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UPHENGULULO LWESEMANTIKI YEZENZI ZONXIBELELWANO ESIXHOSENI

APHIWE QINISILE

A thesis presented in partial fulfillment of the requirement for the degree of Master of Arts & Humanities at the University of the Western Cape.

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KweyeDwarha 2022

<https://etd.uwc.ac.za/>

DECLARATION

Mna, Aphiwe Qinisile ndiyaqinisekisa ukuba uphando olwenziwe kule Thesisi lolwam kwaye andizange ngaphambili ndifake inxalenye yalo nakuyiphi na iDyunivesithi ngeenjongo zokuzuza isidanga.

Signature



Date EyeDwarha 2022



ISICATSHULWA

Injongo zolu phando kukuphonononga izenzi zonxibelelwano esiXhoseni. Impawu zezenzi esiXhoseni ziza kuphononongwa malunga nobume bolwakhiwo lwe-adyumenti (ARGSTR) ubume bolwakhiwo lwekhwaliya (QUALISTR) kunye nobume bolwakhiwo lwesiganeko (EVENTSTR) esiXhoseni. Izenzi zonxibelelwano ziphandwe kusetyenziswa izixhobo zengcingane evelisayo yelekhisikhoni yegama ngokukaPustejovsky (1996). Kulwimi isiXhosa lukhona uphando kwizenzi kodwa lwenziwe kwizenzi ngokubanzi alugxilanga kuhlobo oluthile lwezenzi.

Olu phando luvala lo msantsa ngokuthi lugxile ngqo kwizenzi zonxibelelwano esiXhoseni. Esi sifundo sahlulwe yazizahluko ezintandathu. Isahluko sokuqala zinjongo kunye namagqabantshintshi engcingane eza kuthi isetyenziswe kolu phando. Isahluko sesibini siphengululauncwadi kwizenzi ngokubanzi, zonke iilwimi zase-Afrika zivelelwe. Kwisahluko sesithathu luphengululo lwengcingane yelekhisikhoni evelisayo yegama ngokukaPustejovsky (1996). Kwisahluko sesine yinkqubo yeSintaksi kubunjwa izivakalisi kusetyenziswa izenzi zonxibelelwano esiXhoseni. Kwisahluko sesihlanu luphengululo lwee-adyumenti ezifumaneka kwizenzi zonxibelelwano. Ezi adyumenti zivavanywe ngokuhlahlela igama kusetyenziswa izixhobo zengcingane yelekhisikhoni evelisayo yegama ngokukaPustejovsky (1996). Isahluko sesithandathu luqukumbelo leziphumo ezifumaneka kwezi zahluko zikhankanyiweyo apha ngentla. Kolu phando kufunyaniswe ukuba izenzi zonxibelelwano esiXhoseni zakheke zazindidi ezimbini, izenzi zonxibelelwano ezine njongosenzi kunye nezenzi zonxibelelwano ezingena njongosenzi. Oku kuvelelwe kakhulu kwisahluko sesine apho kuvavanywa izenzi zonxibelelwano phantsi kwenkqubo yeSintaksi. Kolu phando kuphindwe kwafunyaniswa ukuba izenzi zonxibelelwano zinee adyumenti ezahlukileyo, nangona iluhlobo olunye lwezenzi. Ezi adyumenti kuthethwangazo apha zicacisiwe kwisahluko sesihlanu koyanywe ngezixhobo zengcingane evelisayo ezixela i-adyumenti ezifumaneka kwigama.

UNIKEZELO

Ndinikezela lo msebenzi njengophawu lokweza umbulelo omkhulu kuMama wam N. Qinisile inkxaso ondinike yona ingapha kokuqonda ndibamba ngazo zozibini MaMpinga. (To the younger generation at home, Olothando, Amila, Avuziwe, Likuye, Lingomso, Yolatha and Iyazi you continue to be the reason I have the desire for a brighter future; I believe you deserve nothing less).



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UMBULELO

Ndenza umbulelo omkhulu ku-Gqirha L.K. Mletshe oyintloko weSebe leeLwimi zase-Afrika kwiDyunivesithi yase Ntshona Koloni ngokundiyeqesha kuzo zonke iinkqubo kwanamabakala ohlukeneyo olu phando. Ndingomnye wabambalwa abanethamsanqa kakhulu ukuqeqeshwa yingcali yeLwimi zase-Afrika ingakumbi kwicandelo leGrama yolwimi. Lo nto indenza ndizive ndinelunda ukusebenza nomnye wompondo zihlanjiwe bolwimi lwenkobe. Ndibulela ngokukhethekileyo Ms S. Mlonyeni weSebe leeLwimi zase-Afrika kwiDyunivesithi yaseNtshona koloni ngamazwi enkuthazo, nangokundithemba ngokumane endinika ithuba nabafundi bakhe beMofoloji, lo nto indivule amehlo kakhulu kwaye ibe luncedo kolu phando.



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AMAGAMA ASHUNQULELWEYO

ACT	Action
ARG	Argument
ARGSTR	Argument structure
APPL	Applicative
CAUS	Causative
C.I	Noun Class
EVENTSTR	Event structure
FV	Final Vowel
LOC	Locative
N	Noun
NP	Noun Phrase
PST	Past tense
PRES	Present tense
POSS	Possessive

QUALISTR	Qualia structure
RECIP	Reciprocal
S	Sentence
SM	Subject Marker
V	Verb
VP	Verbal Phrase



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ISAHLUKO 1

1.1 INTSHAYELELO

Injongo yolu phando kukuphengulula iSemantiki yezenzi zonxibelelwano esiXhoseni, isiXhosa sesinye seelwimi zeBantu ethethwa kakhulu kwiphondo impuma koloni kunye nephondo intshona koloni emzantsi Afrika. Ulwimi isiXhosa luneendidi ngeendidi ezahlukeneyo zezenzi, udidi ngalunye kwezi zenzi luthi nalo lube nezintlu ngezintlu zezenzi, umzekelo izenzi zonxibelelwano luhlobo oluthile lwezenzi elininto yokwenza nezenzi zonxibelelwano. Olu didi lwezenzi zonxibelelwano nalo lunezintlu zalo, ezithi zahlule izenzi zonxibelelwano zibe zizintlu ezahlukeneyo.

1.2. INJONGO ZESIFUNDO

Olu phando luza kujonga intsusa yezi zintlu zezenzi zonxibelelwano esiXhoseni kusetyenziswa izixhobo zoku hlalutya igama zengcingane yelekhisikhoni evelisayo yegama ngokuveliswa nguPustejovsky (1996). Ngaphambili uphando oluphengulula iSemantiki yezenzi kwilwimi zase-Afrika uquka isiXhosa lwenziwe, kodwa lunqongophele kakhulu olugxile kwizenzi zonxibelelwano esiXhoseni. Apha kwesi sahluko siza kuvezelwa ulwazi oluza kuthi lufumaneke kwesi sifundo. Uphando langoku kwicandelo lelwimi luvamise ukuphanda i-adyumentu kumba odibene nentsingiselo yegama. Kungenxa yeso sizathu ndikhethe ingcingane yelekhisikhoni evelisayo yegama kaPustejovsky (1996) ngoba yona ii-adyumentu zegama izivelela ngokuthe gabalala, ezi adyumentu ezizezi zilandelayo, ulwakhiwo lobume be-adyumentu (*argument structure*) ulwakhiwo lobume besiganeko (*event structure*) kunye nobume bolwakhiwo lwekhwaliya (*Qualia structure*)

1.3. UBUME BENGCINGANE

Kwesi sifundo siza kugxila ekushwankatheleni iimpawu eziphambili zengcingane yegama evelisayo. Ingingane yegama evelisayo ngokueveliswe nguPustejovsky (1996) kubhekiselwe kwiSemantiki yolwimi. Ingingane zeSemantiki yolwimi ngokukaPustejovsky (1996) zikubonakalisile oku ngokwemibana emibini, oko kukuthi njengokuxabisa umfuziselo weSemantiki yelekhisikhoni kwisiseko sendibaniso kunye nokusebenzisa ukwenza okanye ukubumba amagama kwindawo ezintsha. UPustejovsky (1996) uvavanya ngengcingane yegama evelisayo intsebenziswano yentsingiselo yegama kunye nendibaniselwano njengakudibaniso nonxulumano. Le ngingane ingasetyenziswa ekumiselweni kwengcingane yeSemantiki ngendlela ezahlukeneyo. Xa sifunda ngengqiqo, isemantiki yelekhisikhoni ingayindlela yokuphinda ixabise kakhulu indalo yendibaniselwano yeSemantiki kulwimi. Sijonga imiba esisisekelo kwinkcazelo yelekhisikhoni kunye nentsingiselo mbini yelekhisikhoni sivumbulula nesuntswana elithi livele lentsingiselo, olwahlula amasuntswana entsingiselo egama kwisiseko sokwahlula iimpawu zesiphelo. Injongo zesi sifundo kukuphonononga i-adyumneti ezifumaneka kwizenzi zonxibelelwano esiXhoseni. Oku kuza kwenzeka phantsi kohlalutyo lwesemantiki yelekhisikhoni yobume bengcingane evelisayo ngokukaPustejovsky (1996).

1.4. INGXAKI YOPHANDO

Izenzi kulwimi zesiNguni zakhiwe ngokwezintlu zazo nangokwahlukana kwazo. Uphando lwenziwe ngaphambili esiXhoseni kodwa izenzi bezingohlulwa ngokwezintlu zazo. Into yezenzi ezingahlulwayo ngokwezintlu ithi yenze ingxaki ngoba izenzi ezi zinezintlu kwaye izenzi ziqulathe intsingiselo eyahlukileyo kwezinye nendlela ezithi zisebenze ngayo ayifani kunaleyo ezinye ezisebenza ngayo, umzekelo izenzi zonxibelelwano zinomahluko kolunye uhlobo lwezenzi ngenxa yeso sizathu intsingiselo yazo nendlela ezisebenza ngayo inomahluko kwenye. Izenzi xa zakheke ngendlela engafaniyo kwaye zine ntsingiselo engafaniyo lo nto yenza zibe ne-adyumenti ezingafaniyo. Izenzi ezithatha injongosenzi zinee-adyumenti ezahlukileyo kwezo zingena njongosenzi. ULevin (1993) wohlula zonke indidi zezenzi ngokwezintlu zazo nokohlukana kwazo. Udidi oluvavanyiweyo lwezenzi zonxibelelwano luquka izenzi zokugqithisa umyalezo *verbs of transfer of a masage*, izenzi zendlela yothetha *verbs of manner of speaking*, izenzi zokuthetha *Talk verbs*, izenzi zokucebisa *complain verb*, izenzi zezixhobo zonxibelelwano *verbs of instrument of communication*. Xa izenzi zithe zahlulwa ngokwezintlu lo nto yenza kungabikho ngxaki

kulwakhiwo lobume besenzi ekuthethwa ngaso.

1.5. IMIBUZO YOPHANDO

Olu phando lilinge lokuphendula le mibuzo ilandelayo:

- (1) Loluphi udidi lwezenzi zonxibelelwano olwamkela injongosenzi esiXhoseni?
- (2) Loluphi udidi lwezenzi zonxibelelwano olungamkeli njongosenzi esiXhoseni?
- (3) Ngokwe Sintaksi zibumbeke njani izenzi zonxibelelwano esiXhoseni?

Ukuphendula le mibuzo olu phando luthlekisa izintlu zezenzi zonxibelelwano esiXhoseni, kujongwe loluphi udidi lwezenzi zonxibelelwano eline njongosenzi okanye olungena njongosenzi esiXhoseni. Kuphinde kuphononongwe imigaqo yolwimi ethi isetyenziswe ukubumba izenzi zonxibelelwano esiXhoseni. Kuyathenjwa ngokuphendula le mibuzo lo nto yenza olu phando lulandeleleke ngoku lula.

1.6. UCWANGCISO LWESIFUNDO

Uphando olu lohlulwe lazizahluko ezintandathu. Isahluko sokuqala siyintshayelelo yesifundo, ingxaki yophando; ubume bengcingane; Iinjongo zesifundo kunye nocwangciso lwesifundo. Isahluko sesibini luphicotho loncwadi. Izenzi kwilwimi zase-Afrika ngokubanzi zivelelwe, ze kwenziwa uthlekiso phakathi kwelwimi zase-Afrika nesiXhosa. Isahluko sesithathu sixoxa ngokubanzi ngempawu zengcingane evelisayo ngokuka Pustejovsky (1996) Kugxilwe kwengcingane yegama evelisayo ngokunxulumene kwiSemantiki nelekhisikhoni yolwimi. Isahluko sesine yinkqubo yobumbo zivakalisi kusetyenziswa izenzi zonxibelelwano esiXhoseni. Kwisahluko sesihlanu kuphicothwa izenzi zonxibelelwano esiXhoseni kusetyenziswa izixhobo zengcingane yelekhisikhoni. Isahluko sesithandathu sisishwankathelo seziphumo zesifundo.

ISAHLUKO 2

2.1. UPHENGULULO LONCWADI

2.1.1 INTSHAYELELO

Esi sisahluko sophengululo ncwadi, izenzi ngokohlukana kweelwimi zase-Afrika ziphengululwe apha. Isenzi ligatyana legama elinomehluko kwelinye ngenxa yokohlukana kweelwimi. Ngaphambili esiXhoseni uphando lwezenzi belukholise ukuchaza nje indlela izenzi ezahlulwa ngayo. Le meko ijongene kuphela neendlela izenzi ezithi zahlulwe ngayo malunga nokuba ingaba zinayo na injongosenzi okanye azinayo. UDoke (1992), Zotwana (1991), Poulos (1991), Louwrence (1991), Snyman (1991) kunye noLe Roux (1991) uphando lwabo ngezenzi esiXhoseni lugxile kwizenzi ngokubanzi alugxilanga kwizintlu zezenzi.

2.1.2 Isenzi

Oosthuysen (2016:148) isenzi usixela athi:

“Isenzi ligama elibonisa isenzo esenziwa sisibizo okanye sisimelabizo”



Le meko ilapha ngentla ingabonakaliswa kubumbo lwezivakalisi ngale ndlela ilandelayo:

1. (a) Umfundi **uyasela**.

Um-fundi u-yas-ela.

CL.1 Student SM-drinks-APPL.

Student drinks.

(b) Inkwenkwe **ibetha**inja.

In-kwenkwe i-betha inja.

CL.9-the boy-SM beat CL9-dog.

The boy beats a dog.

(c) Bona **bayacula**.

Bo-na baya-cula.

pro-they SM-singin-PRST.

They are singing.

Kwisivakalisi 1 (a) u **-sela** sisenzi [VP] esibonakalisa isenzo esenziwa sisibizo [NP] **-umfundi**.
Kwisivakalisi 1(b) **-betha** sisenzi [VP] esibonakalisa isenzo esenziwa sisibizo [NP] **-nkwenkwe**.
Kwisivakalisi 1 (c)-**cula** sisenzi [VP] esibonakalisa isenzo esenziwa sisimelabizo **-bona**. Isenzo esi esenziwa sisibizo okanye isimelabizo sisenokubonisa ixesha isenzi esikulo. Umzekelo:



2. (a) Umntwana **uyakhala**.

Um-ntwana u-ya-khal-a.

CL.1-the baby SM-crying-FV

The baby is crying.

(b) Umntwana **ukhalile**.

Um-ntwana u-khalil-e.

CL.1 child SM-cried-FV.

A child has cried.

(c) Umntwana **uza kukhala**.

Um-ntwana uza ku-khal-a.

Cl.1 baby SM -shall- FUT- cry-FV.

The baby shall cry.

Apha ngentla isivakalisi 2 (a) isenzo **-uyakhala** esiboniswa sisibizo [NP] **-umntwana** sikwixesha langoku. Kwisivakalisi 2(b) isenzo **-khalile** esiboniswa sisibizo [NP] **-umntwana** sikwixesha elidlulilelyo. Kwisivakalisi 2(c) isenzo **-uza kukhala** sikwixesha elizayo ngoba yinto eza kwenzeka. Uphando olu luza kuthi jongana nezenzi zonxibelelwano esixhoseni, ngoko ke kubalulekile sixeliwe isenzi sonxibelelwano. UMkhabile (2019:6) isenzi esiXhoseni usixela athi:

“The verb in isiXhosa is the most morphologically rich word category in the language and is also referred to as verb complex because of the prefixes and suffixes it can host”

Le ngcamango ilapha ngentla ithetha ukuthi izenzi zesiXhosa zingabonwa ngezo zinobunzima ngenxa yezixando zezimamva zezenzi ezithi zifakelwe kwizenzi. Umzekelo:

(d) Inja **ifile**.

In-ja if-ile.

Cl-9-dog died APPL.

A dog has died.

UMkhabile (2019: 7) uqhuba athi:

“The sentence structure in isiXhosa follows a Subject-Verb-Object (SVO) word order in simple declarative sentences. However, because of the language’s rich morphology word order can be flexible in the language.”

