

BASIC EMOTION IN XITSONGA

BY

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DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Qsda

Signature

15/08/01

Date

ABSTRACT

This thesis investigates the basic emotions in Xitsonga. The emotional verbs and expressions are investigated syntactically and morphologically. These verbs and expressions can be understood according to the context in which they have been used.

Chapter one introduces the purpose and aim of this research. This chapter indicates the methods in which this research is compiled.

Chapter two indicates how emotions are analysed psychologically and linguistically. Emotions like interest, joy, surprise, distress, anger, disgust, contempt, fear, shame and guilt are investigated. Various scholars gave their own opinions on basic emotions.

Chapter three indicates the thematic roles, event structure, transitivity, lexical derivation, and how they are manipulated. Different types of verbs are also emphasised. The applicative verbal extension *-el-* and causative verbal extension *-is-* is also applied.

Chapter four explores the verbs and expressions which refer to basic emotions in Xitsonga. For this purpose, the following basic emotions have been dealt with: anger, fear, sadness, disgust and anxiety. The verbs have been analysed syntactically and semantically. The applicative and causative derivations have also been investigated with regard to these verbs.

Chapter five gives a summary of the conclusions about the expression of emotions in Xitsonga.

OPSOMMING

Die verhandeling ondersoek die basiese emosies in Xitsonga. Die werkwoorde en uitdrukkings wat verwys na emosies is sintakties en morfologies nagegaan. Hierdie werkwoorde en uitdrukkings kan dikwels slegs verstaan word as die konteks in ag geneem word waarin hulle gebruik word.

Hoofstuk een gee die doelstellings van hierdie navorsing. Hierdie hoofstuk dui ook die metodes aan waarbinne hierdie navorsing gedoen is.

Hoofstuk twee dui aan hoe emosies binne psigologiese en linguistiese verband geanaliseer is. Emosies soos belangstelling, vreugde, verrassing, kwaadheid, afsku, veragting, vrees, skande en skuld is ondersoek. Verskeie studies oor hierdie basiese emosies is nagegaan.

Hoofstuk drie gee die tematiese rolle, gebeurtenisstruktuur, transitiwiteit en leksikale afleiding van werkwoorde.

Hoofstuk vier behandel die werkwoorde en uitdrukkings wat basiese emosies in Xitsonga aandui. Vir hierdie doel is gekonsentreer op die volgende basiese emosies: kwaadheid, vrees, treurigheid, afsku en angs. Die werkwoorde is beide semanties en sintakties ontleed. Die aplikatiewe en kausatiewe afleiding is ook ondersoek met hierdie werkwoorde.

Hoofstuk vyf gee 'n samevatting van die bevindinge oor die uitdrukking van emosies in Xitsonga.

DEDICATION

This thesis is dedicated to the following people:

- (a) My parents, Mr & Mrs Matjokana
- (b) My brothers, sisters and in-laws
- (c) My nephews and niece
- (d) My beloved husband, Daniel Malan
- (e) My children, Daisy, John, Tintswalo, Tiyani and Toto
- (f) The AlMighty God.

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CHAPTER 1

1. INTRODUCTION

1.1 PURPOSE AND AIM OF STUDY

The basic aim of this research is to indicate how verbs of emotions are analysed in Xitsonga. Some of the scholars who previously researched about the basic emotions in Xitsonga are Golele (1981) and Marhanele (1986).

The other scholars who researched about the basic emotions are: Frijda (1986), Goddard (1998), Izard (1971), Johnson-Laird (1992), Kövecses (1989), Lakoff & Kövecses (1987), Le Doux (1998), Tomkins (1962) and Wierzbicka (1989).

The main aim, therefore, is to discuss the basic emotions in Xitsonga in different levels. This research also has some expressions which are valuable to the Xitsonga-speaking people.

1.2 METHODS IN COMPILATION DATA

Different approaches will be used in the investigation of this research. These approaches include the following:

1.2.1 Textual approach

The information found in this research has been collected from various books namely: Emotion and Psychoevolutionary synthesis, Language and emotion concepts, Speaking of emotions/Semantic analysis, Basic emotions, Rationality and Folk Theory, The

emotional brain, Affect, Imagery, Consciousness Vol., Human emotions, The Semantics of emotions, The cognitive model of anger inherent in American English and emotions and emotion words.

1.2.2 Contextual approach

Contextual approach is the way in which context is approached (according to the context).

It is indicated that the verbs of emotions expression can be used in various contexts. This entirely depends on their relationships with other words which form the sentences.

- a. Xihloka xa **kariha** (sharp)
- b. Wanuna wa kariha (angry)

In examples given above, **kariha** in (a) means sharp while in (b) means angry. These various means are described according to their relationships with other words, i.e. sharp refers to **xihloka** (an axe) and to man.

1.3 ANALYSIS OF DATA

The organization of this research is as follows:

Chapter one gives an introduction to the research. Aspects which are included here are the purpose and aim of the study, methods in compilation of data and analysis of data.

Chapter two deals with an overview of basic emotions. It shows summaries of different linguists. Their views on basic emotions are divided into two sections, namely, psychological overview and linguistic overview. Scholars in psychological overview

such as Le Doux (1998), Johnson-laird and Oatley (1992), Tomkins (1962), Plutchik (1980) and Izard (1971) indicated that mental health is maintained by emotional hygiene and mental problems to a large extent, reflect a break down of emotional order. They also indicated that emotions can have both pathological and useful consequences. Scholars in linguistic overview such as Kövecses (1989), Wierzbicka (1989), Frijda (1986) and Goddard (1998) said that expressions and words may indicate various aspects of emotion concepts like cause, control intensity etc.

Chapter three indicates lexical semantics. Various thematic roles are incorporated in this chapter. There are also different argument structures such as one place predicate, two place and three place predicate. Different types of verbs are also emphasised. They are intransitive verbs (verbs which do not have objects), transitive verbs (verbs which have an object and ditransitive verbs (verbs which have two objects). In this case, some verbal extensions are also applied. They are applicative verbal extension *-el-* and causative verbal extension *-is-*. The lexical derivations are analysed from the morphological and syntactical point of view. Besides these verbs, there is inalienable possession.

Chapter four clearly shows the overview of anger. Scholars such as Kövecses (1989), Taylor and Mbense (1998) and Lakoff and Kövecses (1987) made an input about this. This expressions and verbs of anger in Xitsonga are also investigated..

Chapter five is the conclusion of the research, and it summarises the findings of the preceding chapters.

CHAPTER 2

OVERVIEW BASIC EMOTIONS

2.1 AIM

The aim of this section will be to determine how the basic emotions may be overviewed. We are going to see how Le Doux, Johnson-Laird and Oatley, Tomkins, Plutchik, Izard overviewed the psychological part and how Kövecses, Wierzbicka, Frijda and Goddard overviewed the linguistic part

2.2 PSYCHOLOGICAL OVERVIEW OF BASIC EMOTIONS

2.2.1 Le Doux (1998)

Le Doux indicated that there are several themes about the nature of emotions which will emerge and recur. He said that some of them will be consistent with the commonsense institutions about emotions, whereas others will seem not likely if not strange.

The first point is that the proper level of analysis of a psychological function is the level at which that function is represented in the brain. The system that we use to defend against danger, differs from the one we use in procreation, and the feelings which result from activating these systems like fear and sexual pleasure which have no common origin. There is no "emotion" faculty and there is no single brain system that is dedicated to this phantom function. We have to focus on specific classes of emotions if we are interested in understanding the various phenomena that we use the term "emotion" to refer to.

Second point is that the brain systems that generate emotional behaviors are highly conserved through many levels of evolutionary history. All animals, and also people,

have to satisfy certain conditions to survive in the world and fulfill their biological imperative to pass their genes on to their offspring.

Third point is when these systems function in a brain that also has the capacity for conscious awareness, then conscious emotional feelings occur. This happens in humans and we are not sure whether this capacity happens in other animals.

Fourth point is the conscious feeling which we love (or hate) and know our emotions by are red herrings, detours, in the scientific study of emotions. Feelings of fear occur as part of the overall reaction to danger and are no more or less central to the reaction than the behavioral and physiological responses that also occur like trembling, sweating, heart palpitations and running away.

