure accuracy, and maintain listener engagement.

Lexical tone in Nandi also carries wider social implications, supporting effective communication. As a phonemic feature, it prevents ambiguity, for instance distinguishing béek ‘water’ from bèek ‘cereals,’ a contrast particularly vital in oral media like KASS TV. Accurate tonal use builds trust, reinforces the reliability of information, and strengthens community cohesion. Tone also marks linguistic identity and proficiency and particularly in storytelling, proverbs, and songs. In socio-economic settings, tonal precision supports clear communication and avoids misunderstandings, while in education it supports literacy and comprehension, as seen in distinguishing yóo ‘when’ from yòo ‘there.’ Thus, lexical tone functions as both a linguistic resource and a social instrument that sustains economic efficiency, and communal cohesion.

While lexical tone secures semantic precision and carries broader social significance in Nandi discourse, other prosodic features, such as intonation, also play a crucial role in shaping meaning, signaling discourse boundaries, and guiding listener interpretation.

4.3.2 Intonation

Intonation is the pitch movement across larger units of speech, such as phrases or sentences, and it plays a key role in discourse structuring. It can indicate speaker attitudes, mark sentence types (e.g., questions vs. statements), signal discourse boundaries, or manage turn-taking (Cruttenden, 1997; Brazil, 1997). In Nandi

discourse, intonation contributes to cohesion by highlighting topic shifts, framing new information, or signaling the end of a discourse unit. Intonation contours, particularly rising (↑) and falling (↓) patterns signals speaker attitude, modality, and turn-taking dynamics. In the KASS TV interviews, these prosodic cues guide interaction and interpretation, often reinforcing or expanding the semantic content of the spoken text.

a) Rising intonation (↑): is typically used to indicate questions, requests for confirmation, or incomplete thoughts. It marks points in discourse where the speaker seeks listener engagement or signals that a response is expected. For example:

In text 1, utterance 1: *Itagat chitab Kalenjin eng kebeberta nebo aeng* (↑) *nebo tetutietab Long'etab Kabotik* (↑) *neitun kong'ete studio nebo Kass.*

'You are invited to the second session (↑) of the shield of farmers (↑) coming to you from Kass TV studio'

The speaker uses rising intonation at two points to project the topic forward and maintains listener engagement. The upward pitch implies that more explanation is to come, especially as the speaker introduces the interview setting.

Text 1 utterance 11 *Mwawech kainet ng'ung ak boishengung eng worldwide sires*↑ 'Tell us your name and your work at worldwide sires↑'

This utterance occurs during the introductory phase of the Long'etab Kabotik interview, where the host prompts the guest to state their name. The rising contour on *sires*↑ functions as a polite elicitation device, inviting the speaker to continue. It reflects interactive deference, softening prompt and structuring the turn-taking sequence.

Text 3, utterance 12: *angiye ko kiyai ne?* ↑ 'What have you done yourself?' ↑

In this example from the food security forum, a participant employs the interrogative particle *né?* ↑ 'What?' ↑ to challenge complains presented by the farmers. The rising pitch indicates that the speaker is soliciting affirmation reflecting a shared responsibility

in the discourse. This use of rising intonation enhances the dialogic nature of the interaction.

By using rising intonation to signal questions, requests, or incomplete thoughts, speakers create a more engaging social dynamic. This shifts interaction from a one-way flow to a collaborative effort, inviting listener participation. Rising pitch also marks politeness and softening commands into respectful requests. Additionally, it can signal shared responsibility in discourse; when challenging a statement with rising intonation, the speaker seeks affirmation or mutual understanding, enriching dialogue through a collaborative negotiation of meaning.

b) Falling intonation (↓), by contrast, typically marks completion, certainty, or finality, and is common in declaratives, assertions, and commands. It signals that the speaker has finished their turn or conveyed a complete idea.

Text 1, utterance 7: *Kainet nyu ko Nathan Towett...↓* ‘my name is Nathan Towett’ ↓

Here, the falling intonation finalizes the speaker’s self-identification in the Kakuzi avocado farming interview. The declarative contour affirms the speaker's identity with confidence and formality, supporting effective self-presentation in public discourse. The falling tone contributes to a sense of authority and narrative closure within the opening sequence.

Text 3, utterance 46: *Ngetestai kemwochigei imanda↓* ‘let us continue tell each other the truth’ ↓

This emotional appeal, which means ‘Let us sincerely tell each other the truth,’ is delivered with falling intonation, emphasizing both urgency and sense of moral duty. Occurring toward the end of a segment focused on communal support in the food security discussion, the intonation signals that the utterance is not merely informational

but performative, intended to urge for collective action. The finality of the falling pitch underlines the speaker's seriousness and emotional investment. In another example:

Text 1, utterance 26: *ko amu eng kelchin nenyorchingei ↓, amu ngobae mkulima teta eng gaa, ↓ kongen kole amache anyor cheko ak amache anyor moita ↓*
 'Because of the benefits they get ↓ a farmer expects to get milk and a calf from a cow. ↓'

The falling intonation used repeatedly in this evaluative statement signals confidence and assertion, reinforcing the importance of productivity and profit. This tone conveys evaluative weight in discourse.

Intonation in Nandi discourse therefore, functions not only as a structural feature of speech but also as a pragmatic resource that shapes interpersonal dynamics and textual cohesion. Through rising and falling contours, speakers manage interactional roles, signal expectations, and underscore the emotional or modal force of their contributions.

The use of falling intonation in Nandi discourse carries several social implications, reflecting and reinforcing communicative meanings. The consistent use of a falling tone in declarations and assertions, such as in Text 1 for self-identification and Text 3 call for truth, conveys confidence, authority, and seriousness. This tonal pattern signals that the speaker is not merely providing information but is offering a definitive and complete thought, which is crucial in public discourse where self-presentation and sincerity are highly valued. Furthermore, the repeated falling intonation in Text 1, utterance 26 underscores evaluative weight, emphasizing the speaker's conviction regarding the importance of economic productivity. Ultimately, the use of falling intonation in Nandi serves as a pragmatic resource that shapes interpersonal dynamics, allowing speakers to manage their roles and convey their emotional investment and commitment to the topics being discussed.

4.3.3 Tempo and Pauses

Tempo refers to the rate or speed of speech delivery. Variations in tempo—whether faster or slower—serve cohesive functions such as emphasizing urgency, managing speech planning, or signaling rhetorical transitions (Wennerstrom, 2001). In discourse, tempo works alongside other prosodic features to pace information flow and mark contrast or foregrounded content (Couper-Kuhlen, 2004).

Variations in speech tempo and the strategic use of pauses serve essential communicative and rhetorical functions in spoken Nandi discourse. These prosodic elements enhance clarity, structure, and emotional resonance, especially during transitions, emphatic statements, and didactic moments.

a) Slowed Tempo

In moments where speakers list multiple items or locations, the tempo is deliberately slowed to ensure clarity and allow listeners to process each element. For example:

Text 1, utterance 15: *Kitinye branch neo eng Nairobi... (1.0) ak ketinye branch nemi Nakuru...* ‘We have a branch in Nairobi... and we have another one in Nakuru...’

In this excerpt, the speaker, an officer from Nairobi Veterinary Centre, slows down during enumeration. Each geographical reference is delivered with deliberate pacing, enabling listeners to clearly register the information. The 1.0-second pause reinforces segmentation and cognitive processing, especially in informative discourse contexts such as livestock production.

In evaluative sections, where comparisons between types of semen or selection criteria were made text 1 (utterances 28–29), the speakers deliberately slowed their pace and used intonational stress:

→ *Kiit=age=ko kikile keibune US=keswek (0.2) amu=↓fertility (.) keswechu kora (0.3) komitei kila mahali↓* ‘Another thing, we decided to bring semen from US (0.2) because of fertility. This breed also (0.3) is available everywhere’

The slow tempo and pitch lowering (↓fertility) underscore the importance of this trait, while the pauses break up the information for clearer interpretation.

The deliberate slowing of tempo in Nandi oral discourse carries important social functions beyond cognitive clarity. First, it signals the speaker’s awareness of the audience’s need for comprehension and attentiveness, reflecting a socially considerate communication style. By pacing information carefully, especially during enumerations or evaluative comparisons, speakers demonstrate respect for listeners’ processing capacities, reinforcing cooperative interaction (Tannen, 1984).

Second, slowed tempo conveys emphasis and authority, particularly when discussing specialized knowledge such as livestock breeding, semen selection, or veterinary procedures. Listeners are cued to recognize the importance of the information being delivered, which in turn enhances the speaker’s credibility and reinforces hierarchical or professional roles within communicative context.

Third, socially, slow tempo can function as a marker of politeness and inclusivity. In public education or advisory contexts, such as the Kass TV interviews. Pacing ensures that all audience, regardless of prior technical knowledge, can engage with and internalize the information. It thus fosters trust, participation, and a sense of shared understanding, which are key to effective community communication in agricultural domains.

Overall, slowed tempo in enumeration and evaluative discourse simultaneously facilitates comprehension, emphasizes salient information, and reinforces socially respectful interaction patterns in Nandi-speaking communities.

b) Strategic Pausing

Pauses are breaks in the flow of speech that can be either silent or filled (e.g., “uh,” “mm”). Pauses contribute to cohesion by segmenting utterances into manageable units, marking boundaries between topics or clauses, and allowing cognitive processing for both speaker and listener (Chafe, 1980; Carter & McCarthy, 2006). Strategically placed pauses also manage interaction by signaling hesitation, turn-taking, or the introduction of new ideas.

Example:

Text 3, utterance 14: *Ngometinye ne iyae... (1.2) iyachi age...* ‘If you have nothing to do... (1.2) work for others ...’

In a moral appeal during a discussion on food security (Kass TV interview 3), the speaker pauses reflectively between two interconnected ideas. The 1.2-second silence signals a moment of thought before issuing the imperative to act. This use of tempo and pausing is common in persuasive and informative speech, where moral reflection is encouraged before proposing collective action.

In text 1 utterance 4, the speaker introduces complex ideas relating to livestock semen quality. The slow tempo and measured pauses signal the gravity of the subject and allow the audience time to process:

*Ngitinye=↑teta=notok nebo chego (.) anan konebo banyek (..) ko mi
yu (.) asikomwoun (0.4) amune asiker ichek asinyoru (..) keswek
chotok (.)*
‘If you have a cow either dairy or beef, they are here to tell you why
you should see them in order to get those breeds’

The pauses (.) and (..) break the speech into manageable segments, enhancing cohesion by marking clause and topic boundaries.

These examples illustrate how tempo modulation and pauses are not merely phonetic features, but integral to structuring meaning, guiding listener interpretation in spoken Nandi discourse

4.3.4 Conclusion

Prosodic cohesive devices, including lexical tone, intonation, tempo, and pauses are crucial in Nandi spoken discourse for creating and maintaining cohesion. While lexical tone distinguishes word meanings and ensures semantic clarity e.g., *béek* for ‘water’ vs. *bèek* for ‘cereals’, intonation structures utterances by signaling questions, commands, and emotional attitudes. Additionally, tempo and strategic pauses manage the pace of information, emphasize key points, and segment complex ideas, all of which are essential for listener comprehension in real-time communication. Together, these prosodic features function as a dynamic system that goes beyond simple grammar, linking linguistic units, guiding listener interpretation, and reflecting politeness, authority, and collective responsibility. This shows that in Nandi broadcasts, cohesion is not only a matter of lexicogrammar but is equally, if not more, reliant on these powerful suprasegmental tools.

4.4 Interplay of Verbal and Prosodic Features

This section explores how prosodic features interact with verbal cohesive devices to create discourse coherence in spontaneous Nandi interviews. Drawing on Halliday and Hasan’s (1976) model of cohesion and insights from prosody scholars (e.g., Brazil, 1997; Chafe, 1980; Couper-Kuhlen, 2004), the analysis employs an inductive approach, identifying patterns directly from naturally occurring broadcast data. The findings indicate that prosodic elements (lexical tone, intonation, tempo, and strategic pausing), reinforce and modulate verbal cohesion strategies such as reference, repetition,

conjunction, and code-switching, demonstrating how speakers integrate multiple layers of cohesion to structure meaning in real time.

4.4.1 Repetition + Pausing

Repetition combined with strategic pausing is a powerful cohesive strategy in spoken discourse. It enhances clarity, reinforces key ideas, and creates rhythm and structure. As Chafe (1980) notes, pausing after repeated elements provides time for listeners to process complex information and signals the segmentation of ideas. This pattern is particularly evident in instructional or explanatory discourse, where speakers aim to guide understanding.

In his dairy farming tutorial, the speaker employs verbal repetition reinforced by deliberate pausing to aid audience comprehension:

Text 2, utterance 6: *Kicham apatishei, (.) apati nganuk, (.) apati pandek...*

‘I use to practice farming, (.) I Planted wheat, (.) I Planted maize...’

In this utterance, the speaker repeats the verb structure *apati* ‘I plant’ across a list of crops, each separated by a micropause (.), segmenting the speech into digestible parts. This repetition emphasizes the variety in his farming activities and aids cohesion by framing the items in a parallel structure.

The repeated clause structure (*apati...*) signals obligation and list cohesion. According to Chafe (1980), such pausing assists listeners in cognitive processing and topic segmentation, while the rhythmic repetition provides textual cohesion.

This pattern is particularly evident in instructional or explanatory discourse, where speakers aim to guide understanding.

Example 2:

Text 3, utterance 8: *Ngimwa avocado ko kiagol, (.) imwa kawat ko kiagol, (.) agot ingogai abae.*

‘You talk of avocado, I planted, (.) talk of coffee, I planted, (.) even poultry I have.’

Repetition of structure: *ko kiagol* ‘I planted’ appears twice. Micropauses (.) mark semantic units and pace the comparison.

This repetition of the clause pattern *ko kiagol* paired with rhythmic pausing creates syntactic parallelism, making the message memorable and emphatic. The third clause breaks the pattern, intensifying the contrast and reinforcing the discursive message of agency versus inaction. This aligns with Chafe’s (1980) insight that pausing supports conceptual chunking, while repetition builds expectation and contrast.

Across these interviews, repetition paired with pausing serves dual communicative functions: facilitating processing (Chafe, 1980) and ensuring textual cohesion. Whether in farming narratives or technical explanations, this strategy organizes content into rhythmic, accessible units—highlighting the oral discourse’s pedagogical and cognitive orientation.