Le ntetho ilapha ngentla iphuhlisa ingcamango ethi isenzi esiXhoseni sinakho ukusebenza njenge ntloko yesivakalisi. Siphinde kwasona sibenakho ukufumaneka ngapha kwesibizo (NP) esiyi njongosenzi. Le meko ingabonakaliswa ngale ndlela ilandelayo:

(c) U-Luvo **u-thung-a** i-lokhwe. SVO

C1a-Luvo SM-sew-FV CL.9-dress.

Luvo is sewing a dress.

(d) U-Luvo i-lokhwe **u-ya-yi-thung-a**. SOV

C.1a-Luvo 9-dress SM-PRES-OM-sew-FV.

Luvo is sewing a dress.

(e) **U-ya-yi-thung-a** u-Luvo i-lokhwe. VSO

SM-PRES-OM-sew-FV 1-Thando CL.9-dress.

Luvo is sewing a dress.



2.1.3 Isenzi sonxibelewano

Rajendran (2006:2) isenzi sonxibelelwano usixela athi:

“A typical verb of communication denotes conveying or transferring a Message or information to someone.”

Le meko ilapha ngentla ithetha ukuthi isenzi sonxibelelwano libinzana elibonisa okanye eligqithisa umyalezo okanye ulwazi kulowo kuthethwa naye. Umzekelo:

3. (a) Umhlohli **ufundisa** abantwana.

Um-hlohli u-fundisa aba- ntwana.

CL.1-lecturer SM -teaches CL.2-learners.

The lecturer teaches learners.

(b) ULizo **ufowunela** inqununu.

U-Lizo u-fowun-ela i-nqunun-u.

CL.1a-Lizo SM-calls SP1-principal-FV.

Lizo calls a principal.

Kule meko ilapha ngentla, kwisivakalisi 3(a) isenzi sonxibelelwano [VP] **-fundisa** sisenzeko sokugqithisa ulwazi kulowo kuthethwa naye, ngoba xa ufundisa umntu ugqithisela kuye ulwazi. Ngokunjalo naku 4 (b) isenzi sonxibelelwano [VP] **-fowunela** sigqithisa ulwazi. Le nkqubo yesenzi sonxibelelwano iquka i-adyumenti ezintathu: lo mntu uthethayo, lo kuthethwa naye, lento kuthethwa ngayo. Izenzi zohluka ngokwendlela yomyalezo kunye nendlela leyo kunxityelelwana ngayo xa kuthethwa. URajendran (2006:5) uqhuba athi:

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“A typical addresser of communication is realized in the surface

structure as an NP which functions as the subject of the verb, the addressee

of communication is realized as a CP (NP-ku) or POP (NP-iTam)

the matter addressed is realized as an NP which functions as the object of the verb.”

Le ntetho ingentla ayohlukanga kuyaphi kwinkqubo yesiXhosa ngoba nakulwimi isiXhosa lo mntu uthethayo okanye ugqithisa umyalezo sisibizo [NP] esisebenza njengentloko yesivakalisi esilandelwa ngumenzi osisenzi kwisivakalisi ze igatya elingapha komenzi ibe yinjongosenzi nayo esisibizo [NP], umzekelo:

4. (a) UMama ubethainja.

U-mama u-betha Inja.

CL.1a-mother SM-beat CL.9-dog.

Mother beats the dog.

(b) U-sisi uthetha nabantwana.

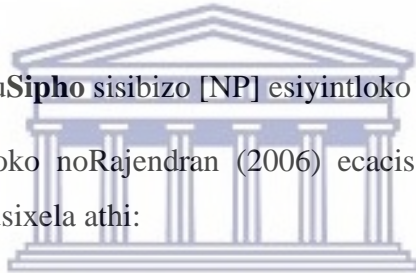
U-sisi u-thetha nabantwana.

CL.1a sister SM-talk OBJ-kids.

Sister talks to the kids.

Apha ngentla kwisivakalsi 4 (a) u**Sipho** sisibizo [NP] esiyintloko yesivakalisi **betha** sisenzi [VP]

inja [NP] yinjongosenzi njengoko noRajendran (2006) ecacisa apha ngentla. Yena uThirumalai (2006:1) isenzi sonxibelelwano usixela athi:



“Verbs of communication can be divided into subclasses according to their semantic and syntactic characters as follows: uttering, expressing, addressing, knowing, and so on”.

Le ntetha kaThirumalai (2006) ithetha ukuthi izenzi zonxibelelwano zingohlulwa zibe zizintlu ngezintlu ngokwe ntsingiselo zazo kunye neempawu zobumbo lwazo ngokwale ndlela ilandelayo: uphimisela, ukuxela kunye nokwazisa. Yena uBlinger (1968:223) isenzi sonxibelelwano usixela ngolu hlobo:

“The field of communication verbs is complex because it involves many subclasses, which sometimes overlap; and linguists such as different classes of these verbs”.

UBulinger (1968) uxela ubunzima obufumaneka kwikhondo lwezenzi zonxibelelwano ngoba ziquka iindidi ezininzi ezahlukeneyo. Le ntetha ayohlukanga kwezo zezinye iingcali ngoba nazo zithi izenzi zonxibelelwano zizindidi ngendidi ezahlukeneyo nezi bumbeke ngendlela eyahlukeneyo.

2.1.4 Isenzi esiXhoseni

UDlephu, Dywili, Mletshe, Nkosiyane, Ntusikazi, Sibula, Sotashe, Mini, noQamata (2018: 31) bona isenzi basichaza ngale ndlela:

“Isenzi ligama elalatha isenzo esenziwa sisibizo okanye isimelabizo”

Le nkcaza yezi ngcali ilapha ngentla kubumbo lwezivakalisi ingabonakaliswa ngale ndlela ilandelayo:

5. (a) Umntwana uyatya. {isenzo senziwa sisibizo}
- (b) Bona bayadlala. {isenzo senziwa sisimelabizo}



Apha ngentla kwisivakalisi 5 (a) isenzi ngu-tya kodwa sona isenzo senziwa kwisibizo esingu umntwana. Kwisivakalisi 5 (b) isenzi ngu -dlala kodwa isenzo senzeka kwisimelabizo u-**bona**. Baqhuba bathi izenzi ezi kulwimi isiXhosa zinezakhi. Isenzi esiligama elipheleleyo siba nezi zakhi, le meko ingabonakaliswa ngale ndlela ilandelayo:

Isivumelanisi sentloko: umzekelo: **ba**

Isiqu: umzekelo: **khaba**

Bakhaba


Isiqu okanye uqobo lwesenzi lwakhiwa ngezi zakhi zilandelayo:

Ingcambu yesenzi, umzekelo: **khab**

Isigqibelo/ isimamva, umzekelo: **a/isa**

Isimamva, umzekelo: **isa** } **khabisa**

khaba/ khabisa



UDlephu, Dywili, Mletshe, Nkosiyane, Ntusikazi, Sibula, Sotashe, Mini, noQamata (2018: 32)
banoluvo oluthi ngezenzi esixhoseni:

“Ingcambu yesenzi yilaa ndawo ifumbethe eyona ntsingiselo yaso. Isigqibelo siba sisikhamiso kuphela [-a/ -e/ -i/ -o]”

Le meko ilapha ngentla ingabonakaliswa ngale ndlela ilandelayo:

5. (a) Umntwana **utya** inyama. [isigqibelo ngu -a]
- (b) **Usebenze** kakuhke unyaka wonke. [isigqibelo ngu-e]
- (c) UMama **uthi**inja yakhe ifile. [isigqibelo ngu-i]
- (d) Hamba apha **sitsho** kuwe. [isigqibelo ngu-o]

UDlephu, Dywili, Mletshe, Nkosiyane, Ntusikazi, Sibula, Sotashe, Mini, Qamata (2018: 31) bathi esiXhoseni sineendidi ngeendidi zezenzi. Ezi ndidi bathetha ngazo kulwimi isiXhosa zingathi ziboniswe ngale ndlela ilandelayo

TABLE 2.1.4.1

Udidi lwesenzi	Imizekelo	Izivakalisi
Izenzi ezineziq ezilungu linye	-tya, -pha, -fa, -za, -kha, -tsha, -wa	UAphiwe utya ukutya. Inkwenkwe ipha iNja ukutya.
Izenzi ezineziq ezimalungu mabini nangaphezulu	-fu-nda; -ba-le-ka; -vu-thu-lu-la; -be-ke-le-la	USipho uvuthulula impahla. Inkwenkwe ibaleka iinkomo.

2.1.5 Isenzi kwisiNdebele

Mouton (2019:167) uthi kulwimi isiNdebele izenzi ziquka ixesha. Le meko ingabonakaliswa olu hlobo:

7. (a) USipho u-ya-cul-a.
CL1a. Sipho SM-PRS-sing-FV
Sipho is singing.’ ‘Sipho sings.

(b) USipho u-cul-ile.
CL.1a. Sipho SM-sing-APPL
Sipho sang or (Sipho has sung).

Apha ngentla isenzi [VP] kwisivakalisi 7 (a) **-cula** sikwixesha langoku [PRES] njengoko sibona kwisivakalisi ngentla. Kodwa eli xesha linakho ukutshintshwa libe kwenye imeko okanye kolunye uhlobo lexesha. Kwisivakalisi 7(b) isenzi [VP] **-cula** sikwimo yexesha eligqithileyo (PST). Nangona iilwimi zase-Afrika zibizwa ngokuba zilwiimi zeBantu kuba zinokufana kodwa umahluko kubumbo nesakhiwo kwisenzi kwiilwimi zeBantu ukhona kwaye mkhulu. Ulwimi nolwimi lunendlela olubumba ngayo ulwakhiwo lwisenzi neyahlukileyo kolunye ulwimi.

2.1.1 Isenzi kwisiZulu

UKhumalo (2017:18) isenzi kulwimi isiZulu usichaza athi:

“The isiZulu verbal morphology typically comprises of a verb root (VR) to which extensions such as the causative, applicative, reciprocal, passive etc”

UKhumalo (2017) uthetha ukuthi isenzi kulwimi isiZulu siquka ingcambu enezixando esokwenzisa, esokwenzela, esokwenzisa kunye nesokwenzana. Le meko kulwimi isiZulu ingabonakaliswa ngale ndlela ilandelayo.

UKhumalo (2017) uthetha ukuthi isenzi kulwimi isiZulu siquka ingcambu enezixando esokwenzisa, esokwenzela, esokwenzisa kunye nesokwenzana. Le meko kulwimi isiZulu ingabonakaliswa ngale ndlela ilandelayo.

2.1.1.1 Esokwenzela **ela**

8. (a) USipho ungenz-**el-a** umsebenzi.

U-sipho u-ngez-ela um-sebenzi.

CL.1a-Sipho SM-does-APPL -CL.1-work.

Sipho does the work for me.

(b) Ngiyazisebenz-**el-a**.

PP-i APPL-work for myself-FV

I work for myself.



2.1.1.2 Esokwenzisa **isa**

9. (a) Uku-sebenz-**isa** iPen-i.

PRO-to CAUS-use - pen- FV

To use a pen.

(b) Umntwana uph-**isa** ngokudl-a.

CL.1-child CAUS-gives food -FV

A child gives food away.

2.1.1.3 Esokwenzana **-ana**

10. (a) Bona bayathand-**ana**

pro they -love RECIP-each other.

They like each other.

(b) IiKati neezinja azithand-**an-i**.

CL.2a- Cats RECIP- dongs - FV

Cats and dogs don't like each other.

2.1.1 I-adyumenti kwisenzi

UDu Plessis noVisser (1992:3) bona bavele nenye imbono yokuba izenzi ezi aziphelelanga nje ekubeni zintlobo ngentlobo kodwa ziye zithi xa zithe zasetyenziswa kwizivakalisi ezithile zibe ne-adyumenti ezahlukeneyo umzekelo isenzi esithatha injongosenzi, isenzi esingathathi njongosenzi. UDdu Plessis noVisser (1992: 3) isenzi esingathathi njongosenzi basixela olu hlobo:

“The category of intransitive verbs is distinguished through the logical notion that intransitive predicates are regarded as one place predicate.”

Isenzi esi sichazwa apha ngentla asiyithathi injongosenzi ngenxa yesakhiwo saso. Olu hlobo lwesenzi luthatha isibizo [NP] esiyintloko yesivakalisi kuphela. Le meko ingabonakaliswa ngolu hlobo lulandelayo:

2.1.1.1

Morphophonological form	file
Category type	[+V , -N]
Subcategory feature	[#]
θ-grid	0

Lo mthetho ulapha kulo mzobo ungentla awuxutywanga. Ngenxa yeso sizathu isenzi apha ngentla singabonakaliswa kuzobo lomthi ngale ndlela ilandelayo:

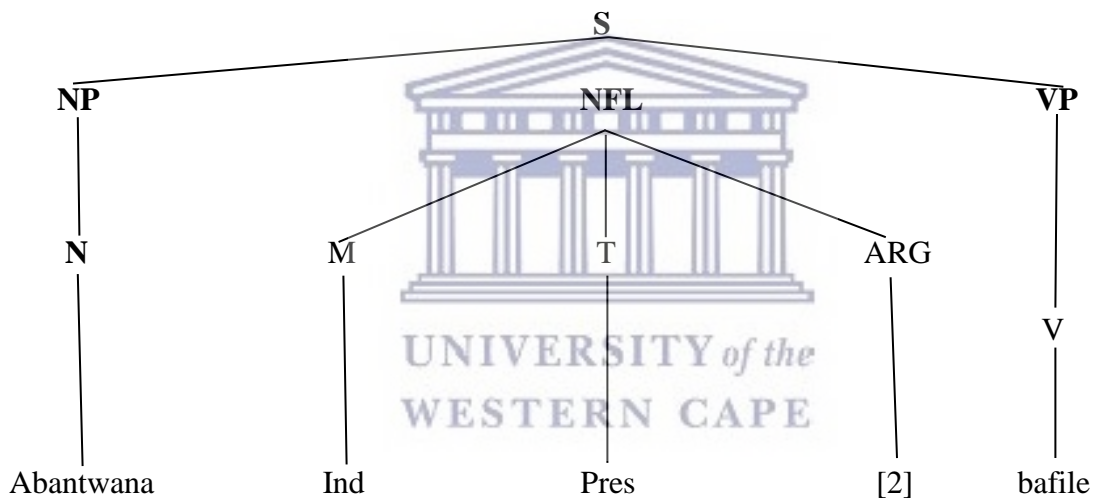
11. (a) Abantwana bafile.

Aba-ntwna baf-ile.

CL.2.childrenSM-dead-APPL

Children are dead.

2.1.1.2.



2.1.2 Izenzi ezithatha injongosenzi

UDu Plessis no Visser (1992:7) izenzi ezithatha injongosenzi bazixela kanje:

“Transitive verbs are to be regarded as two-place predicate. Their predicate argument structure thus allows two arguments where the one argument is an external argument

and the second one an internal argument”

Le meko ilapha ngentla ithetha ukuba olu hlobo lwesenzi lona lunakho ukuyamkela injongosenzi.

Le meko ingabonakaliswa ngale ndlela ilandelayo:

12. (a) USipho ukhaba **inja**.

U-Sipho u-khaba inj-a.

CL.1a-Sipho kick CL.9-dog FV

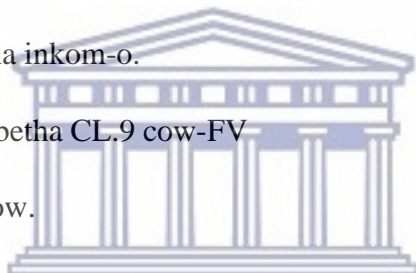
Sipho kicks the dog.

(b) Inkwenkwe ibetha **inkomo**.

In-kwenkwe i-betha inkom-o.

CL.9-the boy SM-betha CL.9 cow-FV

The boy hits the cow.



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(c) Umama upheka **ukutya**.

U-Mama u-pheka ukutya.

CL.1 a Mother SM-cook CL.15food-FV

Mother cooks food.

Izenzi ezingentla ngokwesakhiwo ziyayithatha injongosenzi. Isenzi kwisivakalisi 12 (a) singabonakala ngolu hlobo lulandelayo kulwakhiwo lwemofonoloji:

2.1.8.1

Morphophonological form	khab
Category type	[+V -N]
Sub categorical feature	[VP]
Theta grid	θ 01 02

2.1.3 Isenzi kwisiSwati

UMdumela (1996: 26) uthi isenzi ligama elisetyenziswa ukuxela ukwenza okanye isehlo kunye nokuyila isivisa sesivakalisi. Uthi izenzi ezithatha injongosenzi ezine adyumenti enye eyi adyumenti yangaphakathi (*Internal argument*) zibonakala kuhlobo lolwakhiwo olufanayo nezo zingathathi njongosenzi. Uthi zona izenzi ezithatha injongosenzi ezimbini zibonakala kwisakhiwo sesenzi kodwa zona ziba ne-adyumenti ezimbini zangaphakathi (*two internal arguments*) Klein (2008:27) isenzi usichaza athi:



“Verbs in Siswati cannot have more than two class prefixes. verb phrase internal complement NPs are in complementary distribution with corresponding second class prefixes”

Le nkcaza ingentla ithetha ukuthi isenzi esingathathi njongosenzi u- **fik-a** (*arrived*) kwesi sivakalisi esilandelayo uxhomekeke emntwini, inani kunye neempawu zesimaphambili zesibizo. Ukuba isibizo [NP] ngu **-mina** (*I*), sona isimaphambili izoba ngu **-si**, ukuba isibizo [NP] ngu **-silima**, isimaphambuli izoba ngu **-si**. Le meko ingabonakaliswa ngale ndlela ilandelayo:

13. (a) Mine ngi-fik-e lamuhla.