The fifth point is that if in deed emotional feelings and emotional responses are effects caused by the activity of a common underlying system, one can then use the objectively measurable emotional responses to investigate the underlying mechanism, and illuminate the system that is primarily responsible for the generation of the conscious feelings.

The sixth point is that conscious feelings are the same as the feeling of being afraid or angry or happy or in love or disgusted, and are in one sense no different from other states of consciousness, like the awareness that the roundish object before you is an apple, that a sentence which is just heard was spoken in a particular foreign language.

The seventh point is that emotions are things that happen to us. External events are simply arranged so that the stimuli that automatically trigger emotions will be present. We must bear in mind that we have little direct control over our emotional reactions. Emotions can flood consciousness and conscious control over emotions is weak.

Lastly, once emotions occur, they become powerful motivations of future behaviors. These emotions chart the course of moment-to-moment action as well as set the sails towards long-term achievement. We must bear in mind that our emotions can also get us into trouble.

When fear becomes anxiety, desire give way to greed or annoyance turns to anger to hatred, friendship to envy, love to obsession or pleasure to addiction, our emotions start working against us. Generally, mental health is maintained by emotional hygiene, and mental problems, to a large extent, reflect a breakdown of emotional order. Emotions can have both pathological and useful consequences.

THE PICTURE OF EMOTIOIN painted by Le Doux is largely one of automaticity. He shows how our brains are programmed by evolution to respond in certain ways to significant stimuli are automatic and require the conscious awareness of the stimulus or conscious control of the responses. One may say this scenario is fine for the control of the bodily responses. These occur during an emotion. An emotion is a subjective experience, a passionate invasion of consciousness, that is a feeling. It is indicated that much of what the brain does during an emotion occurs outside of conscious awareness. Now it is time to see what role emotion has in consciousness and what role consciousness has in emotion.

A subjective emotional experience, the same as the feeling of being afraid, results when we become consciosly aware that an emotion system of the brain, like the defense system is active. We need a defense system and we also need to have the capacity to be consciously aware of its activity. The upside of this line of thought is that once we understand consciousness we will also understand subjective emotional experiences. It is indicated that in order to understand subjective emotional experience, we have got to figure out consciousness. The way of LE DOUX' thinking is that emotional experience is not really a problem about emotion. Scientists who study emotions have set things up

so that will not understand emotions until they have understood the mind-body problem, the problem of how consciousness comes out of brains, arguably the most difficult problem there is and ever was.

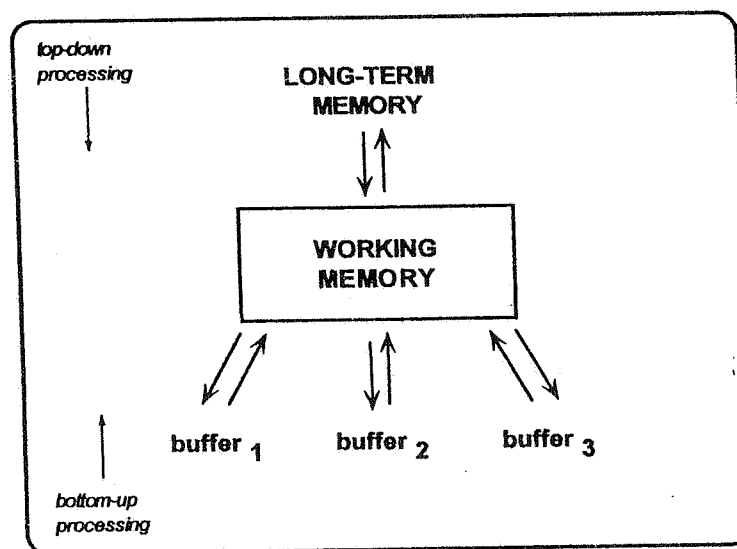
Le Doux said that the difficulty of scientifically understanding the conscious content which occurs during memory, perception or emotion is what led to the behaviorist movement in psychology. Because emotion was left out of the cognitive revolution, it somehow did not reap the benefits, which come from thinking of minds in terms of unconscious processes rather than in terms of conscious content. The study of emotion is still focused on where subjective feelings come from rather than on the unconscious processes, which sometimes do and sometimes do not give rise to those conscious states.

There have been many ideas about what consciousness is and what consciousness is not. One may remember this number; 9344554. One may close his or her eyes and repeat it, then count backward from 29 -21 and try to repeat the number again. If one started using the workspace to do the subtraction problem one punched the stored number out. This type of workspace is called **working memory**, a temporary storage mechanism that allows several pieces of information to be held in mind at the same time and compared, contrasted, and otherwise interrelated. Le Doux asserts that working memory is pretty much what used to just be called short-term memory. The term working memory implies temporary storage system and an active processing mechanism used in reasoning and thinking.

It is indicated that the general-purpose system consists of a workspace, where information from the specialized buffers can be held on to temporarily and set of executive functions, which control operations performed on this information. The stuff in working memory is the stuff that we are currently thinking of. It is said that working memory is not a pure product of the here and now. It depends on long - term memory. The pattern is what is

being held in the visual short-term memory buffer and that the visual buffer, as opposed to the auditory, is the one with which the executive is working. When the visual pattern is matched with information in long-term memory the visual stimulus becomes recognized.

Various studies provide the foundation of understanding the problem of whether the working memory works in the brain. The prefrontal cortex has come to be thought of as playing an important role in the temporary memory in the following scheme:



Relation of Specialized Short-Term Buffers, Long-Term Explicit Memory, and Working Memory.

Le Doux defined the problem of emotional feelings as the problem of how emotional information comes to be represented in working memory. As important as solving the mind-body problem would be, it is not the only problem worth solving. It is indicated that in order to understand what an emotion is and how particular emotional feelings come about we have got to understand the way the specialized emotion systems operate and determine how their activity gets represented in working memory. Le Doux uses working memory as a fairly widely accepted version of how the latter come about.

Some outputs proved the basic ingredients that, when mixed together in working memory with short-term sensory representations and long-term memories activated by this sensory representation create an emotional experience.

Ingredient 1: Direct Amygdala Influences on the cortex:

The projections of the amygdala to the cortex are considerable greater than the projections from the cortex to the amygdala. The amygdala also projects to some sensory processing areas from which it does not receive inputs. In order for a visual stimulus to reach the amygdala by way of the cortex, stimulus has to go through the primary cortex, to a secondary region, then to a third cortical area in the temporal lobe. It is indicated that this third area projects back to this area, and also to the other two earlier visual processing regions. Once the amygdala is activated, it is able to influence the cortical areas that are processing the stimuli that are activating it.

Ingredient 2: Amygdala-Triggered Arousal:

There are a number of indirect channels through which the effects of amygdala activation can impact on cortical processing in addition to the direct influence of the amygdala on the context. On the other hand, it has long been believed that the difference between alert and being awake, and drowsy or sleep on the other is related to the arousal level of the cortex. One's cortex is aroused when one is alert and paying attention to something. If one is drowsy or sleeping, the cortex is in the unaroused state. In dream sleep, the cortex is in a state of arousal that is very similar to the alert waking state, except that it has no access to external stimuli and only processes internal events. Bare in mind that cortical arousal can be easily detected by putting electrodes on the scalp of a human.

Ingredient 3: Bodily feedback:

Earlier on, it is indicated that activation of the amygdala results in the automatic activation of networks, which control the expression of a variety of responses: specific behaviors, autonomic nervous system (ANS) responses and hormonal responses. This ANS and hormonal responses can be considered together as visceral responses of the internal organs and glands. If these behavioral and visceral responses are expressed, they create signals in the body, which return to the brain. William James argued that we do not cry because we are afraid, but we are sad or run from danger because we cry and we are afraid because we run.

We have a specialized emotion system, which receives sensory inputs and produces behavioral, autonomic and hormonal responses. We have cortical sensory buffers that hold on to information about the currently present stimuli. We have a working memory executive that keeps track of the short-term buffers, retrieves information from long-term memory and interprets the contents of the short-term buffers in terms of activated long-term memories. We have cortical arousal.