Repetition paired with strategic pausing contributes to careful, reflective communication. It allows listeners time to process information, signaling respect and promoting comprehension in educational or advisory contexts. Repeating structures emphasizes key actions or values, such as diligence and responsibility in farming, positioning the speaker as knowledgeable and authoritative. Additionally, the rhythmic segmentation of speech fosters audience engagement and inclusivity. This ensures collective understanding and reinforcing social cohesion in oral interactions.

This interplay, not only structures discourse cognitively but also paves the way for other pragmatic strategies, such as enumeration and code-switching, which further enhance clarity and engagement in spoken Nandi interactions.

4.4.2 Contrast + Intonation

Intonation interacts dynamically with verbal features to signal contrast and organize spoken discourse. In the Nandi interviews analyzed, contrastive expressions are frequently accompanied by falling intonation and strategic pauses, which serve to segment discourse into coherent thematic units. As already noted in Section 4.4.2 on Intonation, falling contours in Nandi speech often convey seriousness, closure, or finality, while rising contours mark openness or expectation. When combined with contrastive verbal structures, these intonational choices become powerful resources for shaping meaning and stance.

Example 1

Text 4, utterance 35: *ko mi as challenges chebo avocado (.) che kamache asitenyamwa badae↓*

‘There are challenges with avocado (.) that I will talk about later↓’

Here, verbal cohesion is achieved through the adversative structure *ko mi as...* ‘but there are...’ which introduces a shift from prior praise of avocado as a profitable crop. The falling intonation (↓) marks seriousness and a transition into a cautionary phase of the discourse. What Brazil (1997) calls a “tone unit reset” occurs here, signaling a reorientation of the discourse. Socially, this intonational drop projects authority and responsibility, with the lowered tone indexing truth-telling, gravity, and advisory intent.

Example 2

Text 3, utterance 11: *kiamwa ale amache ngamaste agere komitei nderemiat↓ yòo (.) komi bèek store (.) komi kii yoo (.) si makieku bik kityo chechang ngalek (.) ama mi boisionik↓*

‘I have often stated that when I visit a home, I want to see vegetables
 ↓ there, (.) have cereals in the stores (.) have other foodstuffs (.) so
 that we are not just talking without actions↓’

In this example, contrast and intonation reinforce expectations around food security. The listing of visible indicators (vegetables, cereals) is marked by pauses and repetition *komi bèek store*, rhythmically segmenting and emphasizing each point. A sharp contrast is then drawn between these tangible signs of preparedness and the alternative: *ama mi boisionik↓* mere talk/actions. The falling intonation on *ama mi boisionik↓* signals disapproval and finality, while the low tone on *yòo↓* underscores expectation. The contrastive conjunction *ama* ‘but’ links the parts cohesively, while prosody intensifies the evaluative stance.

The interplay of contrastive structures and falling intonation carries significant social implications in Nandi discourse. Falling contours, as discussed in 4.4.2 Intonation, index seriousness and moral weight, but when combined with verbal contrast, they also frame discourse as evaluative and advisory. This reflects the communicative roles of leaders, agricultural officers, and elders in providing information warning, guidance, and moral persuasion. In food security contexts, such speech acts serve a didactic role: urging households toward preparedness, discouraging complacency, and reinforcing communal values of responsibility and foresight.

Thus, contrast and intonation jointly enhance cohesion, structure, and pragmatic emphasis in Nandi discourse, while socially grounding speech in seriousness, moral evaluation, and communal guidance.

4.4.3 Enumeration + Prosodic Structuring

Enumeration contributes to cohesion by organizing related items within a topic, using both lexical and prosodic cues. In spoken discourse, features such as pauses, rhythm, and intonation enhance the clarity of lists and signal cohesion (Halliday & Hasan, 1976;

Schiffrin, 1987). While Section 4.3.5 highlighted enumeration as a discourse-pragmatic strategy achieved through lexical devices like repetition of *ak* ‘and’, this section shows how prosodic structuring—through pauses, tempo, and intonation—intensifies the effect by segmenting and emphasizing each item.

Example 1

Text 4, utterance 1: *ko ki bandek, (.) nganuk, (.) ak marakwek, (.) ak tuga, (.) ak chego* ‘maize, (.) wheat, (.) and beans, (.) and cows, (.) and milk.’

In this example, the speaker enumerates key agricultural elements: maize, wheat, beans, cows, and milk. The repeated use of *ak* ‘and’ and the insertion of regular micropauses create a rhythmic list structure, enabling easier processing and reinforcing thematic unity in the discourse.

Example 2

Text 5, utterance 37: *ko granular ko tugun cheu NPK (.) NPK ko nutrients che mache ketit↓*
 ‘Granular are things like NPK (.) NPK are nutrients needed by a tree
 ↓’

Here, the speaker describes fertilizer components using a pause before “NPK” and a final falling intonation (↓) for emphasis. Repetition of “NPK” highlights its importance, while the final falling contour signals conclusiveness. The listing effect is reinforced by even tempo and consistent intonation, which organizes technical content coherently for listeners (cf. Couper-Kuhlen, 2004).

The interplay between enumeration and prosodic structuring in Nandi discourse carries significant social implications. First, it enhances pedagogical clarity by breaking information into digestible units, reflecting oral teaching traditions in which complex ideas are delivered incrementally to aid memorability and comprehension. In agricultural advisory settings, this ensures that farmers can follow and apply practical

knowledge. Enumeration thus acquires an instructional dimension, with prosodic cues emphasizing key elements of advice.

In addition, enumeration reinforced by prosody strengthens the authority and credibility of the speaker. Falling intonation on the final element conveys thoroughness, aligning with community expectations that leaders, agricultural officers, and elders communicate systematically. This prosodic pattern positions the speaker as knowledgeable and reliable.

Moreover, enumeration with prosodic emphasis conveys moral responsibility. Lists of crops, food stores, or fertilizer nutrients, framed by pauses and falling intonation, serve not only a technical function but also an evaluative one, reminding listeners that preparedness and self-reliance are communal obligations. Through this prosodic framing, food security is constructed as a shared moral duty rather than an individual practice.

Finally, list structuring contributes to order and completeness in Nandi speech. Rhythmic listing and conclusive intonation embody the expectation that public discourse should be clear and balanced, particularly when addressing livelihood and survival. Enumeration and prosodic structuring thus operate as cohesive strategies while performing didactic, legitimizing, and moralizing roles. They extend the pragmatic function of enumeration described in Section 4.3.6, showing how prosody transforms lexical listing into a socially resonant communicative act that reinforces clarity, completeness, and communal responsibility.

4.4.4 Code-switching + Prosodic Framing

In multilingual discourse, code-switching is frequently used to introduce technical or modern terms, especially in contexts where speakers need to integrate specialized

vocabulary into vernacular speech. Prosodic cues, such as pauses, slowed tempo, and pitch modulation, help frame these insertions, making them distinct yet cohesive within the surrounding speech (Myers-Scotton, 1993; Halliday & Hasan, 1976). Across the Kalenjin texts analyzed, speakers use this strategy to maintain discourse flow while shifting between Nandi and English, particularly in agricultural advisory and institutional settings.

Example 1

Text 5, utterance 37: *ko granular ko tugun cheu NPK (.)* ‘Granular are things like NPK (.)’

The English acronym ‘NPK’ is preceded by a pause and delivered with a flatter pitch, distinguishing it from surrounding Nandi lexical items. Prosodic framing marks the term as semantically significant while integrating it smoothly into the discourse.

Example 2

Text 4, utterance 5: *Che kakeproccesan kouye kamwaun alenchinin keai value addition (.)* ‘Those that have been processed, like I told you, should have value addition (.)’

The English phrase ‘value addition’ is preceded by a micropause and delivered with level pitch, signaling that the concept is both important and conceptually distinct from local lexical items.

In subsequent parts of the same interviews, this strategy recurs with other technical phrases such as ‘aggregation centre,’ ‘market linkage,’ and ‘value chain’, each introduced with a pause or deliberate tempo and minimal tonal movement. These prosodic cues collectively mark the inserted terms as semantically and pragmatically significant, enhancing cohesion by clearly segmenting thematic zones within the discourse.

The combined use of code-switching and prosodic framing in Nandi discourse carries several social functions. First, it projects the speaker's technical authority, demonstrating expertise in modern agricultural concepts while maintaining local linguistic grounding. Second, it ensures accessibility, allowing semi-rural audiences to comprehend complex or foreign terms without being excluded from the discourse. Third, it reflects the speaker's institutional and advisory role, where integrating English technical terms signals professionalism and engagement with policy or scientific knowledge. Finally, prosodic framing highlights the importance of key concepts, directing listener attention and reinforcing the social and practical significance of the information being conveyed, all while preserving coherence and flow within the vernacular-dominant discourse.

4.4.5 Reference + Slowed Tempo

Reference and slow tempo work together to enhance cohesion and clarity in spoken Nandi discourse. Reference maintains topic continuity, while slow tempo, marked by pauses, emphasizes key ideas and structures delivery for listener comprehension. This is evident in the following excerpts:

Text 1, utterance 4: *ko mi yu asikomwoun (.) amune (.) asiker ichek (.) asinyoru keswek chotok (.) che kororon* 'They are here (.) to tell you (.) why you should see them (.) to get (.) quality breeds'

Referential cohesion is established through repeated anaphoric expressions such as *ichek* 'them' and *keswek chotok* 'those breeds', linking guests to their intended economic goal. The relative clause *che ng'alale keswek chotok chebo tuga* 'those talking about livestock breed' sustains reference to the experts, creating clear links within the discourse. The slow tempo, punctuated by micropauses, segments each idea, allowing the listener time to absorb and process the information.

Text 1, utterance 21: *Achek kora* (.) *keae kasit ak Worldwide Sires*
 ‘We also (.) work with Worldwide Sires’

Here, the adverb *Achek kora* ‘we also’ links the statement to previous mentions of partnerships, contributing to textual cohesion. The micropause after *Achek kora* signals a slowed tempo, emphasizing the significance of collaboration with an international breeding company and allowing listeners to process the new information.

By combining referential cohesion with measured pacing, Nandi speakers structure complex information for comprehension. This reinforces authority and signal respect for the audience’s processing time. This strategy supports patience, clarity and careful deliberation, making oral communication both informative and socially performative.

4.5 Chapter Conclusion

The analysis of spontaneous Nandi interviews demonstrates that verbal and prosodic features do not operate in isolation but rather work together to build discourse coherence. This section has shown how prosody, including lexical tone, intonation, tempo, and pausing, reinforces and modulates verbal cohesive devices like repetition, contrast, enumeration, code-switching, and reference.

The findings highlight a synergistic relationship where prosody facilitates cognitive processing and signals a speaker's stance and social intent. For example, the combination of repetition and pausing helps listeners segment information into digestible chunks, while the interplay of contrast and falling intonation frames a speaker's message with moral weight and authority. Similarly, enumeration with prosodic structuring transforms a simple list into a pedagogical tool that reinforces communal values of order and foresight.

Ultimately, the Nandi speakers in this study use these combined strategies to structure discourse, manage information flow, and project authority. Their use of prosodic

features is not merely an automatic part of speech, but a deliberate communicative choice that contributes to careful, respectful, and advisory communication. This integrated approach to cohesion highlights the rich and complex ways in which speakers use all available linguistic resources to craft meaning in real-time oral discourse.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

5.0 Introduction

This chapter synthesizes the study's findings on cohesive mechanisms in spoken Nandi discourse, leading to a discussion of the conclusions and recommendations. Building on the qualitative analysis of Kass TV interviews from Chapter 4, this study provides a crucial understanding of how meaning is constructed and maintained in spoken Nandi.

Using an inductive approach, the data was allowed to reveal its own cohesive mechanisms, which led to the development of a model of cohesion uniquely suited to Nandi discourse. This chapter will first summarize the key findings, then draw conclusions about the nature of cohesion in this context, and finally offer recommendations for both linguistic theory and practical applications.

5.1 Summary of Findings

The study set out to examine how cohesion is achieved in spontaneous Nandi-language broadcast interviews. The findings reveal a multifaceted system of cohesive strategies that operate at lexical, grammatical, prosodic, and pragmatic levels, together forming an integrated picture of discourse coherence in Nandi oral discourse.

Lexical and referential cohesion emerged as the primary drivers of coherence across the five interviews. Repetition and synonymy reinforced key ideas and sustained thematic focus. For example, in the maize-farming interview, the repetition of *bandek* ‘maize’ anchored the conversation, while in the dairy interview (Text 2), the word *chego* ‘milk’ was reiterated to anchor discussion on dairy produce and emphasize its dual role as food and income. In the food security interview, variation through near-synonyms—such as *biikab Kalenjin* ‘Kalenjin people’ and *kootab Kalenjin* ‘Kalenjin

community', or *boishet* 'work' and *kasit* 'task', enriched expression without compromising clarity. Referential chains created through pronouns and demonstratives such as *inye* 'you' and *ni* 'this' contributed to smooth information flow and audience comprehension.

While these linguistic ties formed the backbone of cohesion, prosodic and pragmatic strategies added an additional layer of meaning. Intonation, tone, tempo, and strategic pausing highlighted topical boundaries and organize the flow of the spoken interaction. Code-switching into Kiswahili and English clarified technical terminology and extended accessibility for heterogeneous broadcast audiences, demonstrating cohesion as both a linguistic and socially responsive practice.

The findings partly align with Halliday and Hasan's (1976) model, particularly in the realms of lexical cohesion, reference, and the selective use of conjunctions such as *lakini* 'but' and *ak* 'and'. However, substitution and ellipsis appeared infrequently, illustrating the broadcast context's preference for explicitness and careful explanation. This divergence highlights the limits of the classical cohesion model in analyzing spontaneous multilingual African discourse.

The study also identified cohesive resources beyond Halliday and Hasan's framework. Prosodic features and code-switching played central roles in structuring meaning and guiding interpretation, confirming that spoken discourse relies on multimodal and pragmatic cues that extend beyond grammatical cohesion.

Three overarching themes emerged from the analysis. First, cohesion in Nandi is multimodal, relying on both linguistic and prosodic cues. Second, it is socially embedded, reflecting the interactional need for clarity, inclusivity, and respect in the interview context. Third, it is context-sensitive, adapting to the communicative

demands of broadcast interviews and shifting across genres. Together these themes form the conceptual foundation of the study's conclusions, demonstrating how cohesive strategies facilitate effective communication between interviewers and rural audiences, thereby fulfilling the study's objectives.