1st.SG 1st.SG-arrive-IP today.

I arrived today.

(b) * Mine si-fik-e lamuhla.

1st.SG 1st.PL-arrive-IP. today.

Int. 1st.SG : I arrived today.

14. (a) Tsine si-fik-e lamuhla.

1st.PL 1st.PL-arrive-IP today.

We arrived today.

(b) * Tsine ngi-fik-e lamuhla.

1st.PL 1st.SG-arrive-IP today.

Int.: We arrived today.

(c) Silima si-fik-e lamuhlaSG.

fool 4SG-arrive-IP today.

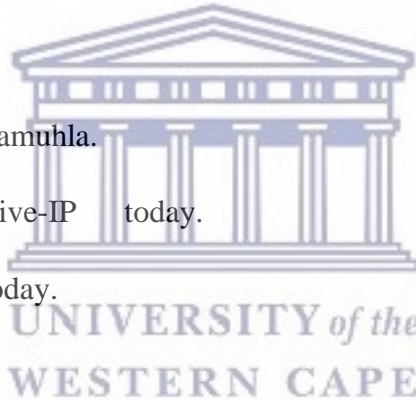
The fool arrived today.

(d) *Silima li-fik-e lamuhla.

4SG.fool 3SG-arrive-IP today.

Today, Int.

The fool arrived today.



2.1.4 Isenzi kwisiShona

UTOews (2009: 35) uthi isenzi sisetyenziswa ukubonakalisa isenzeko. KwisiShona isenzi sizimeko ezahlukileyo ezibonisa into eyenzekayo kwisivakalisi, le meko ingabonakaliswa ngolu hlobo:

15. (a) Ini ndinoshambira.

PP- IPRS-swim.

I swim.

(b) Ndinotaura chirungu.

PP-I-speak- PRS English.

I speak English.

(c) Unotaura chiFrench.

OPP-you -speak-French.

You speak French.



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2.1.5 Isenzi kwisiNdebele

Isenzi kwisiNdebele sijongwa njengegama elibonakalisa ukwenzeka okanye isenzeko esisiganeko. Isenzi sinobudlelwane kunye nentloko yesivakalisi, le nto yenzekayo ixhomekeke kwintloko yesivakalisi. Le meko ingabonakaliswa olu hlobo:

16. (a) Angifundisile.

A-ngi-fund-is-ile.

PP-I did- PFV- teach-DJ.

I did not teach.

Mdumela (1996:70) uthi isenzi sesona sigaba sibaluleke kakhulu kwisivakalisi. Uthi izenzi kulwimi lwesiNdebele asoze zakheke ngaphandle kwesimamva. Singaguqulwa isimamva segama ngovumelwano kunye namanye amalungu abalulekileyo ngokwenani labantu negrama nesini. Le meko ingaboniswa ngolu hlobo:

17. (a) UThemba angasathathi incwadi.

Themba a-nga-sa-thath-i incwadi.

CL.1a.Themba -PFV-should- FV-letter.

Themba should not take the letter.



2.1.6 Isenzi kwisiVenda

UPoulos (1990, 45) uthi:

“A verb in Venda consists of a number of morphemes that are in a sense Put together” for example, a subject concord, a tense marker, an object concord, a verb root which express the basic meaning of the action or state”

Kulwimi isiVenda isenzi sakhiwe ngezakhi okanye ngamalungu amagama aliqela oku kuthetha ukuthi le ngqokelela ithi idityaniswe ikhuphe isiphumo esiligama elinelungu elinye oku kunga boniswa ngolu hlobo lulandelayo:

18. (a) Ndi do vha vhona.

PP-I will-VP-see-PRO-them.

I will see them.

Eli gama lingentla sisenzi nangona libhalwe langamagama amane ahlukeneyo, oko kukubonisa ezi zakhi zamagama uPoulos athetha ngazo. Esi senzi singentla siqulathe izakhi ezintlanu ezizezi zi landelayo: **Ndi-** sisivumelanisi sentloko somntu wokuqala, isinye *I*, **Ndo-** Ngumenzi, **Vho-** sisivumelanisi senjongosenzi sehlelo [2] umntu wesithathu kwisininzi, **Vhon-** Ingcambu **a-** sisigqibelo sesimamva. UDu Plessis (1996:21) kulwimi isiVenda isenzi usixela ngale ndlela:

“Intransitive verbs are distinguished as unergative and accusative verbs.

Unergative verbs are also regarded as a sub-species of transitive predicates.

An intransitive verb refers to a verb that cannot take a direct object. However, as is clear from the discussion below, many verbs can have both a transitive and an intransitive use”

Apha ngentla sibona inkcaza engohlukanga kuyaphi kwisenzi sesiXhosa. UDu Plessis (1996) apha ngentla uthi isenzi kulwimi iXitsonga sinakho ukuthatha injongosenzi kodwa ezinye aziyithathi injongosenzi, umzekelo wesenzi esingathathi njongosenzi ungabonakaliswa ngale ndlela ilandelayo

19 (a) Movha wu-tshwuk-ile.

Motorcar agr-be.red-perf.

The motorcar is red.

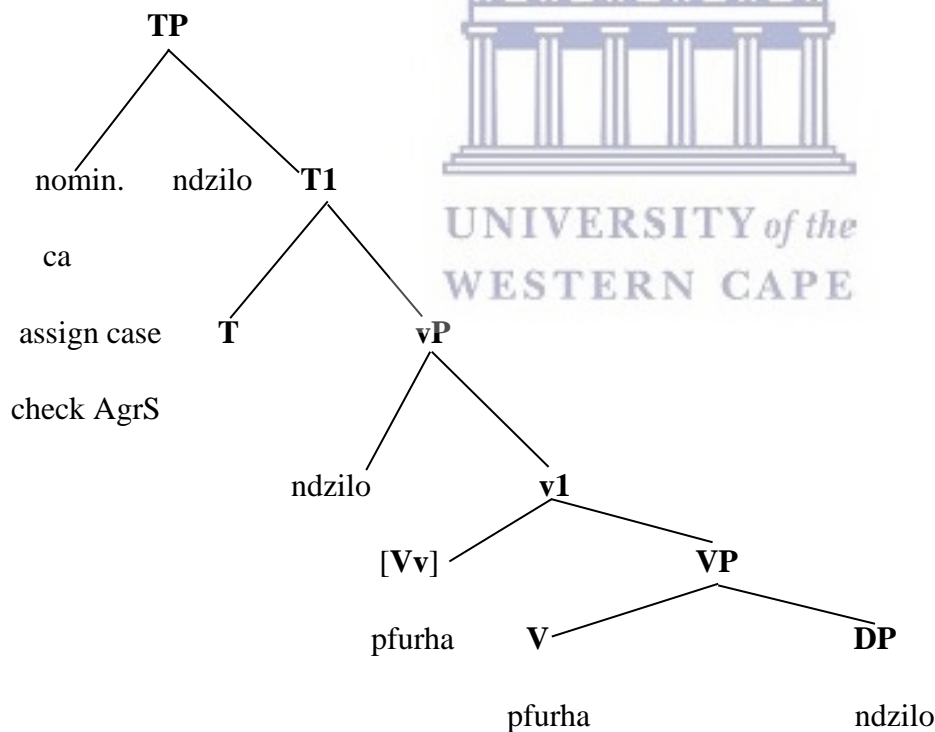
UPoulos (1990: 10) uqhuba athi olu hlobo lwesenzi asamkeli sibizo ngapha kwesenzi koko siye samkele isibizo esiyintloko kwisivakalisi, le meko uyibonisa kuzobo lomthi ngale ndlela ilandelayo:

20. (a) Ndzilo w-a-pfurh-a.

Fire Agr -LF-burnFV.

The fire burns.

2.1.12.1



2.1.7 Isenzi kwisiSotho

USnyman no Le Roux (199:152) isenzi kwisiSotho basixela bathi:

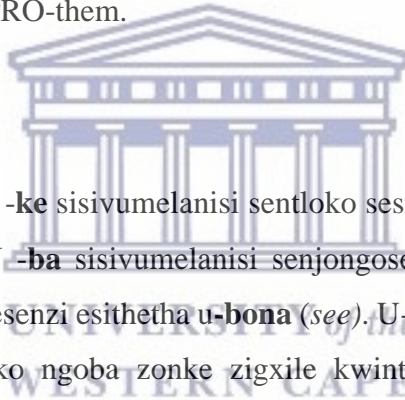
“Verbs are the elements that make up a word they represent the constituent parts of the word. It should be clear then that verb is made up of a number of morphemes”

Le ngcamango ingentla ibonakalisa ukuba isenzi senziwe ngamalungu amaninzi ahlukeneyo kwisivakalisi. Le meko ingabonakaliswa ngolu hlobo:

21. (a) Ke tlo ba bona.

PP– I will VP-see. PRO-them.

I will see them.



Kwesi sivakalisi singentla isakhi u -ke sisivumelanisi sentloko sesinye somntu wokuqala, ze u- **tlo** ibe ngumenzi wexesha elizayo. U -**ba** sisivumelanisi senjongosenzi sesinye somntu wesithathu kwihlelo [2]. U- **bon** yingcambu yesenzi esithetha u-**bona** (*see*). U- **a** sisiphelo sesenzi. Olu phando lwezi ngcali alunamahluko ungako ngoba zonke zigxile kwinto enye yokuba isenzi sithatha injongosenzi ezingaphi na okanye asithathi njongosenzi na.

2.1.8 Isenzi kwisiNgesi

Kulwimi isiNgesi uRoberts (2016:18) isenzi usixela athi:

“A verb is often called a ‘doing word’ It can tell us what someone or something is doing”

Apha ngentla uRoberts (2016) uthi isenzi ligama elibonisa ukwenza okanye igama elenzayo. Uqhuba athi isenzi sixelela ubani okanye into ukuba yenzani. Le nkcazo yesiNgesi ayohlukanga kuyaphi kwezinye inkcazo ngoba naso isenzi usinxulumanisa nesenzeko:

22. (a) Intaka itya umthi.

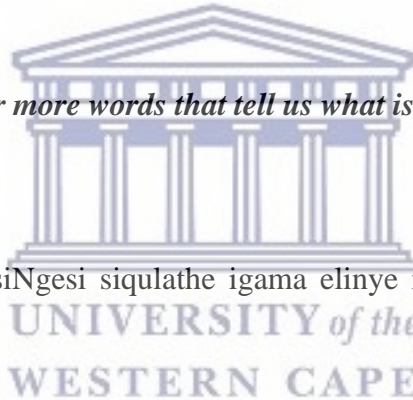
In-taka i-tya um-thi.

CL.9 the bird VP-eat CL.3-tree.

The bird **eats** the tree.

Apha kwisivakalisi 22(a) igama elenzayo okanye elingumenzi [VP] ngu **-tya (eat)** lisixelela ukuba isibizo [NP] **-Ntaka** yenzani. UMerrick (2012: 22) yena isenzi kwisiNgesi usichaza athi:

“Verbs consist of one or more words that tell us what is going on in a sentence”



UMerrick (2012) uthi isenzi kwisiNgesi siqulathe igama elinye nangaphezulu elisixelela ukuba kwenzeka ntoni kwisivakalisi:

23. (a) Umntu wonwabile.

Um-ntu wo-nwabil-e.

Cl.1-the person VP-is delighted-FV.

The person is delighted.

ISISHWANKATHELO

Apha kwesi sahluko uphengululo kwizenzi zelwimi zase-Afrika lwenziwe. Uphegulo loncwadi lusibonisa ukuba umsantsa awukho ngako xa kuthethwa ngesenzi kwilwimi zase-Afrika, umzekelo kulwimi isiZulu uKhumalo (2017) uthi isenzi siquka incambu enezixando zezenzi **-isa, -ela, -ana** etc. EsiXhoseni nathi sinakho ukufakela izixando zezenzi kwizenzi zethu ngale ndlela benza ngayo nabo, kananjalo esiXhoseni sinazo izixando sokwenzisa **-isa-** isixando sokwenzela **-ela-** kunye nesixando sokwenzana **-ana**. Snyman no-Le Roux (1991:152) bathi isenzi kwisiSotho siquka ixesha umzekelo ixesha langoku, elidlulileyo kunye nelizayo. esiXhoseni izenzi nakhona zinawo amaxesha njengakwisiSotho. esiXhoseni sinazo izenzi ezikwixesha langoku, eligqithileyo kunye nelizayo. Nakwilwimi isiNgesi isenzi siquka amaxesha njengoko uSnyman no-Le Roux (1991) bekhankanyile apha ngentla. Izenzi zonxibelelwano esiXhoseni kolu phando zizophandwa kusetyenziswa izixhobo zengcingane yelekhisikhoni evelisayo ngokuka Pustejovsky (1996). Ingingane yelekhisikhoni evelisayo inenkalo ezininzi nezizokhankanywa apha kwisahluko esilandelayo. Kwesi sahluko silandelayo kuphandwa izixhobo zengcingane yelekhisikhoni evelisayo koyanywe kwizenzi zonxibelelwano esiXhoseni.



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ISAHLUKO 3

3.1. INGCINGANE YELEKHISIKHONI EVELISAYO

3.1.1 INTSHAYELELO

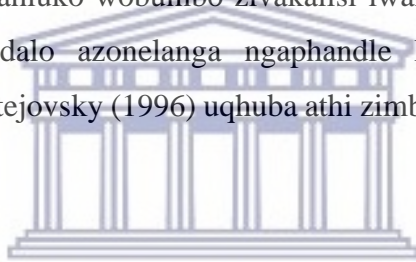
Kwesi sahluko ingxaki enxulumene neSemantiki yamagama iphandiwe, ingakumbi ingxaki yodibaniso. Ingingane esetyenzisiweyo ukuphonononga ezingxaki yingcingane yelekhisikhoni evelisayo ngokukaPustejovsky (1996). Kwesi sahluko kusetyenziswe ingcingane evelisayo ngoba le ngingane ijonga uphando malunga nendalo yolwazi lwegama. Ingingane evelisayo iza kusebenzisa izixhobo zoku hlalutya igama eziquka ubume bolwakhiwo lwe-adyumentu (*argument structure*) ubume bolwakhiwo lwekhwaliya (Qualia structure) kunye nobume bolwakhiwo lwesiganeko (*Event structure*). Esi isahluko siza kuqwalasela ukuba ingcingane kunye nezixhobo zelingwisisitiki ziphanda iinkalo ezininzi ezithi ziqwalasele intsusa ye gama. Ingingane zelingwisisitiki ziyithatha njenge nyani into yokuba uninzi lobume bolwazi bezivakalisi lubonakaliswa ngokucacileyo ngumbono welekhisikhoni. Kwesi sahluko izixhobo zengcingane yegama evelisayo ziphandiwe ngokugqibeleleyo.

3.1.2 INGCINGANE EVELISAYO

Ingingane evelisayo ngumnombo ogxile kwisemantiki, ingakumbi isemantiki yamagama azimeleyo kwakunye namanyeneyo amagama endibaniso ukutsho. Isemantiki yelekhisikhoni ifundisa ukuba yintoni ebonakaliswa ngamagama olwimi. Inzululwazi zentelekelelo kwakunye nezengcingane zisebenzise kakhulu ilekhisikhoni njenge ngqokelela engatshintshwayo yentsingiselo yamagama aphawule ngempawu zeSintaksi, iMofoloji kwakunye nolwazi lweSemantiki. UPustejovsky (1996: 18) uwachaza la manqaku alandelayo njengowona nqontsonga wengxaki zale ngingane:

- 3.1.2.1 (a) Ukuchaza unxulumano olunenkukacha ezininzi zendawo yolwimi.
- (b) Ukuphawula ukuthetha ulwimi oluqhelekileyo ngokwesemantiki yolwimi lwendalo.
- (c) Ukubonisa indlela ephucukileyo yokusebenzisa amagama kwimeko ethile.
- (d) Uphuhliso kakhulu inkcazelo yendibaniselwano yesemantiki.

Ufundo lelingwistiki linokuxhotyiswa zizixhobo zobalo kubhalo lochazo magama njengesenzo sokuxabisa ubunzima bobalo lommandla omkhulu welekhisikhoni. Uphando ngobalo lungongeza ukuxhobisa ngegrama kunye nomahluko wobumbo zivakalisi lwamagama. Icandelo lelingwistiki kunye nesenzeko solwimi lwendalo azonelanga ngaphandle koncedo kwezibhalo magama zobuxhakaxhaka bale mihla. UPustejevsky (1996) uqhuba athi zimbini iimeko zobume besemantiki yamagama elekhisikhoni:



- 3.1.2.2 (a) Ngaphandle kwexabiso lobume bobumbo zivakalisi bolwimi, isifundo selekhisikhoni yamagama asoze sibe yimpumelelo.
- (b) Intsingiselo zamagama kumele zibonise ubunzulu bobume bengqiqo.