Finally, we also have bodily feedback, somatic and visceral information that returns to the brain during an act of emotional responding. It is indicated that when all of these systems function together a conscious emotional experience is inevitable. When some components are present and others lacking, emotional experiences may still occur, depending on what is there and what is not.

2.2.2 Johnson-Laird and Oatley (1992)

It is asserted that answering the question of whether there are basic emotions requires considering the functions of emotions. They proposed that just a few emotions are basic and that they have functions in managing action. When no fully rational solution is

available for a problem of action, a basic emotion functions to prompt us in a direction, which is better than a random choice. They contrast this type of theory with a componential approach which they argue is either a version of the theory of basic emotions or else leads to the doctrine in which emotions are mistaken tenets of folk psychology. They defend the psychological reality of the folk theory of emotions, and they argued that universal basic emotions make it possible to understand people from distant cultures, and to translate emotional terminology from one language to another.

Finally, they show how theories of basic emotions can be tested, and indicated the types of empirical result which can bear on the issue.

Among the sets of basic emotions and among the theories, which have been proposed, these are differences. Ortony and Turner (1990) suggest that these differences prompt sceptics to argue that it is no longer clear what is meant by the claim that some emotions are basic, and that is has no testable content. Some previous theories have not been based on a functional analysis. Their main motivation has been based to bring order to the disparate set of human emotions by seeking to derive them from a set of basic emotions, for example Mc Dougall (1926) and Plutchik(1962) give example by postulating a set of opposites, by analogy to chemistry or to the mixing of colors. It has been proposed that pride is a combination of joy and anger; and love a combination of joy and acceptance.

Emotions are a result of coarse cognitive evaluations which elicit internal and external signals and the corresponding suites of action plans. They are emotions because they have cognitive rather than physiological causes. The following set of basic emotions has been proposed by John-Laird and Oatley (1987) from an analysis of ontology of simple social mammals: happiness, anger, sadness, disgust, fear and desire. Hence, it is indicated that specific emotions are typically caused by the perceptions of general categories of event:

happiness with perception of improving progress towards a goal;
sadness when goal is lost;
anger when a plan is blocked;
fear when a goal conflict or a threat to self-preservation occurs;
disgust when a perception of something to eject; and
desire with a perception of something to approach.

The above mentioned emotions are indeed basic, depending on how the evidence points and other emotions may be basic too. Johnson-Laird and Keith Oatley argue that the status of the basic emotions is corroborated in five ways namely

Firstly, Ekman(1973) suggested that each of them is an emotion, which appears to be universal and to have universal concomitants, such as a corresponding facial expression.

Secondly, it is indicated by Johnson-Laird and Keith Oatley that each has either a bodily a phenomenological component, which can be experienced without the individual knowing the cause of the emotion.

Thirdly Johnson-Laird and Oatley suggests that the semantics of the emotional vocabulary of English can be explicated without having to appeal to any other emotion.

Fourthly, it is asserted that each term denoting a basic emotion is principle in the sense that it is semantically unanalysable. This refers to a phenomenological primitive, which one needs to have experienced in order to grasp the meaning of the terms.

Fifthly, Johnson-Laird and Keith Oatley says that the apparent complexity of human emotional experience comes from the diverse cognitive evaluations which can elicit and accompany the basic emotions and that can differ from one culture to another. The accompanying cognitions are also reflected in the vocabulary of emotions.

Johnson-Laird and Oatley have made a case for the psychological reality of emotions and for their foundation on a small set of basic emotions namely; happiness, anger, sadness, desire, fear and disgust. They indicate that each basic emotion depends on an innate and universal internal mental signal that can be elicited by rapid and coarse cognitive evaluations, which may be common to diverse cultures. It is said that evaluations concern progress towards goals. They point out that the internal signals are causal precursors of subjective experience, somatic change and plans for actions. They are also precursors to external signals, like facial expressions which communicate the emotions to others. Ortony and Turner (1990) assert that the theory can be contrasted with the rival hypothesis that there are no basic emotions, but instead more fundamental components, out of which all-emotional experiences are constructed.

On the one hand, if there are not supposed to be any components in common to all subjective experiences of an emotion like fear including cases where individuals have no knowledge of the cause of the emotion and react in no outward way to it,, then the theory amounts to a rejection of the folk categories of emotion. Emotions are nothing more than naïve illusions. Ortony et al (1988) have defended a similar position. Johnson - Laird and Oatley argue that the case for basic emotions has not convinced everybody, but the tests have been carried out appear to corroborate it.

2.2.3 Tomkins (1962)

Positive:

1. Interest – excitement: Eyebrows down, track, look, listen.
2. Enjoyment-joy: Smile, lips widened out & up

Resetting:

3. Surprise- Startle: Eyebrows up & eye blink

Negative:

4. Distress- anguish: Cry, arched eyebrows, mouth down, tears, rhythmic sobbing.
5. Fear-terror: Eyes frozen open, cold, pale, sweaty, facial trembling with hair erect.
6. Shame-humiliation: Eyes down, head down
7. Contempt- disgust: Sneer, upper lip up
8. Anger-rage: frown, clenched jaw, red face

2.2.4 Plutchik (1980)

Plutchik initially recognizes eight primary emotions: Anger, disgust, sadness, surprise, fear, acceptance, joy and anticipation. A mixture of any two primaries may be called a Dyad; and of any three primaries, a Triad. These dyads and triads may be formed in different ways. If two adjacent primaries are mixed, the resulting combination may be called a primary dyad. The mixtures of two primary emotions which are once removed on the circle may be called Secondary dyads, while the mixtures of two primaries that are twice removed on the circle may be called Tertiary Dyads.

Primary Dyad (mixture of two adjacent emotions)

Joy + acceptance = Love, Friendliness

Acceptance + fear = Submission

Fear + surprise = alarm, awe

Surprise + Sadness = Embarrassment, disappointment

Sadness + Disgust = Misery, remorse

Disgust + Anger = Scorn, indignation, contempt, hate, resentment, hostility

Anger + Anticipation = Aggression, stubbornness

Anticipation + Joy = Optimism, courage

Secondary Dyads (mixture of two emotions once removed)

Joy + Fear = Guilt

Acceptance + surprise = curiosity

Fear + Sadness = Despair

Surprise + Disgust = ?

Sadness + Anger = Envy, sullenness

Disgust + Anticipation = Cynicism

Anger + Joy = Pride

Anticipation + acceptance = fatalism

Tertiary Dyads (mixture of two emotions twice removed.)

Joy + surprise = delight

Acceptance + sadness = Resignation, sentimentality

Fear + Disgust = Shame, prudishness

Surprise + Anger = Outrage

Sadness + Anticipation = Pessimism

Disgust + Joy = Morbidness

Anger + Acceptance = Dominance

Anticipation + Fear = Anxiety, caution, dread, cowardliness

2.2.5 Izard (1971)

The Fundamental Emotions

Izard notes that each of the fundamental emotions has unique motivational properties of most importance to the individual and the species and each adds its own special quality to consciousness as it mobilizes energy for cognitive or physical adventure.

An intense emotion may be considered as a special state of consciousness and experienced as highly undesirable or highly desirable.

Izard also indicates that each of the fundamental emotions has an inherently adaptive function. She said that these emotions are termed fundamental because each of them has :

characteristic facial expressions

a phenomenological quality

a specific determined neural substrate

The fundamental emotions are the following:

Interest – excitement

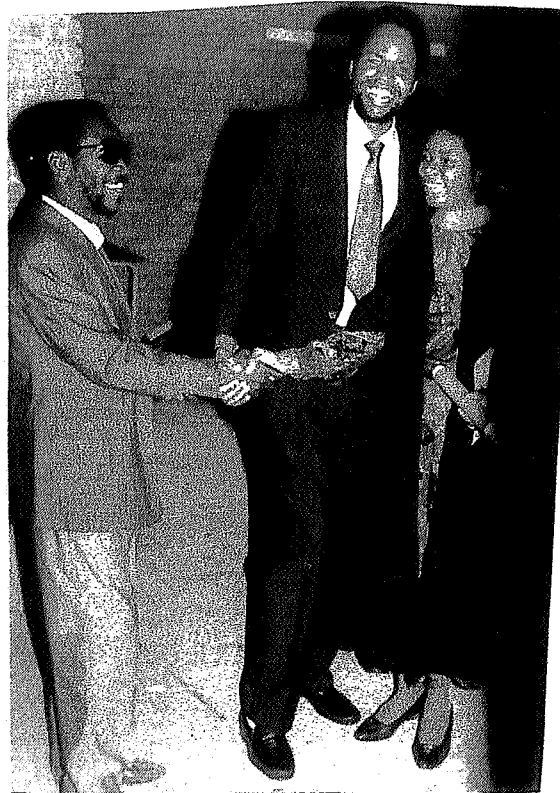
Interest – excitement is the most frequently experienced positive emotion, does provide much of the motivation for learning, for creative endeavor, and the development for competencies and skill. Izard indicates that the interest results from an increased neural stimulation usually brought about by novelty or change. She said that in a state of interest, the person does show signs of attentiveness, fascination and curiosity. One does feel captivated or caught up by the object of interest.