5.2 Conclusion

This study demonstrates that cohesion in Nandi oral discourse arises from the interplay of linguistic, prosodic, and socially grounded strategies. Verbal devices, including grammatical features (reference, conjunction), lexical cohesion, and discourse-pragmatic strategies (topical management, enumeration, and code-switching), work together to structure Nandi oral discourse. Prosodic features (tone, intonation, tempo, and pause) guide delivery, interpretation, and meaning reinforcement. While Halliday and Hasan's framework provided a useful starting point, the findings show that cohesion in Nandi extends beyond their categories, pointing to a multimodal phenomenon.

The analysis also underscores the social dimension of cohesion. Code-switching enhances inclusivity in multilingual contexts, while prosodic features structure interaction, emphasize socially significant points, and facilitate turn-taking. In Nandi, cohesive communication is therefore not merely a matter of linguistic form but emerges from the interaction between structure and communicative practice. This integrated framework offers new insights into how meaning and effective communication are constructed in oral traditions.

5.3 Recommendations

The findings of this study demonstrated that verbal cohesive devices including grammatical features (reference, conjunction), lexical cohesion, and discourse-

pragmatic strategies (topical management, enumeration, and code-switching) play a central role in sustaining thematic continuity in spoken Nandi agricultural interviews broadcast on KASS TV. Broadcasters and interviewers should deliberately structure discourse using clear referential links and repeated key terms to reinforce main ideas and prevent topic fragmentation. Media institutions should provide training that emphasizes cohesive structuring to enhance clarity, listener comprehension, and effective knowledge transmission.

Discourse-pragmatic strategies specifically topical management, enumeration, controlled code-switching, and discourse markers significantly enhanced the organization and accessibility of agricultural information. Enumeration was effective for step-by-step procedures, while strategic code-switching clarified technical terms without disrupting coherence. Agricultural communicators should adopt structured listing techniques, maintain topic focus, and use code-switching selectively to ensure clarity and audience engagement in indigenous-language broadcasts.

Prosodic features including pause, tempo variation, and intonation were shown to reinforce emphasis, signal transitions, and support thematic focus. Broadcasters and extension officers should intentionally use pausing, controlled speech rate, and emphatic intonation to highlight key advice and improve listener retention. Recognizing prosody as integral to cohesion will strengthen the effectiveness of indigenous-language agricultural communication in community-based media contexts.

5.4 Recommendations for Future Research

Future studies should examine additional meaning-making resources beyond cohesion, including coherence, sentence variation, interactional patterns, and genre-specific features in spoken broadcast discourse.

Comparative or mixed-methods designs are recommended to analyze cohesion across different Kalenjin dialects, media genres, and rural communication contexts.

Studies could also assess how the integration of cohesion and other meaning-making strategies influences audience comprehension, engagement, and knowledge uptake in agricultural

Consistent with the study's focus on broadcast interviews, this approach should also be applied to other indigenous languages and media genres, strengthening evidence-based communication strategies in multilingual rural contexts. Analysing cohesion in everyday conversations, ceremonial speeches, debates, and storytelling would reveal how speakers adapt cohesive strategies to different communicative purposes, while comparative analyses of spoken and written Nandi discourse could illuminate modality-specific differences with implications for education, literacy, and language documentation.

To strengthen empirical grounding, future studies may adopt mixed-methods approaches combining qualitative discourse analysis with quantitative techniques to examine the frequency, distribution, and patterning of cohesive devices. Comparative research across related Kalenjin languages such as Keiyo, Kipsigis, Marakwet, and Tugen is recommended to identify shared cohesive features and language-specific variations, enhancing typological insights into Nilotic discourse.

Finally, future research should examine how technologically mediated contexts, including broadcast formats, audience awareness, and platform constraints shape the deployment of cohesive strategies. Applied studies focusing on broadcasters and agricultural extension practitioners could explore how listener-oriented strategies

enhance clarity, comprehension, and audience engagement in indigenous-language media.

Overall, these recommendations provide a coherent roadmap for extending the study's findings, contributing to a deeper understanding of cohesion in Nandi discourse while supporting broader goals in African linguistics, media communication, and the preservation of oral traditions

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APPENDICES

Appendix A: Transcriptions of KASS Tv Interviews

Text 1: KASS TV Interview from *Long'etab Kabotik*

Topic: *Boishetab Musoknatet eng Baetab Kiyagik.*

(Technology in Livestock Keeping)

1 Itagat chitab kalenjin eng kebeberta nebo aeng nebo tetutietab Long'etab kabokik neitun kong'ete studio nebo Kass. 2 Kembouni ketinye toek kong'ete WorldWide Sires East Africa Limited. 3 Che ichek ko ng'amotik che ng'alale keshwek chotok chebo tuga. 4 Ngitinye teta notok nebo chego anan konebo banyek, ko mi yu asikomwoun amune asiker ichek asinyoru keswek chotok che kororon, chebendi kotesei ole inyorundai kelchin eng kabatishet ng'ung notok nebo tuga. 5 Otokotin mising eng studio nebo kass TV amache ataunen, mwawech kainaik kuk ak boishet neiyoei eng WorldWide Sires EA.

6 kongoi mising, amache akat bikab Kalenjin ale chamgei. 7 Kainet nyu ko Nathan towett a regional sales manager nebo WorldWide Sires. 8 WorldWide Sires ko kikitau eng 1996 koai ng'alekab genetics eng Kenya. 9 Eng World kealdei keswek chebo tuga chebo chego ak chebo manyek. 10 Kora ketinye toot nebo aeng. 11 Mwawech kainet ng'ung ak boishet ng'ung eng worldwide sire. 12 Kainautik chuk ko Dr John Bore. 13 Anendet ko a branch manager nebo Nairobi vetinary centre. 14 Nairobi vetinary centre kitinye branches mut. 15 Kitinye branch neo eng Nairobi ak ketine branch nemi Nakuru. 16 Kitinye branch kora eng Thika. 17 Kitinye branch eng Machakos ak ketinye branch eng Nyeri. 18 Kimache kora sikebwa olabo Eldoret. 19 Nairobi vetinary centre ko kambunit ne aldoi inputs tugul cho makchingei kabotik. 20 Kongete chumbik, dewormers akoi kalanit neo chego. 21 Achek kora keae kasit ak worldwide sires. 22 Achek kora ke aldei keswek kobun worldwide sires ak keae kasit eng kibagenge ak worldwide sires asikeger kele kanyor kelchin kabatindet eng ribetab tugaab chego ak chebo banyek. 23 Keswekchok kobunu komasta nebo US. 24 Eng biikab kutit kelen bunu bitonin. 25 So kikiamuan keibune keswek bitonin amu kikiger maget nebo mkulima. 26 Kiit netai ye kinge choosen kebe US, ko amu eng kelchin nenyorchingei, amu ngobae mkulima teta eng gaa kongen kole amache anor cheko ak amache anyor moita. 27 So profit chotok ko cheko ak moita. 28 Kiit age ko kikile keibune US keswek amu fertility. 29 Keswechu kora komitei kila mahali. 30 Notok amune sikekure worldwide. 31 Bitunotin eng komaswek tugul. 32 Daktari mwawech koraoret notok kikochine tete keswechu.

33 Oret ne kiboishe kikochini mkulima keswechu ko notok ne kikure Artificial Insemination (AI). 34 Ko AI ko process kisubi asikeselectan kirkit korok kele kiboishe kirki kenemune keswek ko ni. 35 Ye kakechaguan kirukichu keachi process ne kikure 'progeny testing'. Kiibe DNA chebo kiirukichub ak keprocessan eng lab. 36 Kekonu information kele kirki ko kararan eng komasi ak komasi. 37 Kirki kotindo kimnatet nebo kokonin chego chechang. 38 Kirki kotinye kimnatet nyekowal ngalekab udder. 39 Kirki kotinye kimnatet kokonin tete neamei amitwogik che ng'ering ak kokonin amitwogik chechang. 40 So kiit netai ko kirukik che kichaguani. 41 Nebo aeng ko kinem keswek eng kirukikai. 42 Komi process ne kisubi asi kinem keswe chotok eng kirkit ak keib laboratory. 43 Technology nenywa komi barak mising. 44 Imuch kinemkeswek eng tetaak keib DNA chebo tanyatak ibkeanalysan eng lab ngotkoitei

standards che nyolu, keprocessan koek keswek nyekeboishe eng AI. **45** So kokakielesanak kele teret keswek. **46** Mi keswek chebo Fresian. Mi chebo Ayrshire. **47** Ko ngingam keswek chugai eng teta keprocessan eng labit ak kinde straw nete ni. **48** Straw ne green kobo fresian ko ne purple ko Ayrshire. **49** Keswot ne birir nebo worldwide sires ko sexed. **50** Keswekab AI keibu eng bitonin. Kiibune straw kouni. Kiprocessani eng lab, a procedure ne kireduseni temperatures kongete body temperature ak kestoren eng Nitrogen notok amune ngocher teret daktari koyeni. Kocho ko nitrogen che kiprocessan kotkoek liquid eng -96 degrees. Yachei kemaintainen keswek eng -96 degrees, kosabtos keshishek chechang. So ye kakeprocessan eng lab kesubi chekile quality control. Kiit nebo maana ko kekotrolen nitrogen. Mi levelit nemasirei. Mamache kobwa ng'wony nitrogen amu yaakitu. Eng teret nebo 3 litres koyachei keteschi nitrogen kila wiki. Kiteschin negit 1.5 litres kila wiki asiko maintainen maba ngwony asimameyo ako kakeib eng bitonin. Kimache kemaintainen komye asingikochi teta kotakosabei. So kiit nemachei iger mkulima yo kegur daktari konyo ko kobiman temperature nebo beek ak igeer ile kamong iyeto eng container nebo mbegu. So kimache mkulima koek neng'ung uamusi amu neng'ung teta. Kiit age kotiming nebo teta ak ipreparen teta komie, mache itinye crashit. Process age nemuch keboishe ko ne kikure embryo transplant, komi oret noo, kikeboishe eng komaswek alak ak kikoboishe komaswek alage eng kenya kora.

Text 2: KASS TV Interview from *Boisionikab Keljin*.

Topic: *Willy Kirwa ak Baetab Tugab Chego (Dairy Farming)*.

1 Alen netai, eng kainaik kikurena Willy Kirwa. **2** Amite komasta nepo Uasin Gishu eng area nekikure kapseret. **3** Ako apwati ale kiai kasinep dairy eng negit kenyishiek taman ak mut chekokosirta anan tiptem. **4** Ko kasit ni kokasit ne kararan. **5** Ako kiamuch atoe kasit ni amu kiacham paishonikab dairy. **6** Kicham apatishei, apati nganuk, apati pandek lakini betut akenge aker alechi kei angokasit ni kokasit nekararan. **7** Ko kita ne kiamuuch aai, ko kialechi kei amechi atembeleanji piik che kikitestai eng emoninyonet ebo Kenya piik aeng ak a mande sa'ng atembeleanji emet nepo Israel ne mii piik che kikitestai koae baisionik che kararanen. **8** Alechi ke as, angokasit ne kararan ni, akacham a netkei, alechi kei angomi keljin i'ng yu, amu, ngilen iker akot sikik chok, anan boishiek chok tugul chebo kalenjin tugul, ko kimuch kufaulensa pi chu kosupkei ak ng'alek ap kiakik amu, kisomane lakok kwak, kikwale mbarenik akotestai kopa tai pi chutak. **9**. Aker akine alechikee ngobaiset ne kararan. **10** Ko kiamuuch atae, ko kataune tuga somok eng wakati ne kiataune.

11 Ko kinga taune tuga somok, alechi kei kita netai korok, ko lasima kebreeden tuukchu, aai kita ne kile breeding. **12** A breeden tuga ake pai akicheng'ji amitwogik chekororonen, akitau kimanagean ng'alek ap record keeping kelechi kei lazime kimekan sure kele kakirecorden sikosich yo kilanyi kiservani AI kinai kile kirkir nikaki lany anan girgit ni kakilany komamutai keketchi roryat niin sikopwa nguny chego. **13** Kilechi ke lazima kewale kirupi sikopwa parak ng'alekab breeding nepo tuga akobwa parak ng'alekab chego. **14** Ko kianai i'ng yotok alechi kei nga sapet komii teta. **15** Amu li ngilen iker paishet nep teta i'ng petut ake tugul, kokarun amaing'et anan amaiwe paishet age tugul. **16** Karon sait taman ko keng'et ko lenjin teta, orochu litaishek taman ak muut. **17** Ko litaishek chotok taman ak mut ii ko chepkondok, Karon kimaandai iipe. **18** Ikere ile nging'ete karon ko kainde silingit lolet. **19** Komami ki ne kerkei nesire teta, akot eng paishonik tugul che tesetai eng emetab Kenya anan emet komugul, komamii kita nenging'et karon atkai karon kokaech, inyoru chepkondok.