ISemantiki yolwimi lwendalo kumele ibe ngumzekelo okanye umfanekiso ingabi yingqiqo yemithetho yelingwistiki nje kukulandela imithetho siseko echanekileyo. Le meko ingaboniswa ngale ndlela:

- 3.1.2.3 (a) Ingcingane ecwengileyo yeSemantiki, ulwakhiwo olucoselelweyo liza kufuneka ukubonisa impawu zengcingane apho intsingiselo zinokuba khona.

- (b) Indima yeThemathikhi nayo ingalulutho olukhulu ekuchazeni iSemantiki yezivakalisi. Naku ke okulindeleke kule mithetho:

- 3.1.2.4 (a) Ukuphindaphindwa ngamandla kweSemantiki yodibaniso.
- (b) Ingingane yeSemantiki eyakhekileyo.
- (c) Ukubongoza kwiqela lamanqwanqwa okuchazwa kweSemantiki.

Ilekhisikhoni yeSemantiki kufuneka iqwalasele zonke izigaba zeSintaksi ukuze ibonise impawu zeSemantiki yolwimi lwendalo. Ukuba kufundwa ngokubanzi iSemantiki yelekhisikhoni lo nto ingaluncedo olukhulu ekuphindweni kujongwe kwakhona eyona ndalo yendibaniselwano yeSemantiki yolwimi iinjongo zengcingane yeSemantiki. UPustejovsky (1996) uphengulula umiso lohlobo lweSemantiki ngokugqibeleleyo. Uthi zine izixhobo zomiso lohlobo lweSemantiki:

- 3.1.2.5 (a) Ubume bolwakhiwo lwe adyumenti (*Argument structure*).
- (b) Ubume bolwakhiwo lwesiganeko (*Event structure*).
- (c) Ubume bolakhiwo lwekhwaliya (*Qualia structure*).
- (d) Ubume bolwakhiwo lwemveli (*Lexical inheritance structure*).

3.1.3 UBUME BOLWAKHIWO LWE-ADYUMENTI

UBusa (1996: 56) ubume bolwakhiwo lwe-adyumenti ubuxela ngolu hlobo lulandelayo:

“Argument structure specifies the number and type of arguments that a lexical item carries.”

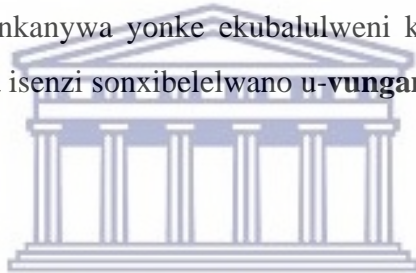
Ubume bolwakhiwo lwe-adyumenti sisiqalo sengqiqo sohlahlelo lweSemantiki yamagama.

Ubume bolwakhiwo lwe-adyumenti bakhiwe ngefuthe lokuzimela kweSintaksi. Ubume bolwakhiwo lwe adyumenti yegama bungabonakala njengo nqongophalo lokukhankanya kwamagama eSemantiki. I-adyumenti yegama ARG – ARG zikhankanyiwe kuluhlu lobume okanye uluhlu lolwakhiwo apho uhlobo lwe adyumenti luthi luguqulelwe kubume be-adyumenti (D-ARG) yi-adyumenti engavezwanga.

3.1.3.1

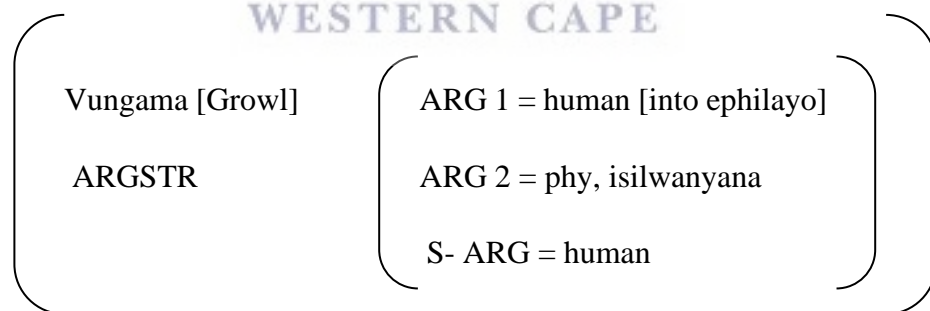


ISemantiki yezenzi ingangakhankanywa yonke ekubalulweni kobume be-dyumenti. Le meko ingabonakaliswa ngokusebenzisa isenzi sonxibelelwano u-**vungama-growl** apha ngezantsi:



3.1.3.2

Vungama -growl [isenzi sendlela yothetha]



3.1.4 UBUME BOLWAKHIWO LWESIGANEKO

Ubume bolwakhiwo lwesiganeko budlala eyona ndima ibalulekielyo kwiSemantiki yesenzi. Ubume bolwakhiwo besiganeko buneempawu ezibonisa umahluko phakathi kweziganeko

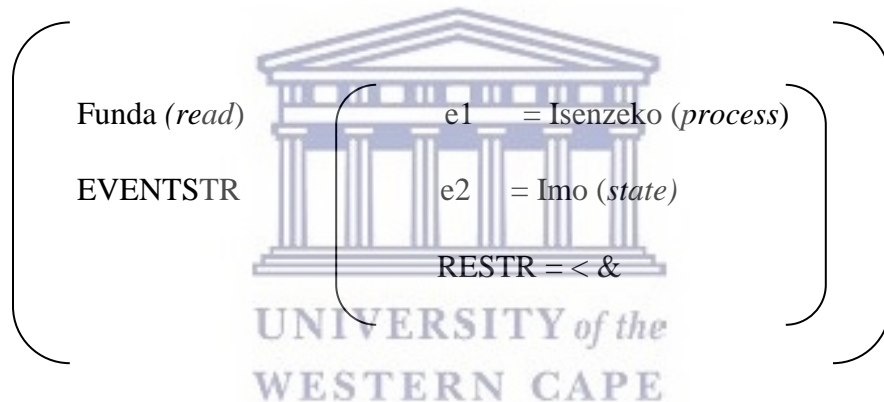
ezahlukileyo. Iimpawu zeziganeko zingohlulwa zibe zindidi ezintathu ngolu hlobo:

- 3.1.4.1 (a) Isenzeko (*processes*).
(b) Imo (*state*).
(c) Uguqulo (*Transition*).

Le meko ingentla ingabonakaliswa ngokusebenzisa isenzi sonxibelelwano u-**funda read** ngale ndlela ilandelayo:

3.1.4.23.1.4.2

Funda-read [isenzi sokudlulisa umyalezo]

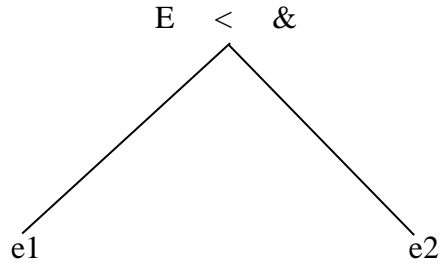


KwiSemantiki yesiganeko ubudlelwane phakathi kwesiganeko kunye noguqulo kufuneka lukhona kunye nolongezelelo lobume besiganeko. Le meko ingabonakaliswa ngolu hlobo:

3.1.4.3 < E, &, <, O, < * >

E – Liqela leziganeke < -yinxalenye yoluhlu lwa lonto < - Bubungqongqo benxalenye yoluhlu
O-Lulungenaniso < - Luquko u * ibe yintloko yesiganeko. Le meko ingaboniswa ngolu hlobo:

3.1.3.5



Apha ngentla ngunxantathu wobume besiganeko obonisa ulandelelwano lobudlelwane phakathi kotshintsho lwesiganeko kunye nobume nolunye uluhlu. UBusa (1996: 89) ucacisa lo nxantathu athi:

“An event composed of two simultaneous sub-event ”exhaustive overlap part of O &. It is denoted by verbs such as accompany. Accompany refers to an implicit event and assumes both telic and atelic interpretation”

Olu luvo luka-Busa (1996) apha ngentla lunga bonakaliswa ngoku sebenzisa isenzi sonxibelwano u-**khonkotha** (*bark*) ngale ndlela ilandelayo:



3.1.3.6 Khonkotha *Bark* [isenzi sendlela yokuthetha].

(a) UGinger **ukhonkotha** uBongeka.

Ginger is barking at Bongeka [Telic].

(b) UGinger **ukhonkothe** uLuvuyo ngelixa ehamba.

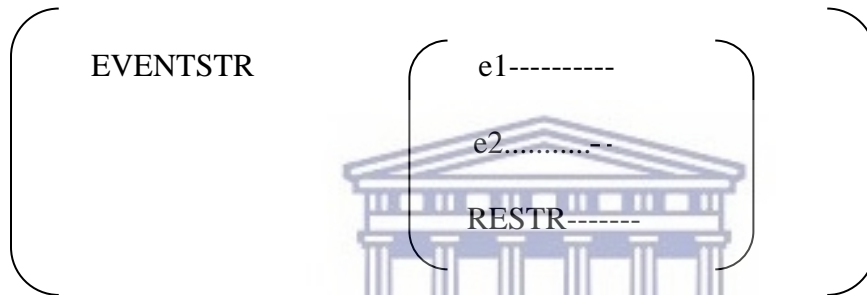
Ginger barked at Luvuyo while he was leaving[Atelic].

UBusa (1996: 99) le meko ingentla uyichaza athi:

.< O & where the unit is a function over events returning the initials part of that, event and end is a function returning the final part of the event.

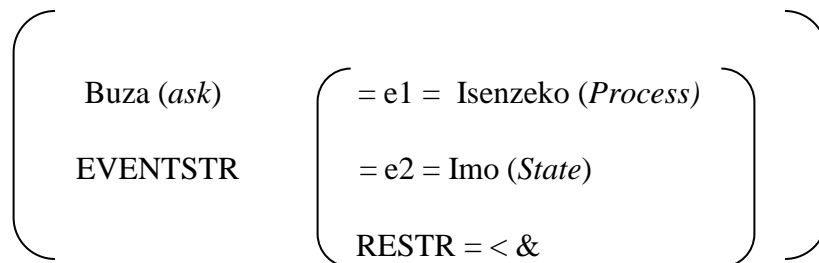
Mabini amacala obume besiganeko afuna ukuboniswa kubume begama ukubalulwa kwesiganeko nentlobo sazo kunye nokuncitshiswa koluhlu ngaphezu kweziganeko. Le meko ingabonakaliswa ngale ndlela ilandelayo:

3.1.3.6



Isenzi sonxibelelwano u- **buza** -ask sihlahllelwe ngokuquka uveliso lwesenzeko kunye nesiphumo semo (*state*). Le meko ingabonakaliswa ngale ndlela ilandelayo:

3.1.3.73.1.3.7



Ubume bolwaxhiwo lwesiganeko abonelanga ukubamba iyantlukwano yamagama eyenziwa lulwimi. Ulwazi lwesiganeko oluhambiswa sisenzi u-**buza ask** lungano landelelwano oluninzi lweziganeko. Ubume besiganeko bunika ingqiniseko apho iziganeko zingahlalwanga ngokwe

xesha. Indima yeSemantiki phantsi kokubalulwa komlinganiselo ngokubalulekileyo kuhlalelwa yisemantiki yesenzi.

3.1.5 UBUME BOLWAKHIWO LWEKHWALIYA

UCrystal (2008:398) ubume bekwaliya ubuchaza athi:

“Qualia structure is a theory of lexical semantics that represents the semantic content of lexical items with a division into different types (qualia)”

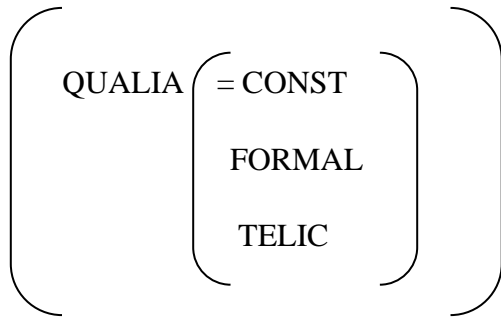
Ingcinga yokuba impawu zegama zingacina ulwazi olunxulumene neziganeko ezifihlakeleyo nonxulumano lweziganeko kunye negama elisisixhobo esibalulekileyo ekuncedeni ukuchaza imbonakalo zelingwistiki. Ubume bekwaliya sisakhiwo esibonisa ubudlelwane belekhisikhoni. Ubume bekwaliya bunendima ezine ezibalulekileyo ezizezi zilandelayo:

- 3.1.5.1 (a) *Constitute.*
(b) *Formal.*
(c) *Telic.*
(d) *Agentive.*



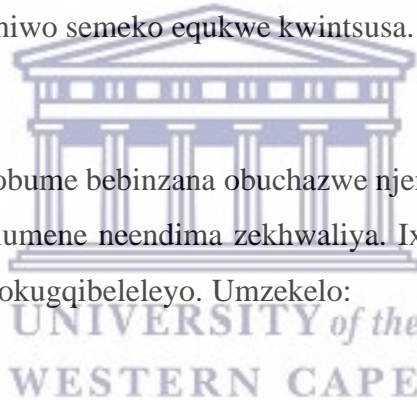
Ngokolwakhiwo ezi ndima zilapha ngentla zingabonakaliswa ngale ndlela ilandelayo:

3.1.5.2

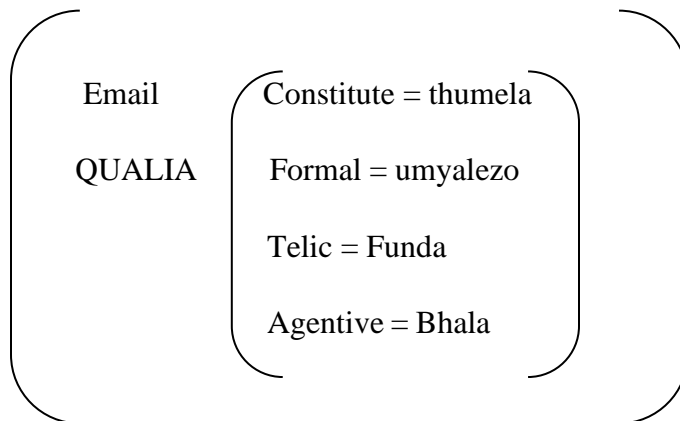


- (a) *Constitute*: Bubudlelwane phakathi kwento namalungu ayo.
- (b) *Formal*: Esi sisakhiwo esenza umahluko ngaphakathi kummandla omkhulu.
- (c) *Telic*: Isakhiwo esibonisa ulwazi lwenjongo nesenzeko.
- (d) *Agentive*: isakhiwo semeko equkwe kwintsusa.

Ikhwaliya lulwakhiwo olufana nobume bebinzana obuchazwe njengohlalelo lobumbo zivakalisi. Kukho amanqaku amabini anxulumene neendima zekhwaliya. Ixabiso lekhwaliya alinakuxelwa ngaphandle kokunxulunyaniswa okugqibeleleyo. Umzekelo:



3.1.5.3 **imeyile-email** [isenzi sesixhobo sonxibelelwano].



Ubume bekhwaliya oboyanyaniswa nesivisa, izenzi zithathwa njengesenzeko kulandelwe

ngeziphumo semo samabinzana amabini angu (a) *AGENTIVE* kunye no (b) *FORMAL* zininzi indlela zokujonga igama, ubume bekhwaliya luhlobo lwesemantiki ngendlela igama eliqondwa ngayo kulwimi. Ikhwaliya iveza ulwakhiwo ngokuguqulwa kweSemantiki. Kukho indlela yokucacisa ubume bekhwaliya exela imeko yentsingiselo umzekelo isenzi sonxibelelwano u-**hleba -gossip**

3.1.5.4 **Hleba** – *Gossip* [isenzi soncokola].

(a) Lukho gossip about Lizo.

ULukho uhleba uLizo.

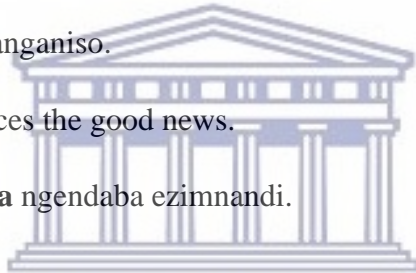
3.1.5.5 **Azisa** – *announce* [isenzi sothetha].

(a) Bonke announces the meeting [**announce**]ukuthetha.

ULO **wazisa** ngentlanganiso.

(b) Thobinceba announces the good news.

(c) UThobinceba **wazisa** ngendaba ezimnandi.