Enjoyment – Joy

Izard noted that joy has a highly desirable emotion, even if it is not necessarily a state to be desired continually. She said that joy seems to be more a byproduct of conditions and events than a result of direct effort to obtain it.

Tomkins (1962) viewed that joy results from a sharp reduction in the gradient of neutral stimulation. Interest and joy guarantees that human beings will be social creatures. Izard said that a smile of one person eliciting the smile of another is a reciprocal pattern which is observed in the relationship of an infant and mother, throughout life.



Surprise

Izard said that surprise has some of the characteristics of an emotion but it is not an emotion. In quite the same sense, as the others that are discussed here, surprise is said to

be always a transient state. Izard asserted that surprise results from a sharp increase in neutral stimulation brought about by a sudden unexpected event.



Distress

Izard noted that the act of birth is when an infant is physically separated from the mother, it provides the first occasion for distress. In distress, the person feels downhearted, sad, lonely, discouraged, miserable and out of touch with people. She indicated that distress make s one responsive to ones own problems and to the problems of the world. She also noted that distress serves highly useful functions by communicating to the self and others that all is not well and by motivating the person to do what is necessary to reduce the distress.



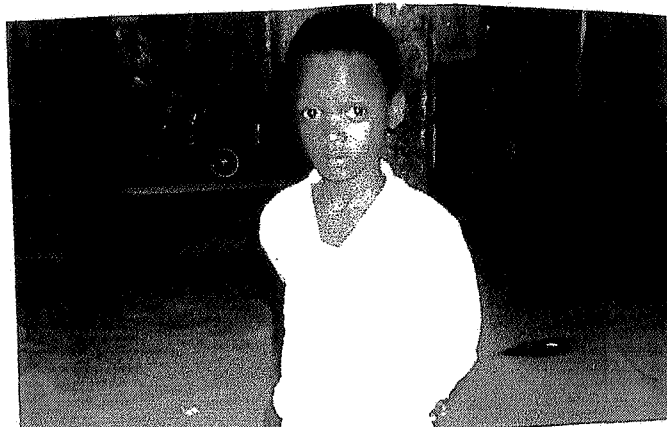
Anger

Izard indicates that an angry face may frighten or disturb the perceiver, and anger expression or the control of the anger receives considerable attention in the socialization of the child. Anger often results from inter preference with goal oriented activity or from psychological or physical restraint. Izard said that in anger the face becomes hot and the blood "boils"



Disgust

Izard said that disgust often occurs together with anger but it has some distinct motivational experiential features of its own psychological deterioration ("anything spoiled") tends to elicit disgust. When one is disgusted she or he feels as if he has a bad taste in his mouth and an in intense disgust he may feel as if he is sick at the stomach.



Contempt

Izard noted that contempt often occurs with disgust or anger or with both. She indicated that these three emotions have been termed the "hostility triad". In evolutionary perspective contempt may have evolved like a vehicle for preparing a group or the individual to face a dangerous adversary. Even today the situation in which the individual has a need to feel superior (strong, more civilized, more intelligent) may lead to some degree of contempt.



Fear

Izard noted that fear affects every individual. She indicated that fear has great toxicity. Fear is actually possible to be "frightened to death". According to Izard fear is activated by a rather rapid increase in the density of neural stimulation which is brought about by imagined or real danger.



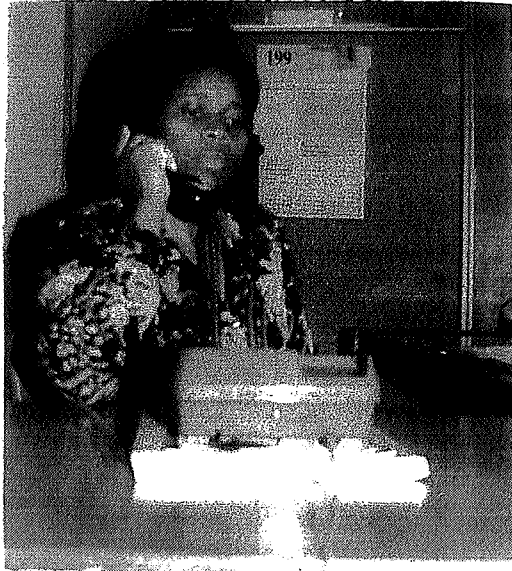
Shame

Izard said that shame may have emerged during the course of evolution as a result of the human need for social community and as a result of man's social nature. According to her, the child may be ashamed if he or she deviates from the norms established by community and family. Shame occurs typically in the context of an emotional relationship. Shame motivates the desire to disappear or to hide. Izard indicated that shame can also produce a feeling of incapability, a feeling of not belonging and a feeling of ineptness.



Guilt

According to Izard, guilt has a close relation to shame. Tomkins(1963) considers shame, guilt and shyness as different aspects of the same emotion. Guilt results from wrong doings of an ethical, religious nature or moral, while shame may result from any misdoing. She noted that guilt occurs in situation in which one feels personally responsible. Guilt stimulates thought and cognitive preoccupation with the wrong doing while the shame befuddles one's thoughts temporarily. Izard said shame is most typically elicited by the responses of others to self, while guilt comes from within one.



2.3 LINGUISTIC OVERVIEW

2.3.1 Kövecses (1990)

A first distinction, which we have to do is between descriptive and expressive emotion words. Emotion can be expressed by emotion words. Examples are (shit) when angry, (yuk!) when disgusted. The emotion which they are about can be described by emotion words. The following words are assumed to be used in this way namely: sadness and depressed, joy and happy, anger and angry.

The emotion terms can be seen as “more or less basic” in the category of descriptive emotion words. Kövecses suggests that the speakers of a given language seem to feel that some of the emotion words are more basic than others.

More basic ones are : anger, sadness fear, joy, and love. Less basic ones are: wrath, rage, annoyance, indignation for fear, fright, terror, horror.

“Basicness” can mean words which occupy a middle- level in a vertical hierarchy of concepts, eg. anger is more basic emotion than annoyance. It is indicated by Kövescses that anger is between the subordinate category of annoyance and the superordinate. Anger is a “basic- level” emotion category as indicated by Kövescses. The other point of “basicness” is that an emotion category can be judged to be a better example of the emotion category than another on a single horizontal level. For example, anger is more basic than hope or pride, which are on the same basic level as anger. These basic emotion categories include happiness, love, fear, sadness, and anger.

Expressions and words may indicate various aspects of emotion concepts like cause, control intensity etc. They can be metonymical and metamorphic. The metamorphic expressions are manifestations of conceptual metaphors e.g. boiling with anger is a linguistic example of the very productive conceptual metaphor ANGER IS A HOT FLUID , to be on cloud nine is an example of HAPPINESS IS UP, and burning with love is an example of LOVE IS FIRE.

Emotional meaning may be characterized by prototype. By specifying the content and structure of the best example of any of these emotion categories, we are working within the ‘prototype’ view. Lakoff and Kövescses (1987) define anger as a sequence of stages of events namely:

retribution

anger exists

cause of anger

loss of control over anger

attempt at controlling anger

Fehr and Russell (1984:482) characterize fear in the following way:

A dangerous situation occurs suddenly. You are startled, and you scream. You try to focus all your attention on the danger, try to figure a way out, but you feel your heart pounding and your limbs trembling. Thoughts race through your mind. Your palms feel cold and wet. There are butterflies in your stomach. You turn and flee.