20 Teta inekee nekonin chepkondok. **21** Asame mising alejin chi ake tugul nepo kalenjin, anan chi ake tugul neichame iae paishet, iae paishet nep dairy amu, paishet ne konin iwe tai atkain gora. **22** Ngilen iker nguno, kokingatau baisonik chebo transport akatau akol pandek ak nganuk, kokimachame kasishek ap dairy, lakini kingamande, awe ematinwek cheu olin pa nyeri yo olin pa kiambu, ip ko wala amu, kita akenge ni kipanyoru korok, ko mbarenik ap pichu komengechen, andelen inyoru, inyoru chito netindoi tuga tiptem. **23** Emo ninywanet ni neuu machakos korok komaroponi, emo ne yamat. **24** Ipolen aker alechi kei, ango oroni kasit ne kararan amu kotko muuch konyor chichi litre tiptem ak mut eng teta akoi sosom, kuamune acheget bikap rift valley makimuch kenyoru litaishek sosom akepe tai. **25** Ko chera notok alechikei ngaimukakse iae baishet ne kararan anga malasima itinye mbaret neoo. **26** Nga mbaret ne kitikin, imuchi iae ng'alek che echen, akitestai i'ng ng'alekab baisonik chepo dairy. **27** Nginyoru nguno kuu poyot nenyonet, kukicham kuchame tuga inendet. **28** Kuanendet kimaamache tuga, lakini kingatau kasit nep dairy kuleja as kaieku chito, akaisap, akoiman kingatau Iman, kuwalak baisonik ako testai kukararanitu. **29** Ip anai iman akalechi ke angang'alek chekamwa sikindet kuilakwet nyi anan chi ake tugul, ko lasima ikonyit sikik amu anga sikik chu kotinye perurta. **30** Kingatau kasit nep dairy ko kiamuch eeh anyor pic chepo AFC, chekile AFC, kampunit nyo nepakaa nepo serikali. **31** Ko kampunit nepo AFC kokimuch kotareta amu kingatau kasit ni kukimuch kokona silingishiek elipu pokol aeng chekiataune paishet i'ng wakati notok. **32** Ikere Ile nga kaiamuan Ile ngatai sector nepo dairy, ko teta akine nepaitau, kutese tai ko yaani ngoiye teta kotese tai koendi parak kiyakik kunotok. **33** Ko kikitestai ak bikap AFC kong'etee kikatau akoi nguna olo ami. **34** Ikere Ile che kimuch kunama eut amu kakomach kokonin finance akoteta akinye anyun machelewani, amu kanyo kokonin chego, ko finance alak cho. **35** Nyo kokonin rorwek, kufinance alak chotok. Ikere Ile itesetai. **36** Ama lazima itaune tuga che mi parak, taune chotok cheitindai sikosich itestai komuch iwe tai. **37** Ngikere nguno, eng pik che kitestai kupaishe kirugik, kukitestai kupwa ng'ywuny amu keai ki ne kile inbreeding. **38** Amu, ngong'et kirgit nguno nyo kolany rorwek kai chebo chekikaservan chetai kotau kowek kopwa ng'wony amu kaservan moek breed notok konyo ng'wony. **39** Lakini chi ake tugul nekaboishie AI, kotesetai kuwendi barak amu, AI nguno komanyo iae ki ne kile inbreeding. **40** Amu itinye history nebo kirkit, itinye history nebo roryat. **41** Kokonin kiyotok itesetai iwetai petut ake tugul. **42** Neikere Ile, chiake tugul neityeme ibai tuka, imekan sure Ile keai tukun che kile breeding, sikosich iwe tai e'ng kenyishiek tugul. **43** Aiya, ngilen iker eng ematinwek che katestai, akot emo nenyon nep Kenya, kukiketestai amu i'ng piik cheibwech keswek chepunu bitonin, ko eng pool station tugul che tesetai eng dunia ikere Ile kikemarkan. **44** Store akenge anan keswat akenge nenyon kilanyi teta kokikisir kele tanyi ana kirgit kukikonu gomet litaishek artam. **45** Kele nguno ngipii servan komoikanye roryat netun ie, nyo kokonin litaishek karibu, nyo koteschin chebo kamet akoteschi nebo kirgit. **46** Kongotko kirgit kokibo litaishek tiptem, kokamet kobo sosom, kopchei pwane kati kati. **47** Ikere Ile pa maana iboishe AI. **48** Amu, tukun chekile record keepingit kai, kungimakean record keeping, ingen Ile kirigit nekikaservan Roryandani kokiini. **49** Isir eng kitabut akikonor, Kotun kakoek roryat ak nyo komach kirgit, ingen Ile kiroryandani kibo kirgit nekile. **50** Icheng kirgit ake nema nikinyetak, ilany as notok, akikere Ile tos porta nyi kou ne.

Text 3: KASS TV Interview from *Long'etab Kabotik* (Shield of farmers)

Topic: *Cheng'etab Amitwogik Cheyomotin* (Food Security)

1 Amache bikchok ongikimu kabisa. 2 Matakekol mauwek ketit eng kurkeng'ung, ngoek ketit avocado anan ko kawat. 3 Ngawe korik as siaro ketit nemito yoo nekatabtan buch ametilchini chebyosengung betutab valentine, megochini betut ne kagisichei sile is itinye a rose flower. 4 So amache koek a rose flower nengunget kawat amu kame kiy. 6 Amache avocado ini koek mauyat. 7 Ongikimu bikab Kalenjin. Melen amwae amu alasegei. 8 Ngimwa avocado ko kiagol, imwa kawat ko kiagol, agot ingogai abae. 9 Ki agetul ne kimuchi keai eng yu keai tugul. 10 Ongeai chitugul nebo Kalenjin makimache chi ne nyalili. 11 Kamwa ale amache ngamaste agree komitei nderemiat yo, komi kii yoo si makieku bik kityo chechang ngalek ama mi boisionik. 12 Si kolen bik kityo makiyaiywech no, anginye mwenyewe ko kiai nee? 13 Angomwoei kotebchei eng koita barak. 14 Kimoche bik tugul koai kii. Ngometinye ne iyae, iyachi age. 16 Ngomining imbarengung isember nengung ak isemberji age asikelibanin. 17 Chii agetugul ongeai kii, aityo keseven chepkondokyok. 18 Matibie maiyek, Chepkondok che kaisember imbaret kong'etekei karon agoi jioni aityo iwe kamaiyo. 19 Ale keswek anan iyae kii nengunget, soom agot ne kolei. 20 Ng'o soom chi kawekchuk ako kakole akochini, Yoo akole ketikchuk alenjini chi ib agot somok, asingakole itese chekuket. 21 So amache kigil chi tugul kwai kii, ngo kapkawa, iyai kong'et ak kotililit, ngo ketik bokol che itinye kotililit. 22 Sember, ngo bandek iyai kotok kele ketinye bandek. 23 Ngo Sukuma wiki che koikol kotok kele itinye Sukuma wiki, ngotko kabichek, iyai koitita. 24 Kii agetugul, matkong'et kityo imbaret, Imbaranikchok ichegei che taikere timdo yo kelany ndeget. 25 Kimache chii tugul nebo kotab Kalenjin kogilgei. 26 Kokokonech president, Arap Ruto, fertilizier chebo elfu aeng ak bokol mut. 27 Toma kokonech chii age kong'etegei kakinam uhuru. 28 Kimache chi agetugul, kol kawat, kol chayat ak irib kawekuk. 29 Kinget iman kele kitinye challenge nebo kapchai keng'ololi kouni. 30 Chii agetugul ne iebchini it tetutiet nyo nebo Kass, Isiru tebutik chebo kapchai, kawek anan ko avocado as ketebe mweshimiwa. 31 Chairman, ano lemitei shida ak kinyoitoi ano eng kapchai? 32 Mi chairman nebo tea sector. Mitei CO nenyonet, lakini amu ami ng'alekab agriculture ko kamwa ale chi agetugul nebo Kalenjin ko ongebe mbar. 33 Ongemete siasa korok ak kebe mbar. 33 Keteb ile eng kenyishek che chang ko kikobit malalamishi eng kapchai. Amache amwa ale the sector is poorly managed, mamache auny ane. 34 Factories chemitei nguno koibe chaik che kakibut, ngobo itik somok angwan anan ko mut koibe. 35 Akamwae amu kyawe mwenyewe mbarenyu, mete nebo chito age nenyonet, alenchi oibe ano chaiyat nebo itik mut? 36 Kele mitei, Mamache amwa ale kambunit ingiro, alen mache ibkiwek. 37 Nguno kampunishek che butei chaik che quality komakotinyei kora butik, amu kang'et kampunishek alage, komakogere quality kere quantity. 38 Nguno ngotkebut ki agetugul ak kealde ki agetugul aityo keexpectan better price koma reasonable. 39 Kingeekitu kemache itik aeng ak sindanut. 40 Kingisirtai keny eng factory nebo kapchai ko ng'uu aruput, kikure aroma. 41 Makomi rani amu we compromised on the quality of what we are producing. 42 So kimache, better prices, lakini makimache keger quality kou ne, ameutie ile ngoba kobendi as the procuce of Kenya, mabunu specific factory. 43 Ye kikoitei chaik che matinye quality keexpectan akichek poor prices. Ongemwochigei imanda. 44 Chaik chechang che kiibe private factories ko mii ngony quality. 45 Biikab central kotakoisisteni quality kako takotinyei better prices. 46 Ngetestai kemwachigei imanda we will succeed. 47 Factories che ibei chaik alaktugul ko kabar our community. 48 Kwamwachi biik chemi

barak eng serkali alenchi kaumian bikchok amu kang'et factories alage ibkoib loan. **49** Ko amu aldoi anything asikolipan loan, ko kenyalil bikchok amu malipani bonus, lipani low prices. **50** So kaikai butindet kosir ne kikolei chaik. Baibai butindet amu butei anything upto 100 kilos. Kiatebe mama age alenchi ibute kilo ata? Kolencho butei 90 kilos. Kong'etekei ko amining ko kicham ko kekilgei chito kobutei 25 kilos. Raani kobutei chito 90 kilos. Chebut factory ko kokolibanchigei directors 110 days. Mache konai factories kole machechwaget chaik. Konai akichek directors kole kikikochi mandate komanagen factories ichu. So saitage ko makanyei bik komwa iman amu alak ko kabkosamei kura. Kingosome kura ko kiamwae iman. So melen kasome kura, kamwachini bik imanda.

Kamwachini kandoik alenjini when you manage a place well people succeed. Akonok example nebo AFA (agriculture and Food Authority), kingeingian komakokonech chepkondok serkali. Kikochini serkali chepkondok. Kikamwachi president alenchi kimache chepkondok chebunu AFA ketilda ketilchine beita fertilizier wakulima. So amwachini factories tugul chebo kapchai alenchini ongekimit quality ma quantity. Ok asiketestai eng yotok chairman, angen ale ng'alyot ne kim kabisa notok nebunun ko ichairman ak koitchin kora kabotik, koitchi factories ko kemwa ile oiye ongiro quality. Ngong'ering'tu ak kokararanitu kosir kochang'a ako cheyachen.

Text 4: KASS TV Interview with Dr Sam Kotut; CEC Agriculture Uasin-Gishu County.

Topic: Ng'alekab Kabatishet eng Uasin-Gishu County (Farming Practices in Uasin-Gishu County)

1 Eng Uasin Gishu eng kenyishek che chang ko ki bandek, nganuk ak marakwek ak tugaak chego. **2** kemache as keintroducen amu nguno ketinye Eldoret international airport. **3** cham komwae kandoik kole airport ini komami ki ne ibei, bwanei biik kityo ak kobunei ndegeishek buch. **4** Lakini kito ne kikimachei koai airport ini bo Eldoret ko koib tukuk che bunu mbarenikab bichu. **5** Che kakeproccesan kouye kamwaun alenchinin keai value addition. **6** So kong'et as governor mweshimiwa Hon chelilim, konde ropinik eng diversification. **7** kainde horticultural ak export crops, cheu nguno kikinde kaawek asi keproducen seedlings. **8** So in the last few years ko kikeproducen 366,600 seedlings chebo kaawek ako kikepchechi biik. **9** Kakateb Triza kole eng six subcounties kekole ne ak ne ak ne. **10** ko mamwa notok bo value addition, amache amwa ale Ainapkoii ko mi biik che kolei bandek eng certain sections lakini che chang kobo chego biikab Ainapkoii. **11** Ak kokole avocado ako chechang kora kokole pyrethrum. **12** Pyrethrum ko one of the diversifications ne kokeai ak viasik, lakini kokolei bandek ak nganuk kora. **13** Kebwa Moiben komi kora bandek ak nganuk mising ii ako mi kaawek, akotinyei tuga kora melen chang mising. **14** Keba Turbokomi bandek mami nganuk, lakini mi kaawek ako mi chego ako mi avocado. **15** Kesses komi kaawek ii ako mi as apple, the newest product ne kokiintroducen eng Moi University through research ko apple. **16** Lokoyat ne kikure apple kotinye 300 acres eng Moi University che kokitasten ako mi nguno kotesetai asi keger as another value chain nebo Kesses. **17** Soi ak Kapseret ko kergeri, kolei bandek mising ii ako mi ng'alekab chego ako mi kora ng'alekab kaawek ak ng'alekab avocado eng different places. **18** Now asi kemwa kele kakikol ne eng ano, keboishe eng Agriculture kii ne kikure Agro-Ecological Zones. **19** Ko ye kakeai mapping ak climate nebo that area ke advice as mkulima kelenchi eng yu, ngimache ikol ne ak ne, ko the best ko ni. **20** Now mii ki ne kekure agripreneurs che kokisir 210, 7 per ward ak ketinye 30 wards. **21** Agripreneurs ichu ko kasit nywai

ko ko mappen the entire six subcounties kole ngungunyekab yu koyame ne? **22** Ngungunyekab yu komache keteshi ne? **23** Ko bichutok kora kobakokerei aggregation eng stoishak kakitechei asi ke aggregaten tuguk. **24** Amu nguno ngokol mkulima ki ne kakol agetugul ama kiaggregaten eng time koeku uneconomical ko kealde. **25** Ko eng diversification ko kamwa chebo kaawek. **26** Ko makademia ko kokikoite 9,600 seedlings chebo macademia. **27** Ko macademia kekolei olemitei kaawek, ole rurtos macademia komi kaawek. **28** Ke inter-croppeni ak macademia asi kotinyei effect nebo making the coffee koek more yield. **29** Now amu kokiker as a county kele seedlings chebo kaawek amu bendi barak demand eng biik ii kebe coffee research institute ba kokonech keswek chebo kaawek. **30** Asi kebwa as ketinye Agricultural Training Centre eng Chebororwo. **31** Mbaret ne oo kabisa ne cham ketrainene farmers, ak ketinye tuga ak ketinye mbaret. **32** Kele ngepiken the seed ii, kokial nguno 4,000 kilos at 3million, ako yepakekol eng chebororwo, kenyoru 1 million seedlings. **33** Ko ngotkealdae 60 shillings akenge, igere ile kakesaven a lot of money. **34** Mi as kora avocado, ko avocado ko another crop ne kimache ke diversifien, ako kamwa ale eng subcounties ichu kochunu avocado. **35** Ako mi as challeges chebo avocado che kamache asitenyamwa badae, ale challenges chebo avocado ko agronomical practices chebo avocado. **36** Tinyei diseases, kergei nguno ak viasik, tinyei diseases, plight, insects and so on. **37** Komache ketoret kerikchi mkulima asiketoret konyor mkulima kelchin eng koletab avocado. **38** Amu kora avocado kekolei asitun keharvesten eng 3 years time. **39** Igere ile kokeni mkulima, amamachei kobiit kii ne kadisrupten expectations chebo mkulima. **40** KO avocado ngot kemache kekes, ko mi kora brokers che bwanei eng katikati yu, komachei kwale avocado mkulima. **41** Ko brokers ichu ko ki kong'em international market, amu inyokwale mkulima avocado amait maturity. **42** Koi ndawo the product akoi market ipkele this product is not good. **43** So komi chotok, ketieme kinet biik ak kerikchi through extension officers. **44** Amache asitamwa extension officers, che kokosir county ak chemi ground, amu mi agricultural extension officers, mi livestock officers, mi veterinary officers. **45** Kitinye all type of people chemi each sub-county, nga kityo bichu che kibwa from National government, Ko kikoek old most of them. **46** Kou ain kasir biik Excellency governor, kosir 31 agricultural extension officers, amu kimache kekanapte knowledge eng agriculture. **47** So ikere ile kindei resources ii ak kindei time, amu kimache kinet biik asi ko elewan ngalekab crops che very delicate cheu avocado. **48** Ak ke protectan farmers kora from brokers. **49** Ak ke educaten farmers kora asi maek discouraged along the way for coffee, for avocado especially new diversified crops. **50** Amu makitinye shida eng bandek ak inganuk, amu those ones are traditional crops.