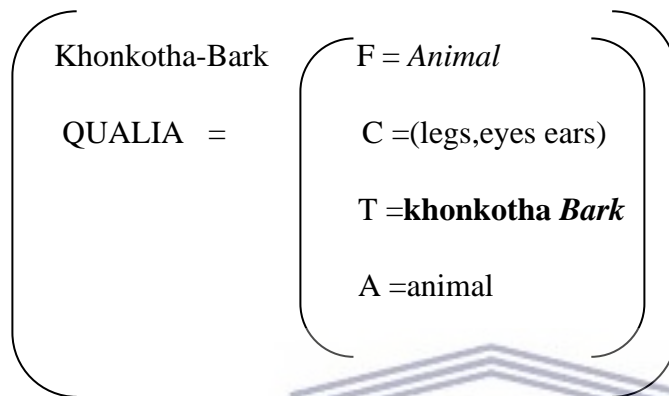
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Ikhwaliya yenjongsenzi ingabonwa njenge nqaku lokuqala elakha ukuchaza. Indawo ekubhalwe kuyo intsingiselo yesenzi ayisuki kwiSemantiki yokuzalisekisa.

3.1.6 ISAKHIWO ESENZA UMAHLUKO NGAPHAKATHI KUMMANDLA OMKHULU [FORMAL].

Le ndima yona ijongene nokuxela ukuba yinto enjani le kuthethwa ngayo, idalwe hlobo luni.

3.1.6.1.



Apha ngentla ngumzobo wobume bekhwaliya nobonakalisa inkcukacha zesenzi sonxibelwano sendlela yothetha u-**khonkotha** u -F= uxela ukuba yintoni le yenza isenzo, u -C= uxela ukuba senziwe ngantoni okanye mpawu zini esinazo esisenzi, u-T = yena uxela umsebenzi owenziwa sisenzi u -A =yena uxela intsusa yesenzi ukuba isukaphi na.

3.1.7 UBUDLELWANE PHAKATHI KWENTO NAMALUNGU AYO [CONSTITUTTE]

Kubume bolwakhiwo lwe-adyumentu le indima yona ijongene nokuba le nto kuthethwa ngayo yenziwe ngantoni. Ntsingiselo zini elinothi igama lilinye likunike zona. Umzekelo:

3.1.7.1 (a) Inja ka Aphiwe iya **khonkotha**.

Aphiwe's dog is barking.

(b) UAphiwe uya **khonkotha** ngumsindo.

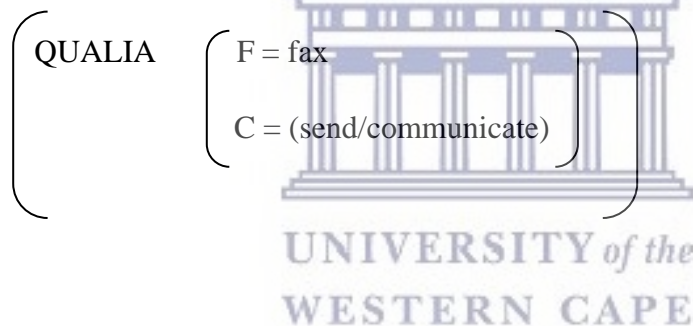
Aphiwe is furious with anger.

NgokweSintaksi isakhiwo sesenzi u-**khonkotha** sinye kodwa intsingiselo zimbini ngokwemeko isenzi esisetyenziswe phantsi kwazo.

3.1.8 ISAKHIWO SENTO NESENZEKO [TELIC]

Apha kule indima kujongwa umsebenzi wale nto kuthethwa ngayo. Umzekelo masijonge isenzi sonxibelelwano u-**ifekisi -fax** Umsebenzi wesisenzi kukugqithisa umyalezo kulowo kuthethwa naye kusetyenziswa isixhobo ikhompuyutha. Kuzobo lobume bolwakhiwo lwekhwaliya, le meko ingabonakaliswa ngolu hlobo:

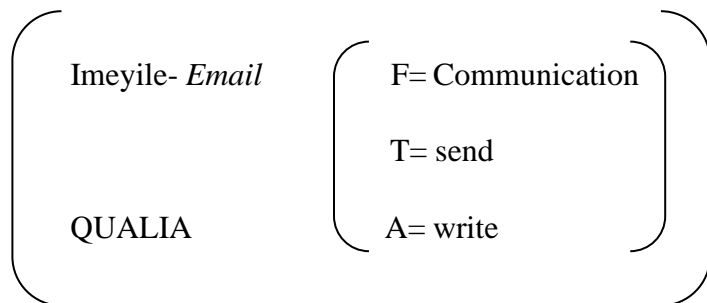
3.1.8.1 iFakisi-Fax



3.1.9 ISAKHIWO SEMEKO EQUKWE KWINTSUSA [AGENTIVE]

Apha kule indima kubume bolwakhiwo lwekhwaliya kujongwa intsusa yalento kuthethwa ngayo. Yeyona ndima ibalulekileyo ekwahluleni intlobo kunye neempawu zalonto kuthethwa ngayo, umzekelo isenzi sonxibelelwano u-**imeyile email** isenzi sesixhobo sonxibelelwano.

3.1.9.1




3.1.10 UBUME BOLWAKHIWO LWEMVELI

Kwisahluko sesixhenxe kwincwadi yakhe uPustejovsky (1996) uphengulula ukusebenza kwemveliso kwisemantiki. Ukusebenza kwemveliso kujongana noncwangciso olunothi lusetyenziswe ukwenza ukuchaza impawu ezinje ngesiganeko, ikhwaliya kunye nobume be-adyumenti. Ukusebenza koziphatha kobume bolwakhiwo lwemveli sesinye sezixhobo zemveliso edibanisa iimpawu ezahlukeneyo zelekhesikhoni yesemantiki. Ubume bolwakhiwo lwemveli lubhekiselele kuhlobo lokuguquka kwesenzeko kulwimi lwendalo kwaye lohlula nobunjani bolwakhiwo lwelekhisikhoni.

ISISHWANKATHELO

Apha ngentla kuxoxiwe ngengcingane yegama evelisayo ngokuveliswa nguPustejovsky (1996). Apha kwesi sahluko uPustejovsky (1996) uveze imigangatho yenkcazelo yelekhisikhoni yemveliso eyimigangatho emine yale ngcingane eyile ilandelayo:

- 
- (a) Ulwakhiwo Iwe-adyumenti.
- (b) Ulwakhiwo Iwesiganeko.
- (c) Ulwakhiwo Iwekhwaliya.
- (d) Ulwakhiwo lwemveli lwelekhisikhoni.

Le migangatho idibana yenze indibaniselwano ukulungiselela utoliko lwendibaniso yamagama kwindawo ekuthethwa kuyo. Le ndibaniselwano iveza inguqulelo zeSemantiki, zonke ziquka iimfuneko ezakhekileyo zendibaniso. Ingcingane evelisayo yegama Pustejovsky (1996) icaciswe ngokoyama kwizenzi zonxibelelwano esiXhoseni ukuphuhlisa ingxoxo malunga nezenzi zonxibelelwano esiXhoseni. UPustejovsky ukuthatha njengenyano ukuba injongo yokuqala yengcingane yeSemantiki yelekhisikhoni kunye neyeSemantiki yendibaniso zombini zichaza ngokwaneleyo idatha kunye nokucacisa malunga namanqaku amabini. Apha kwesi sahluko iveziwe into yokuba uPustejovsky (1996) uvelisa iSemantiki ebhekiselele kwiSemantiki eyakhekileyo yokubonisa ulwakheko lwamagama. UPustejovsky (1996) uzivelele zonke iinkalo

ezingundoqo zengcingane evelisayo uquka ubume bolwakhiwo lwe adyumentu. Ubume bolwakhiwo lwe adyumentu ubuchaza athi sisiqalo sengqiqo sohlahlelo lweSemantiki yamagama. Ubume bolwakhiwo lwe adyumentu bakhiwe ngefuthe lokuzimela kweSintaksi. Inqanaba lesibini kwingcingane evelisayo bubume bolwakhiwo lwesiganeko, kwesi sahluko uPustejovsky (1996) uthi ubume bolwakhiwo lwesiganeko budlala eyona ndima ibalulekileyo kwiSemantiki yesenzi ngoba ubume bolwakhiwo lwesiganeko buneempawu ezibonisa umahluko phakathi kweziganeko ezahlukileyo. Ingongoma yesithathu bubume bekhwaliya, uPustejovsky (1996) uthi ubume bekhwaliya sisakhiwo esibonisa ubudlelwane belekhisikhoni. Uthi buneendima ezine ezibalulekileyo ezizezi *Constitute, Formal, Telic* kunye ne *Agentive*. Apha ngezantsi sisahluko esizophonononga izenzi zonxibelelwano esiXhoseni. Izenzi zizo phononongwa kusetyenziswa izixhobo zengcingane evelisayo ezilapha ngentla. Zonke ezi zixhobo zikhankanyiweyo apha ngentla kwingcingane yelekhisikhoni evelisayo zizo phonononga izenzi zonxibelelwano apha kwesi sahluko silandelayo. Ezi zixhobo zengcingane yelekhisikhoni evelisayo yegama zizo setyenziswa phantsi kwenkqubo yeSintaksi.



IS AHLUKO 4

4.1 IZENZI ZONXIBELELWANO ESIXHOSENI.

4.1.1 INTSHAYELELO.

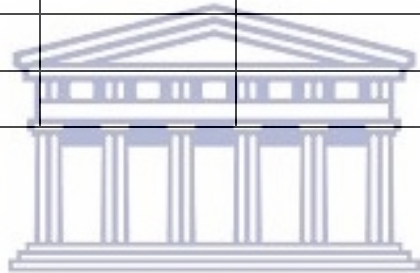
Injongo yesi sahluko kukuphonononga isemantiki yezenzi zonxibelelwano esiXhoseni. Izenzi zonxibelelwano ezine njongosenzi kunye nezingena njongosenzi esiXhoseni ziphengululwe ngokulandela inkqubo yobumbo zivakalisi. Isenzi sonxibelelwano libinzana elibonisa okanye eliqgithisa umyalezo okanye ulwazi kulowo kuthethwa naye. ULevin (1993:189) izenzi zonxibelelwano uzahlula zibe zezi zintlu zilandelayo:

- Izenzi zendlela yokuthetha (*Verbs of manner of speaking*).
- Izenzi zesixhobo sonxibelelwano (*Verbs of instrument of communication*).
- Izenzi zokudlulisa umyalezo (*Verbs of transfer message*).
- Izenzi zokuthetha (*Say verbs*).
- Izenzi zokuncokola (*Chat verbs*).
- Izenzi zokukhalaza (*Complain verbs*).

4.1.2 IZENZI ZONXIBELELWANO EZINGENA NJONGOSENZI.

TABLE 4.1.2.1

Izenzi zendlela yokuthetha (Verbs of manner of speaking)	Izenzi zesixhobo sonxibelelwano (Verbs of instrument of communication)	Izenzi zokuthetha (Say verbs)	Izenzi zokuncokola (Chat verbs)	Izenzi zokudlulisa umyalezo (Verbs of transfer message)	Izenzi zokukhalaza (Complain verbs)
dumzela	Feksi	cacisa	hleba	shumayela	krokra
khala	Thelegram		zamla	bonakala	khalaza
nxakama	Imeyile				gxeka
ntyiloza					mbombozela
ngqukruleka					
vungama					
gquma					



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TABLE 4.1.2.2

VERB	ARGSTR	EVENTSTR			QUALISTR			
		Process	event	state	transition	Formal	Telic	Agentive
dumzela	+	+	+	-	-	<i>person</i>	<i>sound</i>	<i>act</i>
nxakama	+	-	+	+	+	<i>animal</i>	<i>state</i>	+
khonya	+	+	+	+	+	<i>human</i>	<i>noise</i>	<i>act</i>
imeyile	+	+	+	-	+	computer	read	comm
ifekisi	+	+	-	-	-	machine	object	comm
krokra	+	+	-	+	-	<i>human</i>	<i>doubt</i>	<i>state</i>
gxeka	+	+	-	-	-	person	-	-
hleba	+	-	-	-	-	person	gossip	-
cacisa	+	+	+	-	-	person	+	act
zamla	+	+	+	-	+	human	+	act
shumayela	+	+	+	-	-	person	+	act



4.1.3 IZENZI ZENDLELA YOKUTHETHA

Izenzi ezibonisa indlela yoku thetha zoyanyaniswa kakhulu noluntu kunye nezilwanyana. ULevin (1993: 206) izenzi zendlela yokuthetha uzicacisa athi:

"This set of verbs has been referred to as verbs of the manner of speaking, and as this label suggests, they are distinguished from each other by the manner in which the sound is expressed"

Apha ngentla le nkcaza kaLevin (1993) nayo ixhasa uluvo oluthi izenzi zakheke ngohlobo olunye kodwa zithi zahluke ngendlela isandi esiphinyiselwa ngayo. Isenzi esingena njongosenzi sisenzi esithi ngapha kwaso singamkeli sigaba santetha. Makhe siqwalasele isenzi u **-dumzela** apha ngezantsi:

dumzela (murmur)

[Event]

24. (a) Umfundisi uyadumzela.

Um-fundisi u- yadumzel-a.

CL.1-priest SM- murmur FV.

The priest is murmuring.

(b) Ibanjwa ladumzela.

I(li) – banjwa (li) a-dumzel-a.

CL.5 prisoner-SM-PST-dumzela-FV.

risoner murmured.



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khonya (bellow)

[Event]

25. (a) Imfene iyakhonya.

Im-fene i-yakhony-a.

CL.9-gorilla SM-bellow-FV.

The baboon is bellowing.

(b) Inkwenkwe yakhonya.

in-kwenkwe ya-khony-a.

CL.9-boy-PST-bellowed-FV.

A boy bellowed.

nxakama (bleat)

[Event]

26. (a) Inkomo iyan**nxakama**.

In-komo i-yanxakam-a.

CL.9-cow-SM-bleat- FV.

Cow is bleating.

(b) Ingonyama yan**nxakama**.

In-gonyama ya-nxakam-a.

CL.9-lion PST-bleated-FV.

A lion bleated.



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Ngqokola [Boom]

[Event]

27. (a) Ingonyama iyangqokola.

i-ngonyama iya-ngqokol-a.

CL.9- a lion SM-boom-FV.

A lion is booming.

(b) Ingwe yangqokola.

i-ngwe ya-ngqokol-a.

CL.9- leopard PSTboomed-FV.

A leopard boomed.



4.1.4 IZENZI ZESIXHOBO SONXIBELELWANO

ULevin (1990:145) izenzi zesixhobo sonxibelelwano uzixela athi:

“Each of these Verbs is zero related to a noun that names an instrument of communication although some of them also zero related nominals with a result interpretation e.g., Cable”

Olu hlobo lwezenzi azinabudlelwane nezibizo [NP] kodwa zoyanyaniswa kunxibelelwano ngokwesixhobo sonxibelelwano. Olu hlobo lwezenzi aluxhomekekanga ekusetyenzisweni kwelizwi okanye isandi ukuze umyalezo uphunyezwe, makhe siqwalasele isenzi u **-fekisi** xa sisetyenziswa nesimelabizo

feksa (fax)

[process]

28. (a) Ndiyaf**feksa**.

Ndi-yafeks-a.

pro-i PRES-fax-FV.

I am faxing.

(b) Nda **feksa**.

Nda- feks-a.

pro-I PST-faxed-FV.

I faxed.

Imeyile (**email**)

(process)

29. (a) Ndiya **imeyila**.

ndiya-imeyil-a.

pro- I- VP-email-FV.

I am emailing.

(b) Nda-**imeyila**.

Nda-imeyil-a.

pro-email-FV.

I emailed.



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4.1.5. IZENZI ZOKUKHALAZA

ULevin (1990: 132) izenzi zokukhalaza uzicacisa athi:

“These verbs specify the speaker’s attitude or feelings towards what is said. They only take finite 5.7. sentential complements. Some of these verbs allow at phrases to express the person the communication is directed to others do not. Some of these verbs have zero related nominals, while others have other types of derived nominals the exception is crab, which does not have a related nominal”

Olu uhlobo lwezenzi luveza indlela lo mntu uthethayo aziva ngayo malunga nalo nto kuthethwa ngayo.

Krokra - Grouse

[State]

30. (a) Ulizo uyakrokra.

u-lizo uya-krokr-a.

Cl.1a- lizo SM- grouse-FV.

Lizo grouse.

(b) Inja iyakrokra.

In-ja iya-krokr-a.

CL.9 dog SM-doubt-FV.

A dog is doubting.



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Khalaza- Grouch

[Process]

31. (a) UMfundisi uthanda ukuk**halaza**.

Um-fundisi u-thanda u-khalaz-a.

CL.1 priest SM-likes AGR-grouch- FV.

A Priest is likely to grouch.

- (b) Inkwenkwe iyak**halaza**.

In-kwenkwe i-yakhalaz-a.

CL.9- a boy-SM- grouch- FV.

A boy is grouching.



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Gxeka - Crab

[Process]

32. (a) Umntwana uyag**xeka**.

Um-ntwana u-yagxek-a.

CL.1-a child SM-crab-FV.

A child is crabbing.

- (b) Inkwenkwe yag**xeka**.

i-nkwenkwe ya-gxek-a.

CL.9- a boy PST-crab- FV.

A boy crabbed.