Kövecses pointed out that the particular sequence of events make up the structure of the prototypical concept of any given emotion such as fear while the particular events which participate in the sequence make up the content of the concepts.

Kövecses discusses the importance and possible contribution of conceptual metaphors and metonymies to the conceptualization of emotional experience.

Lastly, Kövecses (1986,1988,1990,1991a,b) did suggest that many emotions like fear, love and happiness have several prototypical cognitive models joined with them. Some issues which are important in the study of emotion concepts and emotional meaning will be mentioned:

THE " VALIDITY" ISSUE

The most important issue is that there are no reliable criteria for a psychological representation of emotion concepts. Kövecses (1990) says that cognitive science suggests that prototypical cognitive models are the best candidates. The greatest explanatory power for many aspects of emotional meaning seem to be offered by "prototype" views.

THE UNIVERSALITY OF EMOTION PROTO TYPES

Several psychologists and anthropologists pointed out that focal colours seem to be universal. It is suggested that prototype for emotion Y in language X is not a prototype in other languages as well. Wierzbicka (1990) argued that emotion prototypes are different cross-culturally while the semantic primitives with these differences are expressed are universal. It is also suggested that what is universal are structures within the emotions field corresponding to an "unspecified positive emotion", to an "unspecified negative emotion", to an "emotion of strong affection", an "emotion of threat" and an anger-like range. Focal or prototypical members of the basic emotion categories in different languages tend to be different to varying degrees. It is stated that in emotion the "focal" members of basic emotion categories in different languages differ from each other to varying degrees despite the fact that the same general basic emotion categories exist in possibly all cultures and languages. Kövescses (1990) did make suggestions concerning some of the details of cross- cultural differences and similarities.

THE UNIVERSALITY OF CONCEPTUAL TOOLS

The conceptual tools utilized by scholars included semantic primitives, connotative properties, scripts or scenarios, conceptual metaphors and metonymies and dimensions of meaning. The authors disagree about the universality of these conceptual elements. Lakoff (1987) and Johnson (1987) argued that what is universal are certain basic image schemes since they arise from certain fundamental bodily experiences.

THE ROLE OF METAPHOR AND METONYMY

Lakoff & Johnson (1980) pointed out that many metaphors are conceptual in nature and can create cultural, social and psychological realities for us. Quinn (1991) proposed that the conceptual metaphor constitutive the cultural models simply reflect them, while Kövescses differs with him by saying that on the basis of the prevalent "container" metaphor for anger, that conceptual metaphors, together with other factors can give the

constitution of an emotion concept such as anger. Holland (1982) points out that this "either /or" view of the role of the metaphor may not be the best way of looking at the issue. It is indicated that some metaphors have not the capacity to create while others do.

2.3.2 Wierzbicka (1989)

Wierzbicka pointed out that if we are studying something we must have ways of delimiting and identifying the object of what we are investigating. She indicates that if we want to study "emotions", we must know what is meant by "emotions". Wierzbicka went on saying that emotion is an English word, which does not have accurate equivalence in many other languages of the world. In all languages we also find the universal human concepts which are lexically embodied. The set of universal concepts fall into a number of different categories:

TABLE OF SEMANTIC PRIMITIVES

[Substantives]- I, YOU , SOMEONE, SOMETHING AND PEOPLE

[Determiners]- THIS,THE SAME OTHER,ONE, SOME,MUCH-MANY,ALL

[Mental Predicates]- KNOW, WANT, THINK

[Speech]- SAY

[Action, event, movement] - DO, HAPPEN, MOVE

[Time]- WHEN,AFTER, NOW

[Similarity]- LIKE

[Clause linkers]- IF,WOULD, BECAUSE

[Clause operators] - NOT, MAY BE

[Meta-predicate]- CAN

In the set of universal human concepts "feel" is indeed a universal human concept but "emotion" is not a universal human concept. Phrases like "psychology of emotion" from the impression that "emotion" is an objectively existing category and that the concept of "emotion" carves nature at its joints. In German, a word for "emotion" is not there. The word Gefühl is used as an equivalent translation of the English word Emotion, and it makes no distinction between physical and mental feelings.

Wierzbicka suggested that while the concept of "feeling" is universal and can be safely used in the investigation of human experience and human nature, the concept of "emotion" cannot be relied on and is culture-bound. It is said that the English objective emotional show the perspective very clearly, but the noun emotion does the same because it links the idea of "feelings" with the idea of "bodily events".

Concerning "cultural constructionism", Spiro argued that:

Given this evolutionary perspective, it is not surprising that conventional science holds that while there is a wide diversity across human groups in respect to the cultural norms that govern the instigation of emotions, as well as their expression, inhibition, displacement, modulation, and evaluation, nevertheless there is no social group in which the so-called "basic" or "primary" emotion....are not present.

Van Brakel (1993) comments on Ekman's "basic emotions" by saying that:

Perhaps the claim is that all human experiences and recognise the same basic emotions, independently of whether or not they have words to name these emotions.

Wierzbicka agrees with Spiro's basic tenet. Wierzbicka do not believe that there is any evidence pointing in the opposite direction. It is indicated that by accepting the semantic evidence which shows the language -specific character of concepts like anxiety or anger does not lead to the conclusion that Wierzbicka's own group aside, everything human is alien to him.

Wierzbicka indicated that Spiro (1992:8) does not distinguish between emotions and the conceptualization of emotions and he accuses "cultural constructionists" of denying the existence of not named emotion by saying that.

...it is sometimes the case that indigenous emotion terms of some social group or groups cannot be translated- or atleast they cannot accurately be translated – into the indigenous emotion terms of some other group or groups (...) Hence, since emotion terms, according to cultural constructionists, are not so much referential as constitutive, the absence of emotions.

Wierzbicka agreed that the absence of an emotion term does not prove the absence of emotion. She said that it is quite natural to imagine that words like sadness or anger, must stand for something real. He indicated that one could still hold on to the view that there are some basic human emotions but not to the view that such pan human emotions can be identified by means of English words like "anger". Spiro (1992 : 9) said that:

...most of them ["conventional scientists"] do not accept the thesis that emotion terms are constitutive, they reject the view that if an emotion is not lexicalized, then that probably signifies that it is not experienced. Hence, the probative question is whether the meaning of an emotion term of some social group can be expressed by other means-by some location, for example-in the lexicons of other groups and of conventional science.

Wierzbicka agreed that an emotion concept expressed in one language by means of a word, can often be expressed in another by means of a location. The speakers of English habitually think of emotions in terms of concepts encoded in their native language in single words like-anger, sadness, anxiety and so on. It is indicated that Spiro relies on words such as anxiety, anger, sadness and so on to identify "universal human emotions". Spiro said that universal emotion can best be identified by means of concepts, which happen to be expressed in single words in English even if in some other languages they could only be expressed by means of complex phrases.

“Psychic unity of human kind” by affirming the existence of such universal and demonstrating their reality through cross-linguistic investigations while at the same time helping to protect the anthropology, philosophy and psychology of “emotions” from the ever present threat of ethnocentric delusions.

2.3.3 FRIJDA (1986)

Frijda (1986) pointed out that the relationship between emotions and emotion words can be observed in two different ways namely-

- a) One can assume that there exist things (emotions) which are given names and therefore words are assigned to them.
- b) One can assume that there exist words (emotion words) which say the way things are seen. It is pointed out that there exist things to be seen, collectively labelled by investigators and the layman in many languages as “emotions” and these things are given names, types of emotion words such as anger , booshied or ikary. It is indicated by Frijda that there is no distinct collection of things which can be tagged as emotions and be set apart. Frijda indicated that it is less about what language reveals about emotion concepts than about what language reveals about emotion. Frijda pointed out that the words do indicate aspects of the complex phenomena and they reflect the type of the phenomena which they refer to. Emotion words that are dictated by phenomena which exist independently of language may seem to be emotion lexicons. The anthropological emotions literature is concerned with that diversity, with the fact that so many emotion words in a given language cannot be neatly mapped on to the emotion words in another language.