Text 5: KASS TV Interview from *Long'etab Kabotik* (Shield of farmers)

Topic: *Kabatisyetab Avocado* (Avocado Farming).

1 Kainet nyu ko Nathan Kiprotich. Ane ko amanager eng kakuzi plc. **2** Arike ngalekab avocado. **3** Kakuzi kekole tugun chechag, akenge ko avocado. **4** Kikole kora macademia ak blueberry. **5** Kora keribe tuga ak kora ketinye forestry. **6** Forestry ak timber products; bakoinik ak bostinik. **7** Eng kakuzi akere anendet ngalek ab avocado kongetekei seedlings akoi kekesei avocado, korok kepacken ak keexporten. **8** So kasinyu ko ager ng'alecha tugul, kitinye packhouse ak mbaret. **9** Mbaret ne kikakikolchi avocado ko a thousand and fifty-seven hectares. **10** Ko noo ko netinyei avocado, Macadamia kora ko over a thousand hectares. **11** Yoo imache ikol chito avocado

ichenge seedlings chekororon. **12** Ko chi agetugul ne mache kokol avocado ko lazima ko ensuren kole mamitei kii ne kayait eng avocado. **13** Ya imache ikol avocado chito icheng'e rootstock ne wendi ng'ony. **14** Cham keboishe fuerte, Fuerte ko variety nebo avocado ako ne kararan eng tikitik. **15** Tikitik chechiket kobendi komiie ak komuch kocheng beek ak kora kocheng amitwokik chebo avocado. **16** Lokoyandani nemakat mising eng market kekure Hass avocado. **17** Ko ngekol Hass avocado inendet komaimuchi kocheng amitwokik. **18** So icheng'e kii ne kikure scion. **19** Scion ko stem kidogo nebo avocado, ko nginyetil ak icraften ak niin age, kou kele ikole keswot netinye the desired root stock. **20** Komuch koek fuerte anan koek chobo kienyeji. **21** Chobo kienyeji ngiro kabisa ko kororon kabisa eng root stock, yaani tikitik chebo ngo'ny che chengei amitwokik ak beek. **22** Ko ni age ibicheng kityo scions. **23** Ko scion kou kele stems chechiget kidogo kidogo, itil kidogo netee kalamit ni, ndaityo ichob, ndoityo icraften. **24** Icrafteni, nyeitil straight around nine inches from the ground ndaityo iibu scionitkai age nyeitil v-shape, ndaityo itil niin age, ndarok inde kotinykei kabisa ak irat kabisa ne kekasan. **25** Kii agetukul ne biitei eng that point of crafting, komakiribei noo, icheru. **26** Lakini kone kawo barak iribe amu neegu Hass fruit. **27** So kiyae crafting kou notok. **28** So ibei karibu 9 months kong'ete ikol keswot akoi icraften. **29** So kolset ab avocado komachei ispacen komie. **30** ikochi napas ne recommended nebo 6m x 6m, after around 3 years kotuyo amu biitei haraka haraka avocado, ma ketitit ibaki? **31** Lakini ya kaikol the first two years komuch ikol tukun cheu marakwek anan ko binsik, tugun che maisumbwani avocado. **32** mamache ikol bandek. Bandek kouri, ko yeiur, ko lacken light avocado. **33** Avocado komache light, si kogrowen ak koek ketit ne kiim. **34** So kong'etekei ikol komache fertilizer, kii agetugul komache fertilizer asikobiit koek ketit ne kararan. **35** Miitei fertilizer lakini boishee kidogo kidogo ya takomining ketit. **36** So mara isprayen che kikure foliar anan inde karibu kijiko moja chebo granular. **37** Ko granular ko tugun cheu NPK. **38** NPK ko nutrients che mache ketit agetugul, kiindei kijiko moja kole, itebi kokeny after one month inde alak. **39** Wakati ingine ola maroboni isprayen chekikure foliar, ako foliar kotinye kora NPK ak other micro-nutrients. **40** Ko ngisprayen after sometime konyoru kimnatet ketit ak kora koetu kouye makat. **41** So imuch kokol chito agenge avocado ak koek ketit haraka mising, kokol chito age ak ko marib, ko ngiuro after two years iilen uu nebo 3 years age, ko age kou nebo amut, amu marib. **42** So komache wakulima kabisa kinet. **43** Ma kali yekai, amu mache tugun tutukin tutuki. **44** So nginet asikonai komuch koet ketit haraka ak yeibata kenysishek somoku itau ikes avocado. **45** So taptani avocado ngobata kenysishek aeng, lakini kesutikab kenysishek aeng kou ketiem ak ketiem, melen inyoru kesutik che ititotin. **46** Taa kaikol avocado ko machei iirib asimanyor competition kobun timndo. **47** So ko mache isember, semberet ko lazima. **48** Avocado ko tikitikchik ko ma bendi ng'ony mising, mitei sine cho bendi ng'ony tikitik, so ma machei iboishe mokombet kila wakati. **49** Taa ko kakotoi koek ketit, itutchi kityo ye negit ak ketit, machei avocado beek che ma chaang mising. **50** Mache avocado ikol ye ma orit mising, mache loam soil mamache ng'enda avocado.

Appendix B: Presentation of Cohesive Devices in the Texts

Table 5: Cohesive Devices in Text 1

Utterance	No of ties	Cohesive item	Gloss	Type	Distance	presupposed item	Gloss
1.	3	i- Nebo x 2	You of	RP1 L1	0 0	Chitab Kalenjin Nebo	Kalenjin of
2.	1	Ni Ke	This We	RD1 RP4	0 0	Kembout Kass TV	Night Kass TV
3.	3	Che Ichek Chotok	that They Those	L1 RP4 RD2	0 0 0	Che Toek Chebo tuga	that Guest Of cows
4.	14	Ngi Nebo x3 Anan Yu Asi Ichekx2 Chotok Che Ng'ung Keswek Tuga Ko[teta]nebo	if of or here in order that them those that your seeds cows That[cow]of	CC5 L1 CA1 RD1 CC2 RP4 RD2 L1 RP1 L1 L1 EN1	0 0 0 0 0 0 0 0 0 0 0 0	U15 Nebo U12 Studio nebo Kass TV U12 Toek Keswek Che Chitab kalenjin Keswek Tuga Teta	Of Kass TV Studio Guest Seeds That A kalenjin Seeds Cows Cow
5.	4	Kuk Ak Studio nebo kass Worldwide sires	Yours And Kass TV studio Worldwide sires	RP1 CA1 L1 L1	0 0 M4 M3	Kainaik U5 Studio nebo kass Worldwide sires	Name Kass TV Studio Worldwide sires
6.	1	a-	1	RP1	0	Nathan	Nathan
7.	2	Nyu Worldwide sires	my	RP1 L1	0 0	Kainet Worldwide sires	name
8.	3	Eng x2 Worldwide sires	In	L1 L1	0 0	Eng Worldwide sires	In
9.	8	Chebo x3 Ak [Tuga]chebo Chego ak banyek Keswek tuga	Of And [Cows] of Milk and meat Seeds cows	L1 CA1 EN1 L1 L1 L1	0 0 0 0 M5 M5	Chebo U9 Tuga Chego ak banyek Keswek tuga	of cows milk and meat seeds cows
10.	3	Kora Ke toot	Also We guest	CA1 RP1 L1	0 0 M8	U10 Studio nebo Kass TV Toek	Kass TV studio guests

11.	5	Ng'ung Worldwide sires ak Ng'ung x2	Your and Your	RP1 L1 CA1 L1	0 0 0	Kainet Worldwide sires U11 Ngung	Name Your
12	1	chuk	my	RP1	0	kainaik	name
13	2	Anendet ki	1 we	RP1 RP4	0 0	Dr. John Nairobi veterinary Centre	Dr. John Nairobi veterinary Centre
14	1	ki	we	RP4	0	NVC	NVC
15	1	ak	and	CAI	0	U15	
16	1	Kora	also	CA1	0	U15	
17	4	Ki ak Kitinyex2	We and have	RP4 CA1 L1	0 0 0	Nairobi veterinary Centre U17 Kitinye	have
18	2	Ki kora	We also	RP4 CA1	0 0	Nairobi Veterinary Centre U12	NVC
19	1	Choo	those	RD2	0	inputs	inputs
20	1	Chego	milk	L1	N11	chego	milk
21	2	Achek kora	We also	RP4 CA1	0 0	Nairobi veterinary Centre U20	NVC
22	8	Achek kora Ak Asi Akx2 Keswek Chego [tuga]chebo banyek	We Also And In order That And Seeds Milk [cows]of meat	RP4 CA1 CA1 CC2 CA1 L1 L1 EN1	0 0 0 0 0 N13 0 0	Nairobi veterinary Centre U22 U22 U22 U22 Keswek Chego Tuga	Seeds Milk Cows
23	1	Chuk Keswek Amu Ki	Our seeds because We	RP4 L1 CC3 RP4	0 0 0	Keswek Keswek U23	Seeds Nairobi Veterinary Centre
25	2	Keswek Bitonin	Seeds overseas	L1 L1	0 0	Keswek Bitonin	Seeds overseas
26	6	Netai Amu a- Anyorx2 Mkulima Teta chego	First because I Get Farmer Cow milk	CT3 CC3 RP1 L1 L1 L1 L1	0 0 0 0 0 N22 N4	U26 U26 Nathan Anyor Kolyma Teta chego	Get Farmer Cow milk
27	2	Chotok Ak	Those And	RD2 CA1	0 0	Profit U27	Profit

		chego	milk	L1	0	chego	milk
28		Age Amu keswek	Another Because seeds	CT3 CC3 L1	0 0 N3	U26 U28 keswek	
29	3	chu kora keswek	these also seeds	RD1 CA1 L1	0 0 0	Keswek U28 keswek	Seeds seeds
30	2	Notok Amune	that Reason	RD2 CC3	0	Amune U30	the reason
32	3	Kora Chu keswechu	Also These These seeds	CA1 RD1 L1	0 0 N3	U32 Keswek Keswechu	Seeds These seeds
33	5	Ne Chu Notok Mkulima keswechu	that These That Farmer These seeds	L1 RD1 RD2 L1 L1	0 0 0 N7 0	Ne keswek Artificial inseminate Mkulima keswechu	that Seeds A1 Farmer These seeds
34	1	Asi	In order that	CC2	0	U34	
35	4	Kirkit Ni Chu ak	Bull This These And	L1 RD1 RD1 CA1	0 0 0 0	Kirkit Kirkit Kirukik U35	bull Bull Bulls
36	2	Komasi ak	here And	L1 CA1	0 0	Komasi U36	here
37	3	Ak Kirki chego	And This bull milk	CA1 L1 L1	0 0 N10	U39 Kirki chego	This bull milk
38	3	Netai Kirki kimnatet	First This bull strength	CT3 L1 L1	0 0 0	U39 Kirki kimnatet	This bull strength
39	3	Amitwogik Kirki Teta	Food This bull cow	L1 L1 L1	0 0 N13	Amitwogik Kirki Teta	Food This bull cow
40	2	Nebo aeng kirukik	Secondly bulls	CT3 L1	0 M3	U40 kirukik	bulls
41	3	Asi Keswek [kiit]nebo aeng	In order To Seeds [Thing] second	CC2 L1 EN1	0 N8 0	U42 Keswek kiit	Seeds thing
42	2	Keswek Kirkit	Seeds bull	L1 L1	0 0	Keswek kirkit	Seeds bulls
43	2	Chotok ak	Those and	RD2 CA1	0 0	Keswek U42	seeds
44	2	Keswek Teta	Seeds cow	L1 L1	0 N4	Keswek Teta	Seeds Teta
45	2	So keswek	So Seeds	CC1 L1	0 0	U45 Keswek	Seeds

46	4	Mi Chebo Mi [keswek] chebo Friesian	There are Of There are [seeds] of Friesian	L1 L1 EN1	0 0 0	Mi Chebo Keswek	There are Of Seeds
		Mi[keswek] chebo Ayrshire	There are [seeds] of Ayrshire	EN1	0	Keswek	Seeds
47	5	Chugai Ak Keswek Teta lab	those And Seeds Cow laboratory	RD2 CA1 L1 L1 L1	0 0 0 M3 N5	Keswek U47 Keswek Teta lab	Seeds Seeds Cow laboratory
48	4	Ne Straw Friesian Ayrshire	That Straw Friesian Ayrshire	SN1 L1 L1 L1	0 0 M2 M2	Straw Straw Friesian Ayrshire	straw
49	2	Keswot Worldwide sires	Seeds	L1 L1	M2 N28	Keswot Worldwide sires	seeds
50	5	Ni Kou Keswek AI Bitonin Koyeni [teret]	this like seeds Artificial Insemination Overseas Evaporation from [the container]	RD1 RC2 L1 L1 L1 EN1	0 0 0 N16 N25 0	Straw Kou Keswek artificial insemination Bitonin teret	Like Seeds Overseas Container