4.1.5 IZENZI EZINENJONGOSENZI

UDyubeni (1993:160) isenzi esine njongosenzi usichaza athi:

“A transitive verb is a verb that accepts one or more objects”

Isenzi esithatha injongosenzi sisenzi esamkela isibizo (NP) ngapha kwaso, inganye okanye zibe ngaphezu kwesinye injongosenzi. ULevin (1993:189) izenzi zonxibelelwano ezinenjongosenzi uzahlula zibe zezi zintlu zilandelayo:

4.1.6.1

- Izenzi zendlela yokuthetha (*Verbs of manner of speaking*).
- Izenzi zesixhobo sonxibelelwano (*Verbs of instrument of communication*).
- Izenzi zokudlulisa umyalezo (*Verbs of transfer message*).
- Izenzi zokuthetha (*Say verbs*).
- Izenzi zokuncokola (*Chat verbs*).
- Izenzi zokukhalaza (*Complain verbs*).

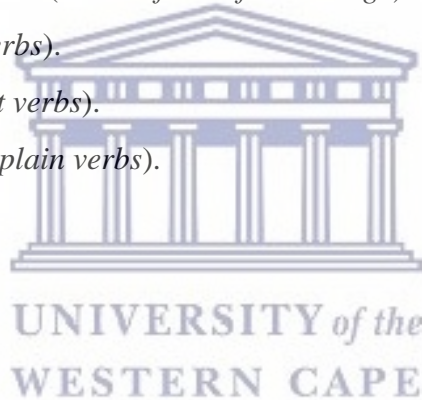


TABLE 4.1.6.2

izenzi zendlela yokuthetha (Verbs of manner of speaking)	izenzi zesixhobo sonxibelelwano (Verbs of instrument of communication)	izenzi zokuthetha (Say verbs)	izenzi zokuncokola (Chat verbs)	izenzi zokudlilisa umyalezo (Verbs of transfer massage)	izenzi zokukhalaza (Complain verbs)
caphula	Feksa	zisa	ngxola	funda	qhayisa
bona	Imeyila	xela	ncokola	buza	khalaza
honkotha	Fowuna	cebisa	thetha	ima	ngxeka
bhomboloza		hamba	xoxa	caphula	
ngqokola		nika	hleba	bizela	bamba
memeza		banga	zamlala	bona	phika
		zityandigila		cacia	
		khankaya		cazulula	
		gqala		andlala	
		qwalasela		cengceleza	
		memeza		hlohla	
		balisa		bonakala	
		phinda			
		tyhila			

TABLE 4.1.6.3

VERB	ARGSTR	EVENTSTR			QUALISTR		
		Process	event	state	Formal	Telic	Agentive
buza	+	+	+	-	+	ask	act
funda	+	+	+	+	+	read	act
cazulula	-	-	-	+	-	-	state
khonkotha	+	+	-	-	dog(animal)		act
khonya	+	+	-	+	human	+	act
nxakama	+	+	-	+	person/animal	+	act
thetha	+	-	-	-	person	+	act
dlanindlebe	+	+	-	+	communication	+	act
balisa	+	+	-	-	human	recaunt	process
hlohla	+	+	+	-	+	teach	process



4.1.6 IZENZI ZOKUDLULISA UMYALEZO

ULevin (1993:210) isenzi sokudlulisa umyalezo usichaza athi:

“It is a process to move something or someone from one place to another”

ULevin (1996) uthi isenzi sokudlulisa umyalezo sisenzeko sokugqithisa into okanye ubani kwindawo ethile igqithiselwa kwenye indawo.

Buza -ask

[Process]

33. (a) UTitshala **ubuza** abafundi incwadi.

u-titshala u-buza aba-fundi in-cwad-i.

CL1a-teacher SM.ask CL.2 students CL9-FV.

The teacher ask students about the book.

(b) ULizo wa**buza** ukutya kwakhe.

u-lizo wa-buza uku-tya kwakhe.

CL.1a Lizo- SM- ask CL.15-food his-POSS.

Lizo asked for his food.

Funda -read

[Process]

34. (a) Umfundi **ufunda** umbongo.

Um-student u-funda-read um-mbongo-poem.

CL1-student SM. funda CL.3-poem.

A student reads a poem.

- (b) Umntwana wa**funda** incwadi zakhe.

Um-ntwana wa-funda i-ncwadi zakhe.

CL.1-a child PST-studied CL.1a- books his-POSS.

A child studied his books.



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Cazulula - Explicate

[Process]

35. (a) Umhlohli **ucazulula** ithiyori.

Um-hlohli u-cazulula i-thiyori.

CL.1- lecturer SM-explicate CL.9-theory.

The lecturer explicates the theory.

- (b) Umtsakazi wa**cazulula** intetha.

Um-tshakazi wa-cazulula i-nteth-a.

CL.1- bride SM-explicated CL.9-speech-FV.

The bride explicated the speech.

Bhala- writte

[Process]

36. (a) Umfundi **ubhala** imviwo.

Um-fundi u-bhala i-mviwo.

CL.1-student SM-write CL.9-test.

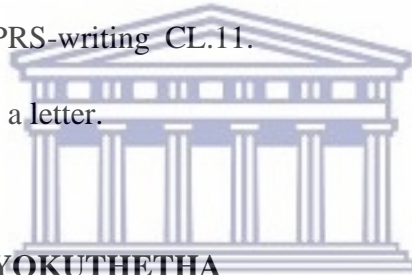
Student is writing a examinations.

(b) Abafundi **babhala** ileta.

Aba-fundi ba-bhala i-leta.

CL.2- student PRS-writing CL.11.

Students are writing a letter.



4.1.7 IZENZI ZENDLELA YOKUTHETHA

Izenzi ezibonisa indlela yothetha zoyanyaniswa kakhulu noluntu kunye nezilwanyana. uLevin (1993: 206) izenzi zendlela yothetha uzicacisa athi:

"This set of verbs has been referred to as verbs of the manner of speaking, and as this label suggests, they are distinguished from each other by the manner in which the sound is expressed"

Le nkcazo kaLevin (1993) nayo ixhasa uluvo oluthi izenzi zakheke ngohlobo olunye kodwa zithi zahluke ngendlela isandi esibizwa ngayo. Le ntetho ityebisa ingcingane yokuba uninzi lwezenzi zendlela yokuthetha zizandi ezenziwazizilwanyana. Izandi zezenzi zendlela yonxibelelwano zahluliwe ngokwendlela izandi eziyiyo.

Khonkotha – **bark**

[Event]

37. (a) Inja **ikhonkotha** inkwenkwe.

in-ja i-khonkotha i-nkwenkwe.

CL.9- dog SM-bark CL.9- boy.

A dog barks at the boy.

(b) USisi **ukhonkotha** okwenja.

u-Sisi u-khonkotha okwenj-a.

CL.1a SM-bark OBJ-the dog-FV.

Sister barks like a dog.



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Caphula – **Quote**

[state]

38. (a) uTitshala **ucaphula** umbhali.

u-Titshala u-caphula umbhal-i.

CL.1a-teacher SM-quote C.L1-writer-FV.

The teacher quotes a witter.

(b) Umhlohli **wacaphula** umbhali.

Um-hlohli wa-caphula um-bhali.

CL.1-leacturer PST-quoted Cl.1-writer-FV.

Lecturer quoted writer.



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Balisa – Narrate

[State]

39. (a) Umzali **ubalisa** ibali.

Um-zali u-balisa i-bal-i.

CL.1- parent SM-narrates CL.5 story-FV.

Parent narrates the story.

(b) Abazali **babalisa** amabali.

Aba-zali -balisa ama-bali.

CL.2- parents SM- narrates CL.6- story.

Parents narrates the stories.

4.1.8 IZENZI ZOKUNCOKOLA

Olu uhlobo lwezenzi uninzi lwazo lungasetyenziswa ngokuxela unxulumano phakathi kwabathathi nxaxheba ababini okanye nangaphezulu. ULevin (1990, 231) unoluvo lokuba:

“These verbs are found with phrases but not usually with to phrases. They do not take sentential complements. The chitchat Verb behave in most respect like the correspond verbs, but they have been included among the verbs of communication to illustrate that there are some verbs in that class that do not take sentential complements”

Olu hlobo lwezenzi lunokwenziwa ngabantu okanye ingazizandi ezenziwa zizilwanyana. Apha ngezantsi luhlu lokuqulathwe zizenzi zoncokolo ngokwezixhobo zengcingane evelisayo ka Pustejovsky (1996).



Thetha – *chat*

[process]

40. (a) Umntwana **uthetha** nonina.

Um-ntwana u-thetha nonin-a.

CL.1 a child SM. Chat OBJ-with his mother-FV.

A child chats with his mother.

(b) Umfundisi **uthetha** ubuvuvu.

Um-fundisi u-thetha ubuvuv-u.

CL.1-Pastor SM-speak OBJ-nonse-FV.

The pastor speaks nonsense.

Dlanindlebe-*converse*

[Event]

41. (a) Lo makoti **udlanindlebe** noninazala.

Lo-makoti u-dlanindlebe noninazal-a.

Det-bride SM-converse-PFV OBJ-with her mother-FV.

This bride converses with her mother-in-law.

(b) Intatheli **idlanindlebe** nomrhnelwa.

In-tatheli i-dlanindlebe no-mrhanelw-a.

CL. 9 SM- converse OBJ-with culprit-FV.

A journalist converses with the culprit.

Phikisa - *argue*

[Event]

42. (a) Umfundi **uphikisa** umhlohli.

Um-fundi u-phiksa um-hlohl-i.

CL.1- student SM- argue with CL.1- lecturer-FV.

The student argues with the lecturer.

(b) Abafundi baphikisa umhlohli.

Aba-fundi ba-phikisa um-hlohli.

CL.2-students SM-argues with CL.1-lecturer.

The students argue with the lecturer.

Ncokola – Chat

[Event]

43. (a) UMama **uncokola** nosisi.

U-mama u-ncokola sisi.

CL.1a- mother SM- chats CL.1a- sister.

Mother chats with sister.

(b) Umntwana **wancokola** nonina.

Um-ntwana wa-ncokola no-nin-a.

CL.1 a child PST-chats OBJ- mother- FV.

A child chaterd with his mother.



ISISHWANKATHELO

Izenzi zonxibelelwano ezinenjongosenzi kunye nezingena njongosenzi ziphengululwe kwesi sahluko. Zonke ezi zenzi zonxibelelwano ziphengululwe ngokulandela inkqubo yobumbo zivakalsi. Kwesi sahluko sifunde ukuba izenzi zonxibelelwano esiXhoseni zahluke kabini zithatha Injongosenzi ezinye azithathi njongosenzi. Le nkqubo yobumbo zivakalisi ihlakulela inkqubo yohlalutya instingiselo yegama kusetyenziswa izixhobo zengcingane evelisayo. Apha ngentla kwinkqubo yobumbo zivakalisi ii-adyumenthi eziqulathwe zizenzi zonxibelelwano esiXhoseni ziphengululwe. Kwesi sahluko sifunde ukuba isenzi esingathathi njongosenzi kuso sifumana i-adyumenthi yangaphandle [*external argument*] ze isenzi esithatha injongosenzi sona sibe ne-adyumenthi yangaphakathi [*internal argument*] sisathetha nge adyumenthi, isahluko esilandelayo siza kuphengulula ii-adyumenthi zezenzi zonxibelelwano esiXhoseni. Kuza kugxininiswa kakhulu kwi-adyumenthi ezifumaneka kwezi zixhobo zilandelayo (ARGSTR) ubume bolwakhiwo lwe adyumenthi. (EVENTSTR) ubume bolwakhiwo lwesiganeko (QUALISTR) ubume bolwakhiwo lwekhwaliya. Isahluko esilandelayo luphicotho lwe- = adyumenthi kwizenzi zonxibelelwano esiXhoseni.



ISAHLUKO 5

5.1. UPHICOTHO LWEE-ADYUMENTI YEZENZI ZONXIBELELWANO ESIXHOSENI

5.1.1 INTSHAYELELO

Iinjongo eziphambili zesi sahluko kukuphengulula ii-adyumenti ezahlukeneyo ezifumaneka kwizenzi zonxibelelwano ezingena njongosenzi esiXhoseni. Izenzi ezingena njongosenzi zine adyumenti enye, adyumenti leyo efumakeka kwintloko yesivakalisi (ARGSTR). Kolu hlobo lwesenzi zingafumaneka zonke izixhobo zohlalutya igama zengcingane evelisayo ezizezi zilandelayo (EVENTSTR) i-adyumenti esisenzeko (process) kolu hlobo lwezenzi ezingena njongosenzi iyafumaneka. Xa sihlalutya isenzeko (process) phantsi kwesixhobo sobume bolwakhiwo lwekhwaliya (QUALISTR) into eyenzekayo singathi sisiganeko (event) okanye singathi sisehlo (Act).



5.1.2 IZENZI ZONXIBELELWANO EZINGENA NJONGOSENZI

UCrystal (2008: 378) isenzi esingenanjongosenzi usixela athi:

“An intransitive verb is one that does not take a direct object. In other words, it is not done to someone or something. It only involves the subject.”

Le ntetho ithetha ukuthi isenzi esingena njongosenzi luhlobo lwesenzi esingenasibizo ngapha kwaso, luhlobo lwesenzi oluquka intloko kuphela.

Yena uStyan (1987) isenzi esingathathi njongosenzi usixela athi:

“An intransitive refers to a statement that is expressed by a declarative sentence.”

Isenzi esingathathi njongosenzi ligatya lentetho elisisivisa. Umzekelo:

- (a) Le nkwenkwe **iyahleka**.
Le-nkwenkwe iya-hlek-a.
Det-this boy SM-lough-FV
This boy is laughing.

- (b) Lo mfazi **uyapheka**.
Lo-mfazi uya-phek-a.
Det-this woman SM-cook-FV
This woman is cooking.



Yena uDu Plessis noVisser (1990:3) isenzi esingena njongosenzi basixela bathi:

“The category of intransitive verbs is distinguished through the logical notion that intransitive predicates are regarded as one place predicate.”

Le ngcamango ilapha ngentla iphuhlisa intetha ethi isenzi esingathathi njongosenzi sisivisa esine adyumenteni enye. Le meko ingabonakaliswa ngale ndlela ilandelayo:

- (c) Abantu **bayagoduka**
Aba-ntu baya-goduk-a
Cl.2-people SM- go home-FV
The people are going home.

(d) Izinja **ziyalwa**

Izi-nja ziya-lw-a

Cl.8-dogs SM-fighting-FV

Dogs are fighting



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TABLE 5.1.2.1

Izenzi zendlela yokuthetha (Verbs of manner of speaking)	Izenzi zesixhobo sonxibelelwano (Verbs of instrument of communication)	Izenzi zokuthetha (Say verbs)	Izenzi zokuncokola (Chat verbs)	Izenzi zokudlulisa umyalezo (Verbs of transfer message)	Izenzi zokukhalaza (Complain verbs)
Dumzela	Feksi	cacisa	hleba	shumayela	krokra
Khala	Thelegram		zamla	bonakala	khalaza
Nxakama	Imeyile				gxeka
Ntyiloza					mbombozela
ngqukruleka					
Vungama					
Gquma					



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TABLE 5.1.2.2

VERB	ARGSTR	EVENTSTR			QUALISTR		
		Process	event	state	transition	Formal Telic	Agentive
dumzela	+	+	+	-	-	<i>person sound act</i>	
nxakama	+	-	+	+	+	<i>animal state +</i>	
khonya	+	+	+	+	+	<i>human noise act</i>	
imeyeile	+	+	+	-	+	<i>computer read comm</i>	
ifekisi	+	+	-	-	-	machine read comm	
krokra	+	+	-	+	-	<i>human doubt state</i>	
gxeka	+	+	-	-	-	person - -	
hleba	+	-	-	-	-	person gossip -	
cacisa	+	+	+	-	-	person + act	
zamla	+	+	+	-	+	human + act	
shumayela	+	+	+	-	-	person + act	



Izenzi zendlela yothetha zonke zisinika i-adyumenti yangaphandle [*external argument*] ngoba ngapha kwazo azina njongosenzi. Makhe siqwalasele inkqubo yeSintaksi ephuhlisa le ngcamango apha ngezantsi:

dumzela (murmur)

[Event]

44. (a) Umfundisi uyad**dumzela**.

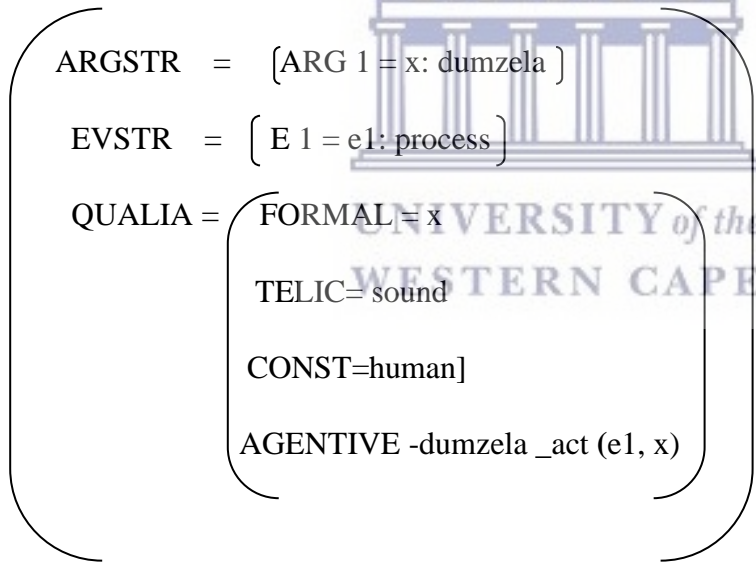
Um-fundisi u- yadumzel-a.