Frijda said that if the phenomena show cultural diversity, the different lexicons may still be based on the existing emotional phenomena. The literature sometimes pointed out that emotion lexicons of different languages are indeed so highly different. There is a high degree of similarity in the concepts of emotion of different languages. A small set of emotion categories accounts for the most frequently named emotion words in quite a few

different languages. Bear in mind that the following table represents the twelve most frequently named emotions for 11 groups.

These groups include four western European languages namely: Indonesian, Japanese, Turkish, and Sranang Tongo. These groups received the instructions in their native language. The words in the table were named by at least 20% of the subjects in the group concerned. Frijda also indicated that the name of an unspecified position emotion, joy or happiness in the nearest English equivalents does occur among the 12 frequent emotion names in 10 of the 11 groups and an emotion of negative personal reaction, that is anger in all 11, an emotional response to threat, fear in 10 and an emotion of affection, namely Love in English. These (5) categories joy/ happiness, sadness, fear, love and anger are very general.

country	1	2	3	4	5	6	7	8	9	10	11.	12
Belgium	joie joy	tristesse sadness	peur fear	colère anger	bonheur happy	angoisse anxiety	gaieté gaiety	amour love	mélancolie melancholy	stress stress	panique panic	heureux happy
France	joie joy	tristesse sadness	peur fear	colère anger	angoisse anxiety	surprise surprise	gaieté gaiety	anxiété anxiety	dégoût disgust	pleurer crying	bonheur happy	rire laughter
Switzerl.	joie joy	peur fear	tristesse sadness	colère anger	angoisse anxiety	surprise surprise	amour love	rage rage	honte shame	fierté pride	douleur sorrow	déçu disappointm
Italy	gioia joy	paura fear	dolore pain	felicità happy	tristezza sadness	noia annoyed	rabbia anger	amore love	odio hate	allegria joy	angoscia anxiety	terrore terror
Netherl.	angst fear	blij happy	verdriet sadness	boosheid anger	woede anger	lachen laughter	verliefd in love	huilen crying	vrolijk joy	gelukkig happy	kwaad anger	liefde love
England	happy	sadness	anger	depressed	hate	love	joy	confused	jealousy	excited	boredom	fear
Canada	happy	anger	sadness	love	fear	hate	joy	excited	anxiety	depressed	frustrated	crying
Indonesia	sedih sadness	marah anger	senang happy	benji hate	cinta love	gembira joy	takut fear	sebal annoyed	kesal annoyed	kecewa disappointm	bingung confused	rindu longing
Japan	kanasii sadness	ikari anger	yorokobi joy	tanoshii pleased	ureshii happin.	namida crying	kokoro heart	yasashisa tendern.	sabishii lonely	warai laughter	hageshisa excited	ai love
Surinam	sari sadness	lobi love	ati brong anger	presiri joy	kre crying	lafu laughter	breti happy	weri tired, fed up	frede fear			
Turkey	sevgi love	nefret hate	aglamak crying	acimak pity	hasret longing	ask love (sex)	üzüntü sadness	sinirlilik annoyed	gülmek laughter	korku fear	özlem to miss	tutku desire

Table. 1.
The twelve most frequently mentioned emotion words in 11 groups

An emotion of strong personal rejection namely hate, in English, does occur in 6 of the 11 groups. The words for "emotion" used in the instructions may themselves not have exactly had the same meanings. Frijda mentioned that the Turkish group is different from other groups, because it mentioned the words for love and hate by about 80% while other groups mention by about 40% of the subjects. It is asserted that joy, anger, fear and sadness, are among these five majority of groups. Evidently, it is suggested that majority part of emotion language use is determined by a few very general, emotion categories, which for that reason may lay a claim to the notion of "basic categories"

Frijda indicate that different languages may have different preferences for what they emphasize in their emotion lexicon. Dutch and Italian don't have an equivalent word, even if the experiences concerned are frequent and readily recognized when the word "distress" which is brought into English by Williams to be encountered by Dutch or Italians having command of English or French. It is indicated by Frijda that the Dutch divide the distressed experiences up by disruption of action readiness or by their type of transaction. Ifaluk called "Nguch" occurs quite often with Dutch people even if they don't know that it is what it could be called, instead they use some syntactically strange expression such as "I have the cancer in".

Frijda asserted that emotion words do reflect emotion structures that exist independently from these words. The emotion structures can be described in terms of the elements mentioned above.

Firstly, the types of eliciting word. Here, emotions are elicited by basic and recurrent themes in the relations between individuals and their environment, the type of thing that Lazaru(1991) had named " core relational themes" , viz: "lose of someone or something valued" " arriving at ones aim or desire or goal. Frijda pointed out that the universality of these themes is a plausible hypothesis that is still to be investigated. Each cultural define specific sub classes of these themes which may stamp particular emotion words.

Secondly, appraisal does refer to the perception of properties in the event which constitutes its personal meaning. It is argued by Frijda that "personal loss" give rise to grief only when it is appraised as a disappearance of something valued that one trusted to be there and will never change. "threat" as indicated by Frijda leads to fear only when the event is appraised as truly not pending evil. Examples of the type of properties that appraisal is about are: "unpleasant" "finality" "impending" "something pleasant" "something evil". The emotion theory indicate that the particular patterns of appraisal define the different emotions or in western emotion, taxonomies what are the major emotions. It is said that a particular set of appraisal dimensions which constitute these patterns has been identified by current research and these emotions are defined.

Thirdly, action readiness is indicated by Frijda (1986) that it refers to changes in the state of readiness for relational behaviour. It is said that emotional action readiness pertains to readiness or not readiness for establishing particular types of relationship with an object in the environment. An action readiness changes may or may not lead to changes in an actual behaviour.

Frijda stated that the main hypothesis is that emotional experiences can be described in terms of emotional components.

Firstly, the meaning of emotion concepts in different languages can be characterized in terms of a common set of appraisal and action readiness dimension.

Secondly, hypothesis is that the major emotion words in different languages have a similar structure. In different languages, emotion words can be more or less faithfully translated because they represent similar psychological structures. The structural differences are to be found next to the similarities since these major emotion words are not entirely equivalent. It is indicated that these hypotheses contain the restriction to "major" emotions and the qualifications "to a large extent". Many emotion word focus upon the type of eliciting event rather than upon some core relational theme or action of readiness and some state of appraisal.

Thirdly, it is indicated that the dimensions of action readiness and of appraisal are cross-culturally highly general because they are tied to socially basic relationships and adaptively to cognitive mechanism attuned to biological mechanism and those relationships. Frijda indicated that the cross-cultural generality of the emotional categories may vary according to which elements dominate the meaning of the words. According to modes of action readiness Frijda indicates that they may maintain the plausible assumption that the number of action readiness modes which can meaningfully be distinguished is limited. Frijda said that emotion words need not reflect action readiness modes although they seem to do so in western taxonomies.

2.3.4 Goddard (1998)

Goddard suggested that emotions are a subject that seems to interest many people, he supposed because many people are interested both in other people's feelings and those of theirs.

William James advocated A **PHYSICALIST THEORY** of emotion, his view was to know whether emotions are important physically. Goddard said that James thought that fear consisted of the bodily symptoms of excitement, trembling together with one's awareness of them. It is indicated that there are emotions like happiness, which do not seem to have characteristic bodily signs associated with them. Goddard said that it is hard to think that physical descriptions alone could capture distinctions like those between down hearted, despondent and distressed.

Goddard said that most psychologists believe that "fear", "anger", "joy", "sadness", "disgust" and "surprise" are BASIC EMOTIONS that are in built like part of one's neuro-physiological make-up. Emotions like delight = joy + surprise are explained as amalgams. It is pointed out that the basic emotion positions is under intense criticism and within psychology itself assigned by anthropologists who have been making research of the emotional lives of people in other culture and discovering a degree of diversity and variation.

There are two main rivals to the basic emotion theory within psychology namely: COGNITIVE APPROACH to emotions which hold those emotions which depend on mental process which when one say someone is angry, lonesome, proud. Goddard indicated that being angry, one could be described as ones reaction to thinking that one feels an urge to retaliate and that one has been wronged. It is indicated that being proud could be described as a relation to thinking that there is a good reason for people to think good of one.

Goddard indicate that Harre' (1986) indicate that SOCIAL CONSTRUCTIVISM stresses the cultural aspects of emotions, saying that cultural values, social judgements and other cultural practices actually created shape emotions, that emotions are cultural artifact?