Table 6: Cohesive Devices in Text 2

1	1	Netai	First	CT3	0	U1	
3	2	Ak Ana	And Or	CA1 CA1	0 0	U2 U2	
4	4	Kasit Ni Amu Baishonik	task This Because Work	L1 RD1 CC3 L2	0 0 0 0	Kasit Kasitab dairy U5 Kasit	task Dairy farming task
5	2	Kasit Dairy	task dairy	L1 L1	0 M2	Kasit dairy	task
6	5	Abati Lakini Kasit a- Kei	Farm But Work I Myself	L1 CAAdv1 L1 RP1 RP1	0 0 0 0 0	Abati U6 Kasit Willy kirwa Willy kirwa	I do farm Work
7	8	Kei Ni Ki Biikx2	Myself This I People	RP1 RD1 RP1 L1	0 0 0 0	Willy kirwa Emet Willy kirwa Biik	Country People

		Atembeleanji Ak Che	Visit And That	L1 CA1 L1	0 0 0	Atembeleanji U7 Che	Visit that
8	14	Kei KeiX2 Ni Yu Amux2 Ngi Chok x2 Anan Kwak Ak Chutok	Myself Myself This Here Because If Our Or Their And These	RP1 L1 RD1 RD1 CC3 CC5 RP4 L1 CA1 RP4 CA1 RP4	0 0 0 0 0 0 0 0 0 0 0 0	Willy kirwa kei Kasit Dairy U8 U8 Sikik Chok U8 lakok U8 Biik	Willy kirwa Myself task Dairy farm Parents Our Children people
9	2	Kei Boishet ne kararan	Myself Good work	RP1 L1	0 M2	Willy k Boishet ne kararan	Willy kirwa Good work
10	1	Ataune	I started	L1	0	Ataune	I Started
11	4	Kei Netai Korok Tuga somok	Myself First First Three cows	RP1 CT3 L1 L1	0 0 0 0	Willy kirwa U11 U11 Tuga somok	First Three cows
12	9	Ak x2 Anan Asi x2 Kirki Kei breeden	And Or In order That This bull Ourselves Did breed	CA1 CA1 CC2 L1 RP4 L1	0 0 0 0 0 0	U12 U12 U12 Asi Kirki Kabotik breeden	Bull In order that This bull Farmers Did breed
13	3	Asi Barak Ng'alekab Tuga breeding	In order that up To do with Cows breeding	CC2 L1 L1 L1 L1	0 0 0 0 0	U13 Barak Ng'alekab Tuga breeding	Up To do with Cows breeding
14	2	Yotok Kei	There Myself	RD2 RP1	0 0	Israel Willy kirwa	Israel Willy kirwa
15	3	Amu Anan Teta	Because Or A cow	CC3 CA1 L1	0 0 0	U15 U15 Teta	 A cow
16	2	Ak Teta	And A cow	CA1 L1	0 0	U16 Teta	 A cow

17	3	Chutok i- litaishhek taman ak mut	These You 15 liters	RD1 RP1 L1	0 0 0	Litaishhek Mkulima Litaishhek taman ak mut	Liters Farmer 15 liters
19		Kerkei Eng Anan Emet Karon Teta Chepkondok	Similar In Or Country Morning Cow money	RC1 L1 CA1 L1 L1 L1 L1	0 0 0 0 0 0 0	U19 Eng U19 Emet Karon Teta Chepkondok	In Country Morning Cow Money
21	5	Chi age tugul Iaex2 Boishet Anan a- Dairy	Anybody You do Work or I Dairy	L1 L1 L1 CA1 RP1 L1	0 0 0 0 0 N21	Chi age tugul Iae Boishet U21 Willy kirwa Dairy	Anybody You do Work Willy kirwa
22	10	Ngi Nguno Akx2 Olinx2	If Now And There	CT5 CT7 CA1 L1	0 0 0 0	U22 U22 U22 olin	 there
		Amu Chu Inyoru Kotok	Because These You get First	CC3 RD1 L1 CT3		U22 Bikab kiambu ak nyeri Inyoru U22	People of kiamba and nyeri You get
23	3	Ni Nywa Neu	This Their similar	RD1 RP4 RC2		Emet Bikab kiambu and nyeri U23	Land People of kiambu and nyeri
24	6	a- Kei ni amu kotko ak	I Myself This Because If And	RP1 RP1 RD1 CC3 CC5 CA1	0 0 0 0 0 0	Willy kirwa Willy kirwa Kasit U24 U24 U24	Willy kirwa willy kirwa work
25	1	Natok Boishet ne kararan	That Good work	SC1 L1	0 N16	U24 Boishet ne kararan	Good work

26	2	Nga mbaret	If Land	CC5 L1	0 0	U26 Mbaret	land
27	4	kou nyonet Inendet tuga	like Our He cows	RC1 RPI RP1 L1	0 0 0 0 N16	Boyot ne nyonet Willy kirwa Boiyot nenyoy	Our father Willy kirwa Our father
28	7	Anendet Lakini Ako x2 Iman As Dairy Boishonik	1 But And True Now Dairy work	RPI CAAdv1 CA1 L1 CT3 L1 L1	0 0 0 0 0 0 0 0 N7 N5	Willy kirwa U28 U28 Iman U28 Dairy Boishonik	True dairy work
29	8	Nyi Sikik x2 Anan Chu Sikindet Ak lakwet	His Parents Or these Parent And child	RPI LI CAL RPI L1 CA1 L1	0 0 0 0 0 0 0 0 0 0	Sikindet Sikik U29 sikik Sikindet U29 lakwet	Parent Parents Parents Parent child
30	8	a-x3 AFC nebo nyo kasit dairy	1 AFC of our work dairy	RP1 L1 L1 RP4 L2 L1	0 0 0 0 0 0 M2 M2	willy kirwa AFC nebo biik boishet dairy	AFC of People work
31	3	Ko Amu Notok AFC kasit	So Because That AFC work	CC1 CC3 SC1 L1 L1	0 0 0 0 0 0	U30 U31 U30 AFC kasit	AFC work
32	10	I x3 Sector nebo Dairy Kotesetai Nebo Teta Kou notok	You Dairy sector Progresses of Cow like that	RPI L1 LI LI LI RC1 SC1	0 0 0 0 0 0 0 0	chi age tumuli sector nebo dairy kotesetai nebo teta U32 U32	Anybody Dairy Sector Progresses of cow
33	1	kiyakik	livestock	L4	0	tuga	cows

34	5	Ki x2 Kong'ete Akoi ko	We From Upto so	RPI CT7 CT7 CC1	0 0 0 0	Willy kirwa ak biikab AFC U34 U34 U34	Willy kirwa and AFC
35	5	i- Amu x2 finance	you because finance	L1 CC3 L1	0 0 0	i- U34 finance	You finance
36	4	Chotok i x2 tuga	That You cows	SN1 RP1 L1	0 0 N8	tuga chi age tugul tuga	cows Any body cows
37	3	Taune i asi	Start You In order that	L1 RP1 CC2	0 0 0	taune Chi age tugul U37	You start Any body
38	3	ki Amu kitestai	They Because Continued	RP4 CC3 L1	0 0 0	Biik U38 Kitestai	People Continued
39	3	Ami x2 Kirkit Rorwek	because x2 bull heifers	CC3 L1 L1	0 0 0	U39 Kirkit rorwek	Bull heifers
40	5	Lakini Amu Kirkit Roryat kiyotok	but because bull heifer that thing	CAdv1 CC3 L1 L1 SC1	0 0 0 0 0	U40 U40 Kirkit Roryat U39	Bull heifer
41	6	Amu i- Kirkit Roryat History Nebo	Because you Bull Heifer History of	CC3 RP1 L1 L1 L1	0 0 0 0 0	U41 Chi age tugul kirkit roryat History Nebo	Anybody bull heifer history of
42	4	Kiyotok i Tuga breeding	That You Cows breeding	RD1 RP1 L1 L1	0 0 0 0	U41 Chi age tugul Tuga breeding	Anybody cows
43	1	Asi	In order that	CC2		U42	
44	4	Ni Kotestai Amu Che	This Progressed Because That	RD1 L1 CC3 L1	0 0 0 0	Emet kotestai U44 Che	Country Progress That
45	8	Akenge Anan x2 Tanyi Kirki	One Or This cow This bull	L1 CA1 L1 L1	0 0 0 0	Akenge U45 Tanyi Kirki	One This cow This bull

		Keswot Kokonin [roryat]	Semen/breed [Heifer]will produce	L1 EN1	0 0	Keswot roryat	Semen/breed Heifer
46	4	Ngi Chebo Kirkkit litaishkek	If Of Bull liters	CC5 L1 L1 L1	0 0 N6 0	U46 Chebo Kirkkit litaishkek	Of Bull liters
47	2	Kotko AI	If AI	CC5 L1	0 N28	U47 AI	AI
48	4	i- record keeping kirkkit roryat	You Record keeping bull heifer	RP1 L1 L1 L1	0 N28 M2 N7	Chi age tugul Record keeping Kirkkit roryat	Anybody Record keeping Bull heifer
49	8	Amu Ngi i-x2 Kirkkit Roryat Ni ak	because If You Bull Heifer This And	CC3 CC5 RP1 L1 L1 RD1 CA1	0 0 0 0 0 0 0	U49 U49 Chii Kirkkit Roryat Roryat U50	Anyone Bull Heifer Heifer
50	5	ix3 As Notok	You Now That one	RP1 CT3 SN1	0 0 0	Chi age tugul U50 Kirkkit	Anybody Bull

Table 7: Cohesive Devices in Text 3

Utterance	No. of ties	cohesive item	gloss	type	distance	presupposed item	gloss
1	3	a- chok o-	i our we	RP1 RP4 RP4	0 0 0	Corneli Serem biikab kalenjin biikchok	Kalenjin listeners Our people
2	3	Ketit Ng'ung anan	Tree Your or	LI RPI CA1	0 0 0	Ketit Kurket U2	Tree Compound
3	6	Asi Yoo Ngung ketit	Then There Your Tree	CC2 RD2 RP1 L1	0 0 0 0	U3 Kurket Chepyoset ketit	Compound Wife Tree
4	6	So	So	CC1	0	U4	

		Ng'ung Amu Rose flower Kaawat Kiame kii[kaawat]	Your Because Rose flower Coffee tree We benefit from[coffee]	RP1 CC3 L1 L1 EN1	0 0 0 0	Rose flower U4 Rose flower Kaawat Kaawat	A rose flower Coffee coffee
5	2	a- -ni	I This	RP1 RD1	0 0	Corneli Serem avocado	Corneli Serem Avocado tree
6	1	o- avocado	We avocado	RP4 L1	0 M2	Bikab kalenjin Avocado	The Kalenjins
7	2	a- a- ongikimu	I I Let's work hard	RP1 L1 L1	0 0 N6	Corneli Serem a- ongikimu	Corneli Serem I Let's work hard
8		Imwa i-x2 Kiagol Avocado kaawat	You say You I have planted Avocado Coffee	L1 RP1 L1 L1 L1	0 0 0 M2 M2	Imwa chii Kiagol Avocado kaawat	You say anyone I have planted Avocado Coffee
9	2	Keai Yu Tugul	Let's do Here All	L1 RD1 RP4	0 0 0	Keai Gaa Bikab kalenjin	Let's do Home Kalenjins
10	3	o- Chi Chitugul	We Anyone Everyone	RP4 L1 RP4	0 0 0	Biikab kalenjin Chi Biikab kalenjin	Kalenjins Anyone Kalenjins
11	5	a-x2 Yoo Asi Ama	I(want) There In order that Yet	RP1 RD CC2 CAadv 1	0 0 0 0	Corneli Serem Kurgat U11 U11	Corneli Serem Compound
12	6	Si No Inye Mwenyewe Kiai biik	In order that that You yourself I have done people	CC2 RD2 RP1 RP1 L1 L1	0 0 0 0 0 0	U12 Boishonik Kastoidet Kastoidet Kiai biik	Projects Kass TV listener Kass tv listener I have done people
13	1	Angomwoei	At the time	CT7		U13	
14	5	Iyai Tugul Age Biik Ng'ometinye[k ii]	Do Everyone Another People If you don't have [anything]	L1 RP4 SN1 L1 EN1	0 0 0 M2 0	Iyai Biik Chiito Biik kii	do People Someone else People anything

16	4	Ngo Ngung Age Asi	If Your Another In order that	CC5 RP1 SN1 CC2	0 0 0 0	U15 mbaret Chiito U15	Listener Farm Someone
17	3	Chii age tugul o- Aityo	Anyone We then	RP1 RP4 CC1	0 0 0	Chii Biik U16	Person Everyone
18	4	I- Kong'ete Akoi Chepkondok	You From Until Money	RP1 CT7 CT7 L1	N6 0 0 0	Chitugul nebo kalenjin U18 U18 Chepkondok	All Kalenjins Money
19	4	a- Anan Nengunget Ne Agot [chii] ne kolei	You Or Yours That Even [someone]plantin g	RP1 CA1 RP1 SN1 EN1	N7 0 N7 0 0	Chitab kalenjin U19 Chitab kalenjin Chito age tugul Chii	Kalenjins Kalenjins Any farmer someone
20	9	Ng'o Chuk Ako Kaawek Soom	If Mine And Coffee Request	CC5 RP1 CA1 L1 L1	0 0 0 N10 0	U20 Kaawek U20 Kaawek Soom	Coffee Coffee Request
		Yoo a- Asi Cheguget	When I In order Your	CT1 RP1 CC2 RP1	0 0 0 0	U20 Corneli U20 Kaawek	Coffee
21	6	So Chitugul Ngo x2 Ak ketik	So Everyone if And Trees	CC1 RP1 CC5 CA1 L1	0 0 0 0 N18	U21 Chi U21 U21 Ketik	Someone Trees
22	4	Bandek Sember Ngo i-	Maize Weed If You	L1 L1 CC5 RP1	0 N8 0 N10	Bandek Sember U22 Chitab kalenjin	Maize Weed Kalenjins
23	4	Ngox2 Sukumawiki i-	If Sukuma wiki you	CC L1 RP1	0 0 N10	U23 Sukuma wiki Chitab kalenjin	kalenjins
24	4	Mbaret Chok yoo	Farm Our when	L1 RP4 CT1	0 0 0	Mbaret Mbarenik U24	Farm farms
25	3	Ki Chi tugul Kotab kalenjin	We Everyone kalenjins	RPI L1 L2	0 N4 N18	Chi tugul Chi tugul Biikab kalenjin	Everyone Everyone Kalenjins