CL.1-priest SM- murmur FV.

The priest is murmuring.

Ubume beSemantiki yegama u **-dumzela**

5.1.2.3

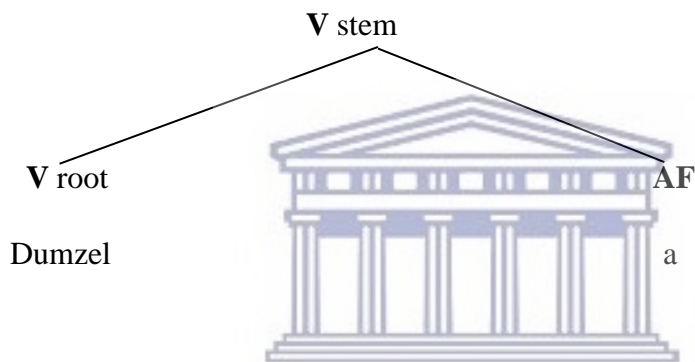


Malunga nobume bolwakhiwo lwe-adyumenti (ARGSTR) isenzi u **-dumzela** sine-adyumenti enye ebonakalisa ukuba isenzi esi yinto eqhubekayo [ARG 1= x]. Kummandla wolwakhiwo lobume besiganeko (EVENTSTR) isenzi **-dumzela** sine adyumenti enye nakhona [E 1= e1] le adyumenti apha isibonisa ukuba isenzi u **-dumzela** sisenzeko, isenzeko ke ngokweSemantiki isenokuba

sisenzeko esinokuvakaliswa ngesandi. Kwinqanaba lolwakiwo lobume bekhwaliya (QUALIASTR) sifumana i-adyumenti ezine isixhobo (TELLIC) sibonisa ukuba isenzeko esi senziwa ngesandi. Isixhobo (CONST) sibonisa ukuba isenzeko esi sokudumzela senziwa ngumntu.

ingcambu: **dumzel**
 isigqibelo: **a**
dumzela [event]isiganeko

5.1.2.4



khonya (bellow)

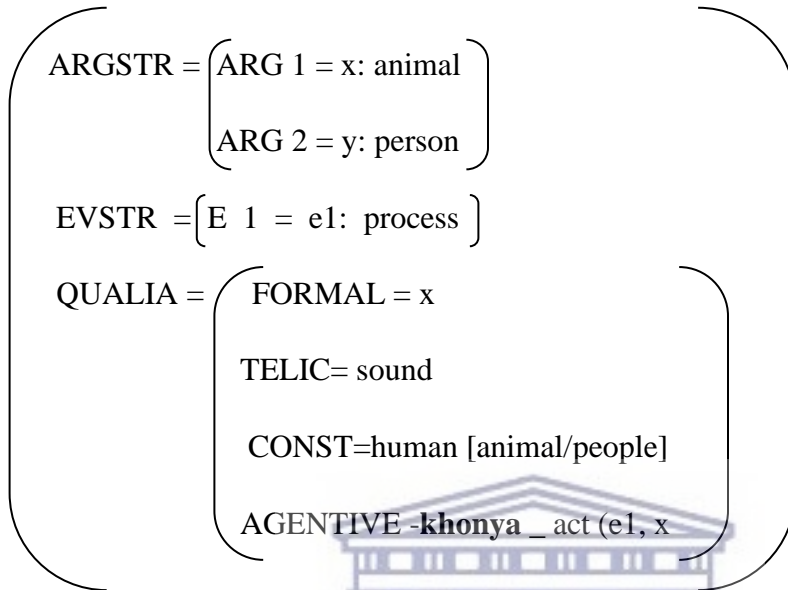
[Event]

45. (a) Inkwenkwe iy**akhonya**.
 in-kwenkwe iya-khony-a
 CL.9-boy SM-bellowed-FV.
 A boy bellowed.

Ubume besemantiki yegama u **-khonya**

5.1.2.5

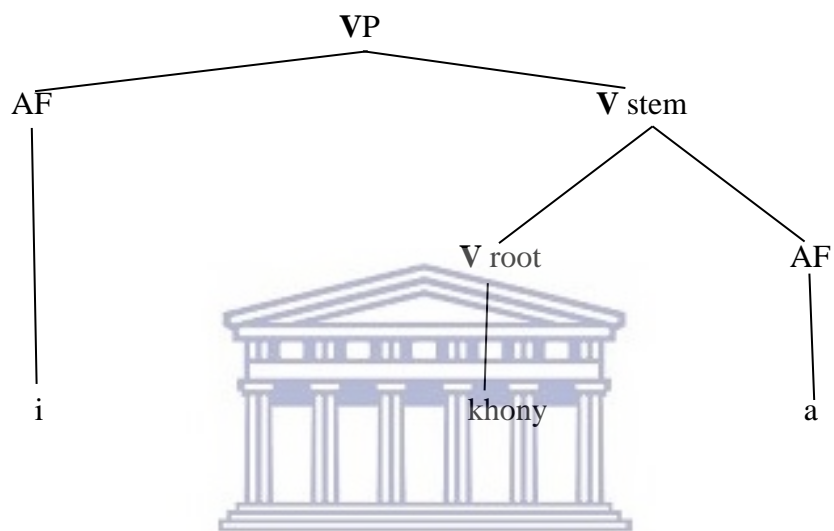
khonya (bellow)



Isenzi u- **khonya** sinee-dyumentu ezahlukileyo kwisenzi u **-dumzela**. Ngokwenkqubo yezixhobo zohlalutya iSemantiki yegama zengcingane evelisayo isenzi u **-khonya** kummandla wobume bolwakhiwo lwe adyumentu (ARGSTR) isenzi u **-khonya** sine-adyumentu ezimbini ezibonisa ukuba isenzeko esi sokukhonya sisiganeko esinokwenziwa ngumntu kunye nesilwanyana [ARG 1=x: animal] (ARG 2= y:person) Phantsi kwesixhobo sobume bolwakhiwo lwekhwaliya (QUALISTR) isenzi **-khonya** sine-adyumentu ezine (Formal) [TELLIC= sound) isixhobo esibonisa ukuba olu hlobo lwesenzeko sisandi [CONST: animal/people] lena i-adyumentu isibonisa ukuba esisandi senziwa ngumntu okanye isilwanyana njengoko sibona kwisivakalisi zethu ukuba yimfene kunye nenkwenkwe abakhonyayo. I-adyumentu yokugqibela yi (AGENTIVE) **-khonya** _ act (e1, x] yona esibonisa ukuba isenzeko u **-khonya** sisenzeko esinentshukumo [act] ngokolwakhiwo magama esi senzeko sakheke yasisenzi esinesiqu, umzekelo:

Isivumelanisi sentloko **i (ya)**
 ingcambu: **khony**
 Isigqibelo: **a**
Khonya: [event] isiganeko

5.1.2.6



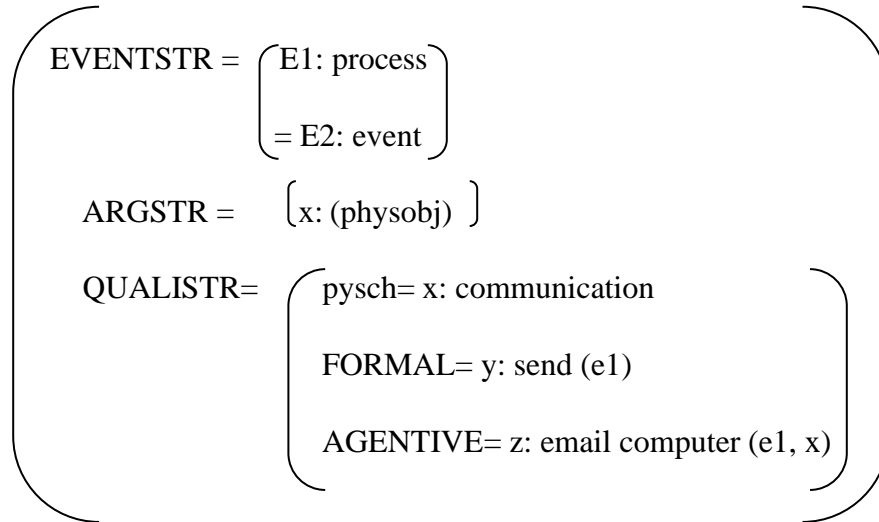
Imeyile (**email**)

46. (a) Ndithumela **i-imeyile**.
 ndi-thumela i-imeyil-e.
 pro-I PRES-email-FV.
 I am emailing

Ubume beSemantiki yegama u **-imeyile**

5.1.2.7

Email-imeyile



Kummandla wesixhobo sobume bolwakwikwo lwesiganeko (EVENTSTR) kwisenzi u **-imeyile** sifumana i-adyumenti ezimbini (E1=e1: process) eyokuqala ebonakalisa uhlobo lwesenzi **-imeyile** ukuba sisenzeko. I-adyumenti yesibini (E2=e2: event) sisiganeko, umzekelo isiganeko sokuphendulana nge imeyile. Kwisixhobo sobume be-adyumenti (ARGSTR) sifumana adyumenti esibonisa isenzeko esi senziwa ngento ebambekayo (*physobj*). Kwisixhobo sobume bolwakhiwo lwekhwaliya (QUALISTR) kwisenzi u **-imeyile** sifumana i-adyumenti ezintathu (*comm [psych] (x) communication*] ibonakalisa ukuba isenzi imeyile sisenzi sohlobo lonxibelelwano, [FORMAL (y)] bonisa ukuba isenzi esi u **-imeyile** hlobo luni lwe senzi, (AGENTIVE (z)) luhlobo lwesixhobo elisivezela ukuba olu hlobo lwesenzi lwenzeke njani uze libe khona, hlobo luni lwesixhobo esi setyenziswayo ukuphumeza esi senzeko.

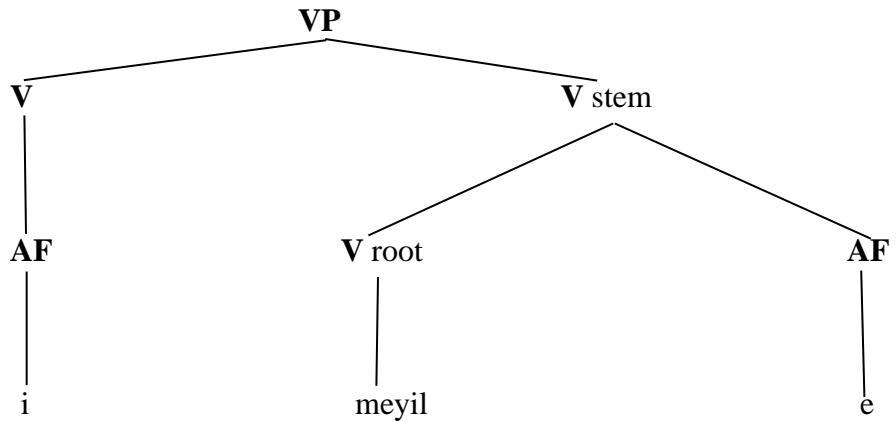
Isakhi **i**

Ingcambu **meyil**

Isigqibelo **e**

Imeyile (proces

5.1.2.8



47. (a) Ndiya **feksa**.
 Ndi-ya feks-a.
 Pro-I fax-FV.
 I am faxing.

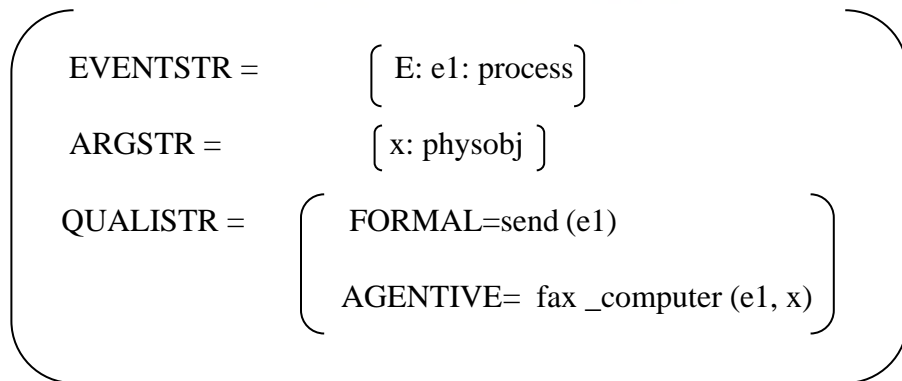


Ubume beSemantiki yegama u **feksa**

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5.1.2.9

Feksa-fax



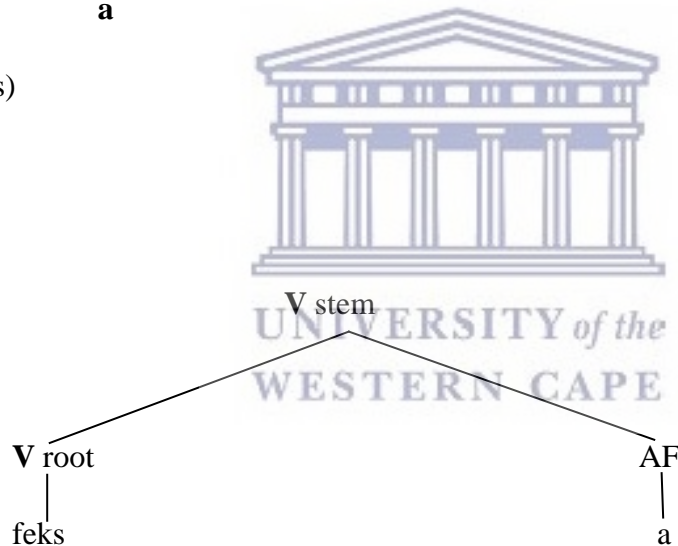
Kwinkqubo yeSemantiki yokuhlalela igama u-**feksa** kwisixhobo sobume bolwakiwo lwe-adyumenti (ARGSTR) sine adyumenti enye (x: physobj) ebonisa ukuba isenzeko esi senziwa kwinto ephathekayo (Khompyutha, nomyayi). Kwisixhobo sobume bolwakiwo lwesiganeko (EVENTSTR) sine-adyumenti enye ebonisa isenzi u-**feksa** yinto eyenzekayo (El: el: process). Ubume bolwakiwo lwekhwaliya (QUALISTR) bunezixhobo ezimbini (FORMAL) esi isixhobo sine adyumenti esibonisa uhlobo lwesenzi ukuba sisenzeko sokuthumela. I-adyumenti eboniswa sisixhobo (AGENTIVE e1, x) yona isisakhiwo semeko equkwe kwintsusa esibonisa ukuba isenziesi soku-feksa senziwa ngesiphi isixhobo njengoko sibona ukuba esi senzeko soku-feksa singenziwa ngeKhompyutha.

Ingcambu **feks**

isigqibelo **a**

feksa (process)

5.1.2.10.



5.1.3 IZENZI ZONXIBELELWANO EZINE NJONGOSENZI.

UCrystal (2008: 494) isenzi esinenjongosenzi usixela athi:

“Transitive verb, referring to a verb which can take a direct object.”

Le ntetha ilapha ngentla ithetha ukuthi isenzi esinenjongosenzi sona ngapha kwaso samkela isigaba sentetho.

Buza ask

[Process]

48. (a) uTitshala u**buza** abafundi incwadi.

u-titshala u-buza aba-fundi in-cwadi.

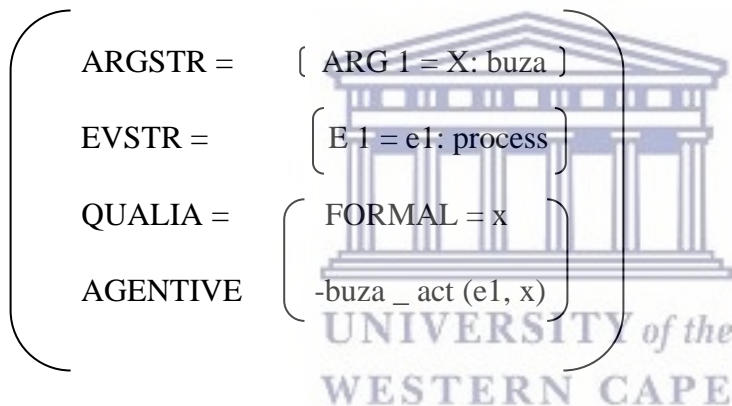
CL1a-teacher SM.ask CL.2 students book-CL9.

The teacher asks students about a book.