In order to discuss the meaning of emotions across cultural divides raises the dilemma of how to ensure ones inquiries are undistorted by ETHNO-CENTRISM. Goddard pointed out that it is no good to "explain" words such as Ifaluk song or Ilongot in terms of anger if these languages do not have equivalents to "anger". The most promising avenue is to resort to simpler English words like "want, think, feel, good, bad" and so on.

Goddard (1998) indicated that in semantics the interest is in the meaning of words by which people discuss and describe emotions not in the 'reality' of emotional experience.

Lidija Iordanskaja (1974) is the one who researched on the meaning structure of emotion word. In her findings, one may find it difficult and one may not know the meanings of these Russian words. Firstly, it is indicated that the emotion terms of different cultures do not match up. Secondly, it is indicated that the meanings in question in a clear and complete way, accessible to a cultural outsider. Goddard indicate that Iordanskaja's main proposal is that the definition of an emotion term should consists of two types of component namely : 'the reason for its occurrence' and 'an internal description of the emotional state'. Iordanskaja indicated that ogore`enie 'grief' is negative, passive state voxsiscenie 'delight rapture' is a positive active state, and gnev 'anger, rage' is negative, active state.

Iordanskaja (1974:90) defined emotion in the following way:

emotion... an aggregate of opinions on the event, its evaluation from the point of view of its desirability, and for active state, a wish in connection with this event.

She was able to classify Russian emotion words into 6 (six) groups, that is, *gnev* "anger" *radost* "joy" *ogore`enie* "grief" *nadezda* "hope" *undivlenie* "surprise" and *strax* "fear". For the classification Goddard used the following features: the experiencer is assessment of the likelihood of the triggering event, whether the experiencer does evaluate the event as bad or good and whether not the experiencer does not want to do anything in relation to the event of trigger.

Goddard pointed out that in the *nadezda* "hope" and *strax* "fear" groups, the experiencer does think that a future event is probable but these groups differ according to whether X wants it to happen or not. It is indicated that the other groups concern an event which the experiencer is sure it has already taken place. It is indicated that the *radost* "joy" group is characterized by that event being desirable for X the *ogore`enie* "grief" and *gnev* "anger rage" groups share the contrary component, that is, the event is not desirable for X. The difference is that the *ogore`enie* "grief" feelings are passive, while *gnev* "anger rage" feelings are active and motivative.

Goddard pointed out that in each group these are 1-12 individual words which must subtler specification and be differentiated.

First example: it is indicated that within the *radost* "joy" group, the words *vosxiščaetsja* 'is delighted with' and *raduetsja* 'is glad of', the former implies an absolute judgement of value whereas the latter implies that something has happened that the experiencer wants.

Second example, within the gney "anger" group 1 important difference is between noble and the merely personal emotions. Here, the former, the experiencer is moved by a judgement about how people in general should act. Whereas the latter, the experiencer is concerned with the adverse effect on her or himself.

CHAPTER 3

LEXICAL SEMANTICS

3.1 AIM

The aim of this chapter will be to determine how lexical semantics may be manipulated. Here thematic roles, argument structure, event, transitivity and lexical derivation will be manipulated.

3.2 THEMATIC ROLES

3.2.1 The assignment of arguments

Rappaport and Levin (1988) indicated that there are two distinct lexical representation where the term thematic role is ambiguously used. They indicated that the linguistic expressions like NPs which are assigned θ -roles are called arguments. According to them, potential arguments are noun phrases and clauses which have some kind of referential function. They have to refer to places, persons and things. The term θ -role is a synonym of the term argument in this usage. Rappaport & Levin (1988) said that the lexical representation is a reflection only of a lexical syntactic representation in this usage. The θ -roles within this lexical representation are not referred to by any semantic labels.

On the other hand, they indicated that thematic role may also name a specific semantic relationship that an argument may bear to its predicate. This lexical representation refers to a lexical-semantic representation. I.A. Jakkendoff (1990)'s theory refers to the lexical-semantic representation as (LCS) (Lexial Conceptual Structure).

It is indicated that in a lexical syntactic representation the PAS of a verb indicates the number of arguments it takes. It is said that it will be described as one-place, two-place, or three-place predicate according to the number of arguments that a predicate may take. Each argument will have a specific variable corresponding to that argument or that variables may have certain semantic labels like theme, agent, sentence. Let us consider the following verbs which give an indication of the number of arguments it may take.

_____ One-place predicate

na: x (a variable)
theme (a semantic label)

_____ Two-place predicate

dya: x(y) (variables)
agent (theme) semantic (labels)

_____ Three-place predicate

nyika: x (yz) (variables)
agent (recipient theme) (semantic labels)

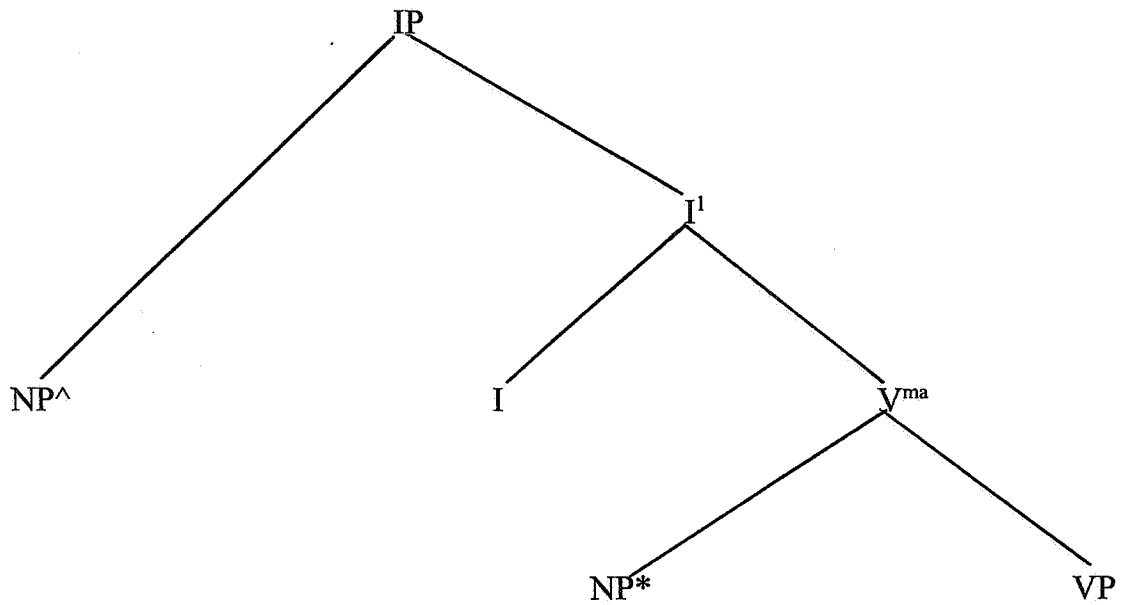
Rappaport and Levin (1988) argued that the assignment of θ -roles is governed by general principles like the projection principle and the θ -criterion. They indicate that the projection principle ensures that a verb may only subcategorise for complements that it θ -marks. It is argued that θ -criterion imposes a one association between argument and θ -roles: Each argument bears one and only one θ -role and each θ -role is assigned to one and only one argument.

It is said that θ -role assignment gives the association between the noun phrases in the argument positions of a verb in the syntax and the variables in the PAS of the verb. Rappaport and Levin (1988:14) indicated that there are three modes of θ -roles.

Assignment namely: a verb phrase via predication, a preposition and by a verb. Rappaport & Levin (1988) indicated that noun phrase argument which is assigned the θ -role by the verb phrase via predication must be outside the maximal projection of the verb (that is, verb phrase) since it is required by predication theory. Williams (1981) said that the verb may thus assign a theta-role to the noun phrase argument in the subjection position and this argument is an external argument. Then, the remaining are internal to the maximal projection for which a verb subcategorizes are theta positions, that is, the verb assigns a θ -role to each of these positions. A position is theta marked if a verb assigns a theta-role positions. The internal arguments are the argument which appear in the position which is sub-categorized by a verb.