26		ak	and	CA1	0	U26	
27	2	Kong'ete koi	From we	CT7 RPI	0 0	U27 Chitugul	everyone
28	5	Agetugul Kol Kaawat Ak kuk	Anyone Plant Coffee Tree And your	RPI L1 L1 CA1 RP1	0 0 N8 0 0	chii kol kaawek U28 kaawek	A person Plant Coffee trees Coffee trees
29	3	Ki-x2 Keng'ololi	We At this point	RP4 CT7	0 0	biik tugul U29	Every one
30	6	Chii Agetugul i- Nyo Ana Asi Kapchai Avocado	Anyone You Our Or In order that Tea farm avocado	L1 RP1 RP4 CA1 CC1 L1 L1	N2 0 0 0 0 M2 N22	Chii chii tetutiet U30 U30 Kapchai Avocado	anyone Anyone Program Tea farm Avocado
31	3	Ano Ak Kapchai	Where? And Tea farm	L1 CA1 L1	0 0 0	Ano U31 Kapchai	Where? Tea farm
32	7	Mi Nenyonet Lakini Amu a- chii agetugul nebo kalenjin	There is Our But Because I kalenjin	L1 RP4 CAadv 1 CC3 RP1 L2	0 0 0 0 0 N7	Mitei CEO U32 U32 Corneli Kotab kalenjin	There is Kalenjins
33	3	Korok Ak kapchai	First And Tea farm	CT3 CA1 L1	0 0 M2	U33 U33 kapchai	Tea farm
34	4	Nguno Ngubo Anan I-	Now If Or They	CT7 CC5 CA1 RP4	0 0 0 0	U34 U34 U34 Factories	Factories
35	6	a-x2 Amu -nyu Nenyunet Nebo	I Because My Mine of	RP1 CC3 RP1 RP1 L1	0 0 0 0 0	Corneli U35 Mbaret Mbaret Nebo	Corneli Farm Farm of
36	1	a-	I	RP1	0	Corneli	Corneli

37	8	Nguno Che Amu Kampunishek Quality Kerei i- chaik	Now That Because Companies Quality They check They Tea leaves	CT7 L1 CC3 L1 L1 RP4 L1	0 0 0 0 0 0 M3	U37 Che U37 Kampunishe k Quality Kerei Kampunishe k chaik	That Companie s They check Companie s Tea leaves
38	8	Nguno Ngot Ke Aityo Ke x2	Now If We Then We	CT7 CC5 RP4 CC1 L1	0 0 0 0 0	U38 U38 Kabotik U38 ke	Farmers we
		Ki agetugul Ak	Anything And	L1 CA1	0 0	Ki agetugul U38	Anything
39	2	Ki- Ak	We And	RP4 CA1	0 0	Corneli ak alak U39	Corneli and others
40	2	Ki- Kapchai	When Tea farm	CT1 L1	0 N7	U40 kapchai	Tea farm
41	2	Ami	Because	CC3	0	U41	
42	3	So Ki- Lakini Factory Ngoba[chaik] kobendi	So We But Factory [Tea] is exported as	CC1 RP4 CAadv 1 L1 EN1	0 0 0 M2 0	U42 Kabotik ab chaik U42 Factory Chaik	Tea farmers Tea
43	4	Ye I- Akichek chaik	When You We Tea leaves	CT1 RP1 RP4 L1	0 0 0 N6	U43 Kabotindet ab chaik Kabotik ab chaik chaik	Tea farmers Tea farmers Tea leaves
45	2	Ako Ko- Better prices	And They Better prices	CA1 RP4 L1	0 0 M3	U45 Biik ab central Better prices	People of central Kenya
46	2	Nge- -kei	If Ourselves	CC5 RP4	0 0	U46 Kabotikab chaik	Tea farmers Tea farmers
47	3	Che I- cheek	Those They Tea leaves	RD2 RP4 L1	0 0 M3	Factories Factories chaik	Factories Factories Tea leaves

48	3	a- chok Amu	I Our Because	RP1 RP4 CC3	0 0 0	Corneli Biikab kalenjin U48	Corneli Kalenjin people
49	9	Amu Asi- Amu Ke- -chok Lipan X2 Ko Ko	Because In order that Because They Our Pay So So	CC3 CC5 L1 RP4 RP4 L1 CC1 L1	0 0 0 0 0 0 0 0	U49 U49 U49 Kampunishe k alak Biikab kalenjin Lipan U49 Ko	Other companies Kalenjins Pay So
50	6	So Kaikai kosir Butindet Amu Up to Ibute [chaik] kilo ata?	So Better than Tea plucker Because Up to How many kilos of [tea]	CC1 RC3 L1 CC3 CT7 EN1	0 0 0 0 0 0	U50 U50 Butindet U50 U50 Chaik	Tea plucker Tea

Table 8: Cohesive Devices in Text 4

Utterance	No. of ties	Cohesive Devices	Gloss	Type	Distance	Presupposed item	Gloss
1	3	Eng Akx2	in And	L1 CA1	0 0	Eng U1	in
2	3	Ke Amu Nguno	We Because Now	RP CC3 CT7	0 0 0	County government nebo Uasin Gishu U2 U2	
3	4	Ko – Ni Ak airport	They This And airport	RP4 RD1 CA1 L1	0 0 0 0	Kandoik Airport U3 airport	Leaders Airport
4	4	Lakini Ni Che Chu airport	But This That This airport	CAdv 1 RD1 RD2 RD1 L1	0 0 0 0 0	U4 Airport Tukuk Biik airport	Airport Produce People
5	3	Che kouye	That Like	RD2 RC1	0 0	Tukuk U5	Produce
6		So As	So At this point	CC1 CT7	0 0	U6 U6	Governor

7	4	cheu Ki- Ak Asi	Like We And In order	RC1 RP4 CA1 CC5	0 0 0 0	U7 Uasin-Gishu county U7 U7	
8	4	So Ki- Ak Seedlings	So We And Seedlings	CC1 RP4 CA1 L1	0 N7 0 0	U8 County nebo Uasin Gishu U8 Seedlings	County govt. UG
9	4	Ka Ne? Ak x2	She What? And	RP1 L1 CA1	0 0 0	Triza Ne?	Triza What?
10	9	Ko Notok Amwa a- Biik Ainapkoi Value addition BandeK Chego	Before That I spoke I People Ainapkoi Maize milk	CT7 SV4 L1 RP1 L1 L1 L1 L1	0 0 0 0 0 N5 N9 N9	U10 U9 Amwa Toot Biik Ainapkoi Value addition BandeK Chego	I spoke Guest People Ainapkoi
11	3	Ak Kokole Kora	And They plant In addition,	CA1 L1 CA2	0 0 0	Ak Kokole U11	And The plant
12	8	Ko - Ak Lakini Kora Pyrethrum Diversificatio n BandeK Nganuk	We And But In addition Pyrethrum Maize wheat	RP1 CA1 CAAdv 1 CA2 L1 L1 L1 L1	N11 0 0 0 0 N6 M2 N11	Biikab Uasin Gishu U12 U12 U12 Pyrethrum Diversification BandeK nganuk	UG people Maize wheat
13	9	Mi kora Ak Kora BandeK Kaawek Nganuk Melen chang(tuga)	There is In addition And In addition Maize Coffee Wheat Not many(cows)	L1 CA2 CA1 L1 L1 L1 L1 EN1	0 0 0 0 0 N7 0 0	Mi Moiben U13 Kora BandeK Kaawek Nganuk Tuga	There is Moiben In addition Maize Coffee Wheat Cows

14	9	Mi X3 Ak Lakini BandeK Chego Nganuk Avocado	Available And But Maize Milk Wheat Avocado	L1 CA1 CAAdv 1 L1 L1 L1 L1	0 0 0 0 N4 0 M2	Mi U14 U14 BandeK Chego Nganuk Avocado	Available Maize Milk Wheat Avocado
15	3	Apple Ak kaawek	Apple And Coffee	L1 CA1 L1	0 0 M2	Apple U15 Kaawek	Apple Coffee
16	6	Ne Nguno Asi Apple Moi University Kesses	That Now In order that Apple Moi University Kesses	RD2 CT7 CC5 L1 L1 L1	0 0 0 0 0 0	apple U16 U16 Apple Moi University Kesses	Apple
17	8	Ak Kergei Ako Mi BandeK Chego Kaawek Avocado	And Similar And Available Maize Milk Coffee Avocado	CA1 CC1 L1 L1 L1 L1 L1 L1	0 0 0 0 M3 M3 M2 M3	U17 U17 ako mi bandek chego kaawek avocado	And Available Maize Milk Coffee Avocado
18	5	Ngalekab x2 Kora Asi Ne	To do with In addition In order that What	L1 CA2 CC3 L1	0 0 0 0	Ngalekab U18 U18 Ne	To do with Coffee farming That what
19	7	Ye Ak As Ke Yu Ne? Ni	At the time And At this point We Here What? This	CT4 CA1 CT7 RD4 RD1 L1 RD1	0 0 0 N18 0 0 0	U19 U19 U19 County nebo U/G That area Ne? Ki ne kikolei	U/G county What? Something to plant
20	2	Ak Ke	And We	CA1 RP4	0 N19	U20 County nebo Uasin Gishu	County government of Uasin Gishu

21	7	Chu Ko Nywa Yu Agripreneurs Mappen Six sub- counties	These Is Their Here Map	RD2 L1 RP4 RD1 L1 L1 L1	0 0 0 0 M2 N12	Agripreneurs Ko Kasit Ng'ung'unyekab Mappen	Agripreneurs Is task Its soil Map
22	2	Yu Ng'ung'unyek	Here soil	RD1 L1	0 0	Ng'ung'unyekab Ng'ung'unyek	Its soil soil
23	3	Chutok Asi - ko	These In order that They	RP4 CC5 RP4	0 0 0	Agripreneurs U23 Agripreneurs	Agripreneurs Agripreneurs
24	4	Kol Amu Nguno Ko	Plant Because Now Be	L1 CC3 CT7 L1	0 0 0 0	Kol U24 U24 Ko	Plant be
25	4	Ko -a – Diversification Kaawek	In I Coffee	L1 RP1 L1 L1	0 0 N13 N8	Ko Dr. Sam Diversification Kaawek	In Dr. Sam coffee
26	4	Ko Macadamia Ki Seedlings	For the case Macadamia We seedling	L1 L1 RP4 L1	0 0 N25 N18	Ko Macadamia County government nebo Uasin Gishu Seedlings	For the case Macadamia County government of Uasin Gishu
27	4	Macademia Ole Kaawek Olemi	Macademia Where Coffee Available	L1 L1 L1 L1	0 0 0 0	Macademia Ole Kaawek Mi	Macademia Where Coffee Available
28	2	Ak Asi macadamia	And In order that macadamia	CA1 CC5 L1	0 0 0	U28 U28 macadamia	
29	4	Amu Ki – Ko- Kaawek Seedlings	Because We They Coffee Seedlings	CC3 RP4 RP4 L1 L1	0 N28 0 0 0	U29 County government nebo U/ G Coffee research institute Kaawek seedlings	U/G County Government Coffee Research Institute Coffee

30	2	Asi Ke-	In order that We	CC5 RP4	0 N29	U30 County Government nebo Uasin Gishu	County government of U/G
31	4	Mbaret Ke Ketinye Ak	Land We We And	L1 RP4 L1 CA1	0 N30 0 0	Mbaret County Government nebo Uasin Gishu Ketinye U31	Land County Government of UG We have
32	4	Ke – Nge - Nguno Ak	Me If Now And	RP4 CC2 CT7 CA1	N31 0 0 0	Government nebo Uasin Gishu U32 U32 U32	County govt. of U/G
33	3	Ke I – Ngo-	We You If	RP4 RP1 CC5	N32 0 0	County government nebo Uasin Gishu Kastoikab Kass TV U32	County govt. of U/G Kass TV listeners
34	4	Avocado X2 Ki – Chu -	Avocado We These	L1 RP4 RD2	0 N33 0	Avocado County nebo Uasin Gishu Sub-counties	Avocado County govt. of U/ G Sub- counties
35	4	Asi Avocado x2 a-	In order that Avocado I	CC5 L1 RP1	0 0 0	U35 Avocado Dr. Sam kotut	Avocado Dr. Sam kotut
36	2	Kerger Ak	Similar And	RC1 CA1	0 0	Viasik Viasik	Potatoes Potatoes
37		Ketoret Mkulima	To help Farmer	L1 L1	0 0	Ketoret Mkulima	To help Farmer
38	2	Amu Asi	Because In order that	CC3 CC5	0 0	U38 U38	
39		I - Mkulima	You Farmer	RP1 L1	0 0	KastoindeTab kass Mkulima	Kass TV listener Farmer

40	4	Avocado Ngot Ko Yu	Avocado If Be Here	L1 CC5 L1 RD1	0 0 0 0	Avocado U40 Ko Katikati	Avocado Be In between
41	6	Chu Ki- Amu Brokers Mkulima Avocado	These They Because Brokers Farmer Avocado	RP4 RP4 CC3 L1 L1 L1	0 0 0 0 0 0	Brokers Brokers U41 Brokers Mkulima Avocado	Brokers Brokers Brokers Farmers Avocado
42	2	Koi Akoi	Later Up to	CT2 CT2	0 0	U42 U42	
43	4	Chotok Kerikchi Ki – Ak	Those Come close We And	RD1 EN1 RP1 CA1	0 0 0 0	Brokers Biik County Government nebo Uasin Gishu U43	Brokers people County govt. of Uasin Gishu
44	5	a- Asi - Mi - Ak Amu	I In order that There are And Because	RP1 CC5 L1 CA CC3	0 0 0 0 0	Dr. Sam kotut U44 Mi - U44 U44	Dr. Sam kotut There are
45	3	Ki – Nga Chu	We Though These	RP4 CAadv 1 RP4	N44 0 0	County Government Nebo Uasin Gishu U45 Biik	County govt. of Uasin Gishu People
46	5	Kou Kasir Amu Governor Extension officers	Like Employ Because Governor Extension officers	RC1 L1 CC3 L1 L1	0 0 0 N40 M2	U46 Kasir U46 Governor Extension officer	Employ Governor
47	6	I - Ak Amu Asi Cheu Avocado	You And Because In order to Like Avocado	RP1 CA1 CC3 CC5 RC1 L1	0 0 0 0 0 N6	Kastoindet U47 U47 U47 Avocado Avocado	Listener Avocado
48	2	Ak Brokers	And brokers	CA1 L1	0 N7	U48 brokers	
49	3	Ak Asi Avocado	And In order that Avocado	CA1 CC5 L1	0 0 0	U49 U49	
50	3	Amu x2 Ak	Because And	CC3 L1 CA1	0 0 0	U50 Amu U50	Because