Ubume beSemantiki segama u **-buza**

5.1.3.1

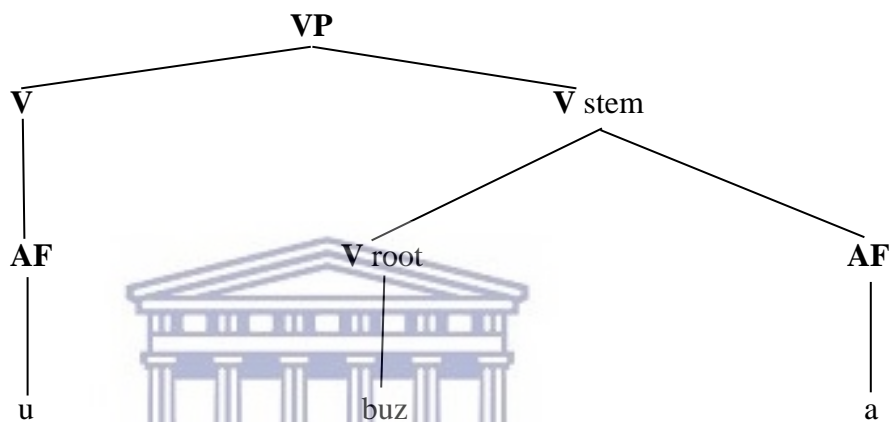
Buza – ask



Isenzi sendlela yotheha u **-buza** sihlahlelwe ngokwezixhobo zengcingane evelisayo, njengoko sibona phantsi kobume bolwakiwo lwe adyumentu (ARGSTR) sisiyileli sengqiqo sohlahlelo lweSemantiki yesenzi u **-buza**, apha kulo mzobo ubume bolwakiwo lwe-adyumentu (ARGSTR) bakiwe ngefuthe lokuzimela lobumbo zivakalisi kungenxa yeso sizathu phantsi kwe (ARGSTR) sifumana i-adyumentu enye (ARG 1 = x). Isenzi **-buza** ngokobume bolwakiwo lwesiganeko (EVENTSTR) bubonakala njengonqongophalo lokukhankanya kwamagama esemantiki njengokoisixhobo sesiganeko sibonakalisa i-adyumentu yesenzi inye (E1= e1: process). Kuhlalelo lwesenzu **-buza** i-adyumentu yegama ARG–ARG zikhankanyiwe kuluhlu lobume bolwakiwo lwe adyumentu. Le nkqubo ye-adyumentu zegama ingabonakaliswa kwinkqubo yozobo mthi ngale ndlela ilandelayo:

Isivumelanisi sentloko	u
ingcambu	buz
isimamva	a
buza	[process]

5.1.3.2



49. (a) Umntwana wafunda iincwadi zakhe.

Um-ntwana wa-funda ii-ncwadi zakh-e.

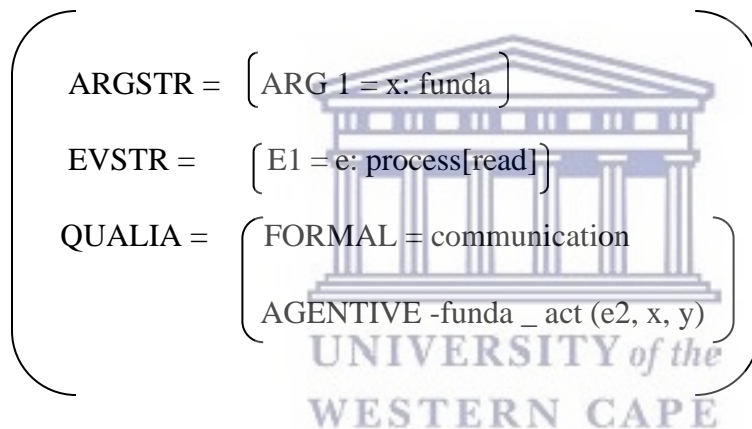
CL.1-a child PST-studied CL.10- books POSS- his- FV.

A child studied his books.

Ubume beSemantiki yegama u -funda

5.1.3.3

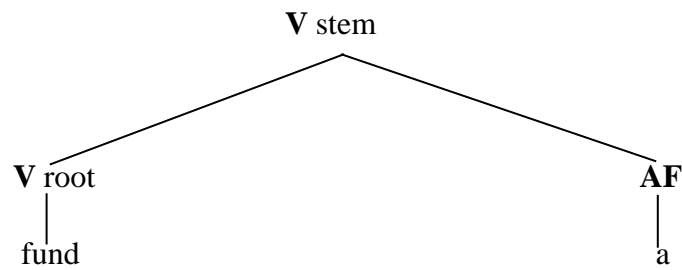
Funda (read)



Apha ngentla kumzobo wezixhobo zokuhlalutya iSemantiki yegama, kummandla wolwakhiwo lobume besiganeko (EVENTSTR) isenzi u-funda siqulathe i-adyumententi enye eluhlobo lwesenzeko (E1=e: process) isenzi sonxibelelwano u-funda yinto eyenzekayo umzekelo isenzo sokufunda iphepha/incwadi. Kwisixhobo sobume bolwakhiwo lwekhwaliya [QUALISTR] igama u -funda line-adyumententi ezimbini (FORMAL= communication) ebonakalisa ukuba igama u -funda luhlobo lonxibelwelwano. kwisixhobo sobume solwakhiwo lwe-adyumententi (ARGSTR) Igama u -funda liqulathe i-adyumententi enye (ARG 1:x)

Ingcambu **fund**
 Isimamva **a**
Funda (process)

5.1.3.4



50. (a) Inja **ivungama** ebuhlanti.

i-nja i-vungama ebuhlant-i.

CL.9- dog SM-groan LOC-kraal-FV.

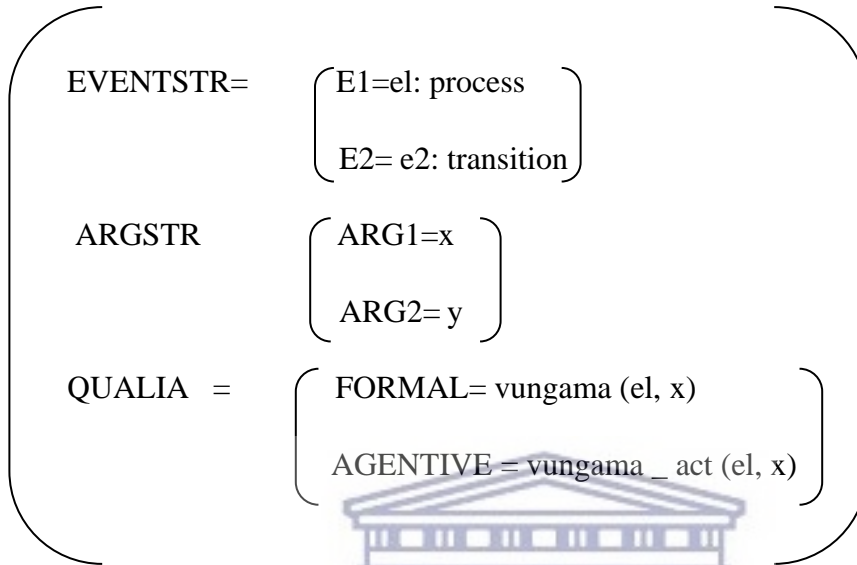
A dog groans in the kraal.



Ubume beSemantiki yegama u -vungama

Vungama (groan)

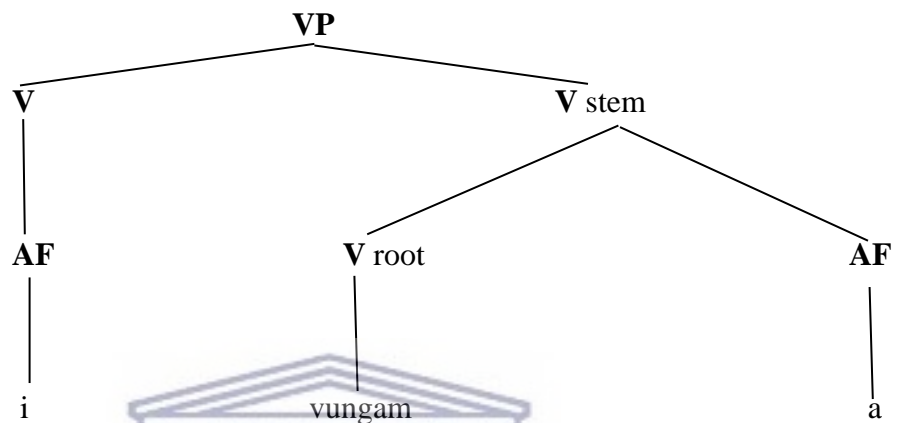
5.1.3.5



Kwinkqubo yohlalutyo lweSemantiki yegama, kwinqanaba lolwakhiwo lobume besiganeko (EVENTSTR) sine adyumentu ezimbini eyokuqala i-adyumentu esixelela ukuba isenzi u -**Vungamela** sisenzeko (E1=e1: process) i-adyumentu yesibini kwalapha kulwakhiwo lobume besiganeko isibonisa ukuba isenzi esi luguquko (E2=e2: transition) umzekelo isenzeko sokuvungama soyanyaniswa nesilwanyana kodwa lukhona uguquko lwentsingiselo xa isenzeko esi sokuvungama sisoyanyaniswa nomntu. Kungenziwa inkqubo yokweko kuthiwe umntu uyavungama xa esoloko ebonisa ulunya ngamaxesha onke kwintetha ayenzayo okanye esoloko ethethela phezulu. Kulwakhiwo lobume be adyumentu (ARGSTR) nakhona sine adyumentu ezimbini, eyokuqala (ARG1=x) isixelela ukuba isenzeko esi sinokwenziwa ngumntu eyesibini (ARG 2=y) isixelela ukuba isenzi sisenokwenziwa sisilwanyana njengoko izenzi zendlela yokuthetha zisoyanyaniswa noluntu kunye nezilwanyana.

Ingcambu	vungam
Isimamva	a
Vungama	(event)

5.1.3.6



ISISHWANKATHELO

Apha ngentla ii-adyumenti zezenzi zonxibelelwano esiXhoseni ezithatha injongosenzi kunye nezingathathi njongosenzi ziphengululwe kusetyenziswa izixhobo zengcingane evelisayo. Ezi zixhobo zengcingane evelisayo zezi zilandelayo (ARGSTR) isixhobo sobume bolwakhiwo lwe-adyumenti, (EVENTSTR) isixhobo sobume bolwakhiwo lwesiganeko, (QUALISTR) isixhobo sobume bolwakhiwo lwekhwaliya. Apha kwesi sahluko sifumanise ukuba nangona izenzi zonxibelelwano iluhlobo olunye lwezenzi, kodwa xa zihlahlelwa kusetyenziswa izixhobo zengcingane yelekhisikhoni evelisayo ziba nee-adyumenti ezahlukeyo. Isahluko esilandelayo sisishwankathelo sophando lonke. Kwesi sahluko kuqukunyelwa iziphumo ezithe zafunyanwa kwezi zahluko zingaphambili.

ISAPHLUKO 6

6.1 UQUKUMBELO

6.1.1 USHWANKATHELO LWEZIPHUMO ZOPHANDO

Injongo yesi sahluko kukushwankathela konke okuyinxalanye yolu phando. Ukususela kwintshayelelo yesahluko sokuqala, igxininisiwe into yokuba olu phando lungophengululo lwezenzi zonxibelelwano esiXhoseni. Esi sahluko siza kujongana neziphumo zolu phando. Kwisahluko sokuqala unobangela wokusebenzisa ingcingane evelisayo uxeliwe. Kucacisiwe unobangela wokuba kutheni kusetyenziswe ingcingane evelisayo ukuba uphando lwangoku kwizifundo zelwimi luvamise ukujonga i-adyumenti zegama, ngoko ke ingcingane yelekhisikhoni evelisayo yegama yiyo enezixhobo zokuveza hlobo luni lwe-adyumenti equlathwe ligama.

Isahluko sesibini licandelo lophicotho loncwadi, sifumene lukhona uphando olukhoyo lwezenzi kwilwimi zase-Afrika kuquka nesiXhosa. Kodwa lunqongophele uphando olwenziwe kwizenzi zonxibelelwano ingakumbi esiXhoseni. Yilo nto ke ndiye ndajonga nakwezinye iilwimi zase-Afrika ukuba ingaba kuzo lukhona na uphando lwezenzi. Umbuzo wokuba yintoni isenzi kwilwimi zase - Afrika uphendulwe uquka ilwimi isiNdebele, isiSotho, isiVenda, isiShona, isiSwati, isiZulu, isiXhosa, nakwi lwimi iTamil lase India, kodwa nalapha ndifumanise ukuba uphando olunizi lwenziwe kwizenzi jikelele alungxilanga kuhlobo oluthile lwesenzi.

Isahluko sesithathu siphengulula ingcingane yelekhisikhoni evelisayo yegama ngokukaPustejovsky (1997). Ukusebenza kwemveliso kwiSemantiki kuphandiwe apha, Ubume bolwakhiwo lwekhwaliya, ubume bolwakhiwo lwe-adyumenti, ubume bolwakhiwo lwesiganeko kwizenzi zonxibelelwano esiXhoseni buphandiwe kwesi sahluko. Kolu phando ndifumanise ingcingane yelekhisikhoni evelisayo njengomnombo ogxile kwisemantiki, ingakumbi iSemantiki yamagama azimeleyo kwakunye namanyeneyo amagama endibaniso ukutsho. ISemantiki yelekhisikhoni ifundisa ukuba yintoni ebonakaliswa ngamagama olwimi. Ndikwafumanise inzululwazi zentelekelelo kwakunye nezengcingane zisebenzise kakhulu ilekhisikhoni njenge ngqokelela engatshintshwayo yentsingiselo yamagama aphawulwe ngempawu zeSintaksi,

iMofoloji kwakunye nolwazi IweSemantiki. Kwalapha kwesi sahluko ndikwafumanise ukuba isifundo solwimi sinokuxhotyiswa zizixhobo zobalo kubhalo lochazo magama njengesenzo sokuxabisa ubunzima bobalo lommandla omkhulu welekhisikhoni. Uphando ngobalo lungongeza ukuxhobisa ngegrama kunye nomahluko wobumbo zivakalisi lwamagama. Icandelo lelwimi kunye nesenzeko solwimi lwendalo azonelanga ngaphandle koncedo lwezibhalo magama zobuxhakaxhaka bale mihla.

Kwisahluko sesine uphengululo lwezenzi zonxibelelwano esiXhoseni lwenziwe. Uphengululo lwenziwe kulandelwa inqubo yeSintaksi kwizenzi zonxibelelwano esiXhoseni. Kwesi sahluko kulapho kuphenduleka khona imibuzo yophando, umzekelo: umbuzo ngokweSintaksi zakheke njani izenzi zonxibelelwano esiXhoseni? Apha ndifumanise ukuba izenzi zonxibelelwano esiXhoseni zakheke zazizintlu ezimbi, izenzi ezithatha injongosenzi kunye nezenzi ezingathathi injongosenzi. Umbuzo othi, loluphi udidi lwezenzi zonxibelelwano olune injongosenzi/ olungena injongosenzi esiXhoseni? Apha kwesi sahluko ndifumanise ukuba uhlobo lwezenzi oluthatha injongosenzi lona lune-adyumenti ezimbini eyangaphakathi nangaphandle (*internal argument*) kunye (*external argument*) umzekelo:

51 (a) Umfundi **ufunda** incwadi.

Um-fundi u-funda in-cwadi.

CL.1-student SM -read CL-9-book.

The student reads a book.

Apha ngentla isibizo [NP] **-umfundi** yi adyumneti yangaphandle. Isenzi [VP] sethu apha esithatha injongosenzi senza esi sivakalisi sibe nayo ne-adyumenti yangaphakathi efumaneka kwisibizo esiyi injongosenzi **-incwadi**. Sona isenzi esine adyumenti enye singabonakaliswa ngale ndlela ilandelayo:

52 (a) Inkwenkwe iyakrokra.

In-kwenkwe i-yakrokr-a.

CL.9- boy SM. dout-FV

A boy doubts.

Kwesi sivakalisi singentla i-adyumenti efumanekayo inye luhlobo lwe adyumenti yangaphandle efumaneka kwisibizo [NP] esiyintloko yesivakalisi. Isahluko sesihlanu kwenziwe uphando kusetyenziswa izixhobo zengcingane yegama evelisayo kaPustejovsky (1996) izenzi zonxibelelwano esiXhoseni ziphononongiwe phantsi kwezixhobo zengcingane yelekhisikhoni evelisayo. Iintlobo ze-adyumenti ezifumanekileyo kwizenzi zonxibelelwano esiXhoseni ziquka i-adyumenti ezizezi zilandelayo ubume bolwakiwo lwe-adyumenti [ARGSTR] ubume bolwakiwo lwesiganeko [EVENTSR] kunye nobume bolwakiwo lwekhwaliya [QUALIATR] x, y). Isahluko sesithandathu lushwankathelo lweziphumo ezifumaneke kolu phando lulonke. Kukholeleka ukuba i-adyumenti zezenzi zonxibelelwano esiXhoseni zisenoba khona ezingezinye ngaphandleni kwezi zifunyaniswe kwesi sifundo. Ngoko uphando lwezenzi zonxibelelwano esiXhoseni lungenziwa kwakhona. Olu phando luveze umsantsa omkhulu we-adyumenti nonokuphinda uphandwe kwizenzi zonxibelelwano esiXhoseni.

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