Table 9: Cohesive Devices in Text 5

Utterance	No. of ties	Cohesive item	Gloss	Type	Distance	Presupposed item	gloss
1	3	Nyu Ane a-	My I I	RP1 RP1 L1	0 0 0	Kainet Nathan a-	Name Nathan I
2	1	a-	I	RP1	0	Nathan	
3	2	Ke kakuzi	We Kakuzi	RP4 L1		Kakuzi plc kakuzi	Kakuzi
4	3	Ki Kora ak	We Also and	RP1 CA1 CA1	M2 0 0	Kakuzi Macadamia Blueberry	Kakuzi Macadamia Blueberry
5	4	Kora Ak Kora ke	Also And Also we	CA1 CA1 L1 RP1	0 0 0 M3	U5 U5 Kora kakuzi	Also kakuzi
6	3	Ak Ak Forestry	And And forestry	CA1 L1 L1	0 0 0	U6 Ak Forestry	And forestry
7	6	Anendet Kong'etekei Akoi Avocadox2 kakuzi	Me From To Avocado Kakuzi	RP1 CT7 CT7 L1 L1	0 0 0 0 N6	Nathan U7 U7 Avocado Kakuzi plc	
8	5	Nyu Tugul Ki Ak So	My All We And So	RP1 SN1 RP4 CA1 CC1	0 0 0 0 0	Kasit U7 Kakuzi plc U8 U8	task
9	3	Ne Ki mbaret	That We land	RD2 RP4 L1	0 0 0	Mbaret Kakuzi plc mbaret	Land land
10	5	Noo Kora Macadamia Ko Avocado	That Also Macadamia That Avocado	RD2 CA1 L1 L1 L1	0 0 M2 0 0	Mbaret Macadamia Macadamia Ko avocado	Land Macadamia Macadamia That Avocado
11	4	Yoo I- X2 Che Avocado	When You That Avocado	CT1 RP1 RD2 L1	0 0 0 0	U11 Chito U11 Avocado	Anybody avocado
12	5	Ko Kol ko Ne Avocado	That Plant So That Avocado	L1 L1 CC1 RD2 L1	0 0 0 0 0	Ko Kol U12 Ne Avocado	That Plant That Avocado
13	5	Yoo i- ne kol Avocado	When You That Plant Avocado	CT1 RP1 RD2 L1 L1	0 0 0 0 0	U13 Chito Root stock kol Avocado	Anyone Plant
14	5	Ke- Fuerte Ko- Ne Avocado	We Fuerte That That avocado	Rp4 L1 L1 Rd2 L1	N7 0 0 0 0	Kakuzi plc Fuerte Ko Avocado Avocado	Kakuzi plc Fuerte That Avocado Avocado
15	7	-chiket Avocado Ak	Its Avocado And	RP3 L1 CA1	0 0 0	Tikitik Avocado U15	Roots Avocado

		Kocheng Tikitik Kora Ko-	Look for Roots Also They	L1 L1 CA1 RP4	0 0 0 0	Kocheng Tikitik U15 Fuerte	Look for Roots Fuerte
16	3	Ni Avocado Ne	This Avocado that	RP1 L1 RD2	0 0 0	Lokoyat Avocado Lokoyat	Fruit Avocado Fruit
17	3	Nge- Inendet Avocado	If Itself Avocado	CC5 RP3 L1	0 0 0	U17 Hass avocado Avocado	
18	3	So i- ne	So You That	CC1 RP3 RD2	0 0 0	U18 Chii Ki	Anyone Something
19	7	Avocado Ngi- Scion Ko Nin Ak Root stock	Avocado If Scion Is That And Root stock	L1 CC5 L1 L1 RD2 CA1 L1	0 0 0 0 0 0 N6	Avocado U19 Scion Ko Avocado U19 Root stock	Is
20	3	Koek Fuerte Anan [avocado] chobo kienyeji	Become Fuerte Or Local [avocado]	L1 L1 CA1 EN1	0 6 0 0	Koek Fuerte U20 Avocado	Become Fuerte Avocado
21	7	Chobo kienyeji Kabisa Tikitik Ak Amitwogik Beek	Local breed Very Roots And Feeds Water	L1 L1 L1 CA1 L1 L1	0 0 N5 0 N5 N5	Chobo kienyeji Kabisa Tikitik U21 Amitwogik Beek	Local breed Very Roots Feeds Water
22	2	Ni Scions	This Scions	RD1 L1	0 M2	Age scions	Other scions
23	5	Ni Scions Kou Kidogo Ndaityo	This Scions Similar Small then	RD1 L1 RC1 L1 CT1	0 0 0 0 0	Kalamit Scions U23 Kidogo U23	Pen Scions Small
24	6	Scion Ndaityo Age Ndarok Ak Itil [scionit] niin age	Scion Then The other Then And Cut the other [scion]	L1 CT1 L1 CT1 CA1 EN1	0 0 0 0 0 0	Scions U24 Age U24 U24 Scionit	the other scion
25	2	Noo Crafting	That Crafting	RD1 L1	0 0	Kii Crafting	Anything Crafting
26	1	Amu	Because	CC3	0	U26	
27	4	So Crafting Kou Notok	So Crafting Similar That	CC1 L1 RC1 RD2	0 0 0 0	U27 Crafting U26 U26	

28	3	Craften Keswot Ibei[avocado] karibu	Crafting Seed [avocado] takes about	L1 L1 EN1	0 N9 0	Craften Keswot Avocado	Crafting seed
29	3	Kolset Avocado i-	Planting Avocado You	L2 L1 RP1	0 N10 0	Kol Avocado Chii	Plant anyone
30	3	Amu Haraka Avocado	Because Fast Avocado	CC3 L1 L1	0 0 0	U30 Haraka Avocado	Fast Avocado
31	3	Lakini Kol x2 anan	But Plant Or	CAd v1 L1 CA1	0 M2 0	U31 Kol U31	plant
32	3	Ikol BandeK Avocado	Plant Maize Avocado	L1 L1 L1	0 0 0	Ikol BandeK avocado	Plant Maize Avocado
33	4	Avocado Asi Ak Ketit	Avocado In order that And Tree	L1 CC5 CA1 L1	0 0 0 M2	Avocado U33 U33 Ketit	Avocado Tree
34	5	Ikol Fertilizer Ketit Asi x2 Kong'etkei ikol[avocad o] komachei	Plant Fertilizer Tree In order that From the time you plant[avoc ado]	L1 L1 L1 CC5 L1 EN1	0 0 0 0 0 0	Ikol Fertilizer Ketit U34 Asi Avocado	Plant Fertilizer Tree I order that
35	5	Fertilizer Lakini Kidogo Ketit Isprayan [fertilizer] che kikure	Fertilizer But A little Tree Spray[fert ilizer]kno wn as	L1 CAd v1 L1 L1 EN1	0 0 0 0 0	Fertilizer U35 Kidogo Ketit Fertilizer	A little Tree
36	2	Anan i-	Or You	CA1 RP1	0 0	U36 kastoindet	listeners
37	2	Granular cheu	Granular Similar	L1 RC1	0 0	Granular NPK	Granular NPK
38	3	NPK Ketit Kijiko moja	NPK Tree One spoon	L1 L1 L1	0 M3 0	NPK Ketit Kijiko moja	Tree One spoon
39	5	Olo Foliar NPK Nutrients ak	When Foliar NPK Nutrients And	CT1 L1 L1 L1 CA1	0 0 0 0 0	U39 Foliar NPK Nutrients U39	
40	3	Ngi Ketit Ak	If Tree And	CC5 L1 CA1 EN1	0 0 0 0	U40 Ketit U40 ketit	Tree Tree

		Koetu [ketit]kouye makaat	[Tree]will grow as expected				
41	9	So Chito Avocado Ketit Ak x2 Uu x2 Amu Kokol chito age [avocado] ako marib	So Someone Avocado Tree And Similar Because Someone else plants [avocado] and cannot care	L1 L1 L1 L1 CA1 RC1 CC3 EN1	M4 0 N8 0 0 0 0 0	So Chito Avocado Ketit U41 U41 U41 Avocado	So Someone Tree Avocado
42	1	So	So	L1	0	S0	So
43	2	Amu tutukin	Because A little	CC3 L1	0 0	U43 tutukin	A little
44	7	So Ak Nginet[wak ulima] Ketit Haraka Asi Avocado	So And Train[far mers] Tree Fast In order that Avocado	L1 CA1 EN1 L1 L1 CC5 L1	0 0 0 M2 M2 0 M2	So U44 Wakulima Ketit Haraka U44 Avocado	Farmers Tree Fast
45	6	So Avocado Lakini Kenysishek Ketiem ak	So Avocado But Years Trial and	L1 L1 CA1 v1 L1 L1 CA1	0 0 0 0 0 0 0	So Avocado U45 Kenysishek Ketiem U45	Years Trial
46	3	Kol Avocado Asi	Plant Avocado In order	L1 L1 CC5	N5 0 0	Kol Avocado U46	Plant Avocado
47	2	So Semberet	So weeding	L1 L1	0 0	So isember	So weeding
48	7	Avocado Tikitik x2 Bendi ng'ony So Itutchi kityo [timdo]	Avocado Roots Go deep down So just pull- out [weeds]	L1 L1 L1 CC1 EN1	0 0 0 0 0	Avocado Roots Bendi ng'ony U48 Timdo	Go deep down Weeds
49	3	Ketit Avocado Beek	Tree Avocado water	L1 L1 L1	0 0 N28	Ketit Avocado Beek	Tree water
50	3	Avocado Ikol Mache	Avocado Plant needs	L1 L1 L1	0 N4 0	Avocado Kol Mache	Plant Needs

Appendix C: Summary of the Distribution of Different Cohesive Devices

Table 5: Summary of Lexical Item Frequencies

Subcategories of Lexical elements	T1	T2	T3	T4	T5	Total
L1	85	104	56	75	71	316
L2	0	2	2	2	1	7
L3	0	0	0	0	0	0
L4	0	1	0	0	0	1
L5	0	0	0	0	0	0
	85	107	58	77	72	319

Table 6: Distribution of Reference Items in the Texts

Reference devices for cohesion	T1	T2	T3	T4	T5	TOTAL
Pronominals	31	30	41	24	18	144(66.06%)
Demonstratives and definite articles	14	11	8	11	10	54(24.77%)
Comparatives	4	4	1	6	5	20(9.17%)
Total	49	45	50	41	33	218

Table 7: Distribution of different groups of conjunctive ties

Conjunction Sub-categories	T1	T2	T3	T4	T5	Total
Additives Conjunction	10	12	10	18	11	61
Temporal Conjunction	3	5	6	8	6	28
Causal Conjunctions	5	11	11	11	8	46
Adversative Conjunctions	0	2	3	4	3	12
Total	18	30	30	41	28	147

Table 8: Distribution of Substitution in the Interviews

Subgroups of substitution cohesive devices	T1	T2	T3	T4	T5	Total
SN (Nominal)	1	2	4	1	1	9
SV (Verbal)	0	0	0	1	0	1
SC (Clausal)	0	2	0	0	0	2
Total	1	4	4	2	1	12

Table 9: Distribution of Different Ellipsis Cohesive Devices

Sub-categories of different ellipsis cohesive elements.	T1	T2	T3	T4	T5	Total
EN	6	0	9	7	7	29
EV	0	0	0	0	0	0
EC	0	0	0	0	0	0
Total	6	0	9	7	7	29

Table 10: Distribution of Different Cohesive Elements in the Interviews

Category	T1	T2	T3	T4	T5	Total	Percentages
Lexical (L)	85	107	58	77	72	319	44%
Conjunction (C)	18	30	30	41	28	147	20.28%
Reference (R)	49	45	50	41	33	218	30.07%
Substitution (S)	1	4	4	2	1	12	1.66%
Ellipsis (E)	6	0	9	7	7	29	4%
Total	159	186	151	168	141	725	

Appendix D: Introductory Letter



**SCHOOL OF ARTS AND SOCIAL SCIENCES
DEPARTMENT OF LITERATURE, LINGUISTICS AND FOREIGN LANGUAGES
AND FILM STUDIES**

Telephone Eldoret (0321) 43620
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P.O. BOX 3900
ELDORET

Our Ref: MU/SASS/LLFLF/REC/7/VOL.I

11th April, 2025

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RECOMMENDATION LETTER: RUTH J. MUTAI –MS/LIN/5493/21

This is to confirm that the above named is a registered student in the MA (Linguistics) in the Department of Literature, Linguistics, Foreign Languages and Film Studies, School of Arts and Social Sciences, Moi University

As part of the requirements for the degree program, she is expected to carry out a research in her field of study. The title of her research proposal is "*Cohesion in Nandi Texts: A Discourse Analysis of KASS FM News.*"

Kindly allow her to collect this data.

Yours faithfully,

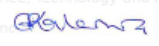

CHAIR, DEPT. OF LITERATURE, LINGUISTICS,
AND FOREIGN LANGUAGES AND FILM STUDIES
MOI UNIVERSITY

**DR. STELLAH ONYIEGO
CHAIR, DEPT. OF LITERATURE, LINGUISTICS, FOREIGN LANGUAGES AND
FILM STUDIES**



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RefNo: 610506	Date of Issue: 10/May/2025
RESEARCH LICENSE	
	
This is to Certify that Ms.. Ruth jerop of Moi University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nandi on the topic: Cohesion in Nandi texts: Discourse Analysis of Kass Fm news for the period ending : 10/May/2026.	
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Appendix F: Plagiarism Awareness Certificate

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PLAGIARISM AWARENESS CERTIFICATE

This certificate is awarded to

RUTH JEROP MUTAI

MS/LIN/5493/21

In recognition for passing the University's plagiarism

Awareness test for Thesis entitled: **COHESION AS A MEANING-MAKING RESOURCE IN
SELECTED NANDI KASS TV INTERVIEWS ON AGRICULTURE** with similarity index of 2% and
striving to maintain academic integrity.

Word count:29065

Awarded by

Prof. Anne Syomwene Kisilu

CERM-ESA Project Leader Date: 11/12/20245