Through the work of Binouids (1978), Chonisky (1989) and Pollock (1989), the category inflection has been expanded, and now it falls within the ambit of the X-bar theory and various functional categories have been recognized. These categories which play a role in establishing dependencies between parts of a sentence and they are represented as head projecting X-bar phrases, that is, any morphonosyntactic formative that corresponds to a functional category in a given language is syntactically the head of a maximal projection.

Koopman and Sportiche (1991) indicated that d-structure position of the subject has to be re-evaluated and the structure of a clause is as follows:



Koopman and Sportiche (1991) said that **Noun Phrase*** is the canonical or D-structure position of the subject while **Noun Phrase^** is its S-structure position. They say a subject generated in position **Noun Phrase*** must move to **Noun Phrase^** because of the conditions for theta assignment given by Chomsky (1986) **Noun Phrase*** in the structure above has to be in that position, a theta assignment relation between X and Y requires sisterhood between X and Y it is required by predication theory. Williams (1981) said that the verb may thus assign a theta-role to the **Noun Phrase** argument in the subjection position and this argument is an external argument. Then, the remaining arguments are internal to the maximal projection of the verb. It is argued that all positions which a verb subcategorizes are theta positions, that is, the verb assigns a θ -role to each of these positions. A position is theta-marked if a verb assigns a theta-role position. The internal argument is the argument which appear in the position which is subcategorized by a verb.

Chomsky (1986) indicated that for a subject **Noun Phrase** to receive any θ -role, it must have as sister a **VP**. The external **NP** argument must be in a relation of mutual c-command with the maximal projection of the verb. Chomsky said that if the external **Noun Phrase** arguments were to be in the **Noun Phrase^** position in the above structure,

it would receive no theta-role because all the inflectional categories have been placed between Noun Phrase and the maximal projection of the verb : There is no sisterhood between this Noun Phrase and verb phrase.

Chomsky (1992): this position has been known as the VP internal subject hypothesis. The external Noun Phrase argument will appear internally in the verb phrase but its theta-role will still be assigned by the verb phrase in the following structure:

Bare theta theory is another theta theory developed by Williams (1994). This is also a lexical-syntactic representation because no mention is made of the semantic contents of the θ -roles. Williams assumed that there are a number of distinguishable arguments. A1, An, for each verb. The θ -theory is concerned with a relation between a verb and a noun phrase: a noun phrase in a sentence must be an argument of a verb.

It is indicated that this relation between a verb and a NPs has three features:

Firstly, this relation is **obligatory**: a Noun Phrasse in a sentence must be an argument of some verb. For example:

- (4) [Tiyani] u rhandza [Khanyisa]
(Tiyani loves Khanyisa)

The verb **rhandza** is a two-place relation where the noun phrases **Tiyani** and **Khanyisa** are arguments of the verb **rhandza**.

There must be a Noun Phrasse which is an argument of a verb. The subject argument is always obligatory.

- (5) [Tiyani] wa famba
(Tiyani is leaving)

In the above example, the subject argument is Tiyani. If the subject arguments are missing, they are represented by an empty pro with subjectival agreement. For example:

- (6) Wa famba
(He is leaving)

Williams (1994) indicated that such missing subjects are interpreted as definite, that is, they refer to definite Noun Phrase. On the other hand, the non-subject arguments are optional. The verb must indicate whether their arguments are obligatory or not. Verbs such as **dya** are obligatory, for example:

- (7) a. *Ndza veka
(I put)
b. Ndzi veka xinkwa etafuleni
(I put bread on the table)

The object argument of a verb such as **dya** need to be specified, that is, it may be optional:

- (8) a. Ndza dya
(I am eating)
b. Ndzi dya swakudya
(I eat food)

According to examples given above, in (a) the object is missing, while it is present as **swakudya** (b) generic is the interpretation of the missing objects. The missing object of **dya** has generic reference, that is, it refers to a class of object that can be eaten.

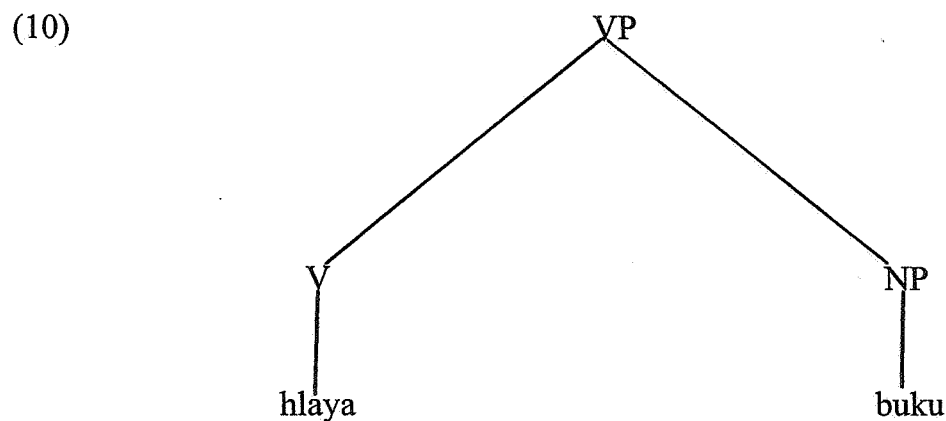
Secondly, the relation between a verb and a noun phrase is unique. According to theta-criterion, one noun phrase may not be assigned two θ -role.

For example:

- (9) [Tintswalo] u lava [ndzhawu yo etlela]
(Tintswalo wants a place to sleep)

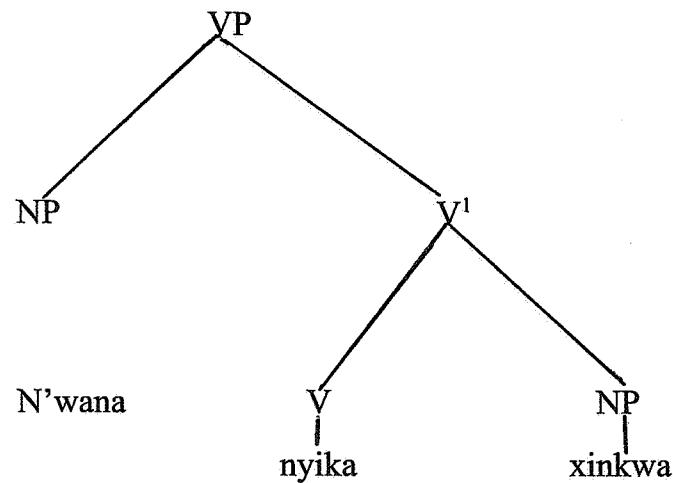
According to the above example, **Tintswalo** is assigned the subject argument while the noun phrase [ndzhawu yo etlela] is assigned the object argument by the verb **lava**. Thus each noun phrase is assigned one theta-role within an argument complex which consists of **lava** and its arguments. **Tintswalo** and [ndzhawu yo etlela], each phrase is assigned only one θ -role.

Thirdly, the verb and its arguments must be sisters that is, the relation between a verb and a noun phrase is structurally **local**. Consider the following example:



The noun phrase **buku** which is a complement of the verb **hlaya** is also its sister. But the verb such as **nyika** which has two object arguments, the argument noun phrases may not be sister of the verb. For example:

(11)



The noun phrase argument **n'wana** in the sentence:

(12) Ndzi nyika n'wana xinkwa
(I give the child bread)

is not a sister of V but of V¹. The relation between **nyika** and **xinkwa** is local: **xinkwa** is a sister of the verb **nyika**. It is indicated that verb phrase is a maximal projection and it dominates the verb **nyika** and its two arguments **n'wana** and **xinkwa**.

With regard to the theta-theory, Williams (1994) gave attention to the following issue:

Theta directionality parameter: Williams indicate that the lexical theta-role assignment takes place from left to right. For example:

(13) Tintswalo u hlawula Xitsonga
(Tintswalo chooses Xitsonga)

The verb **hlawula** assigns a theta-role to its complement **Xitsonga**. The complement is on the right side of the verb **hlawula**.

3.3 ARGUMENT STRUCTURE

It is said that the argument structure for a word can be seen as a minimal specification of its lexical semantics. Through research, it is indicated that argument structure is the strongest determinant.

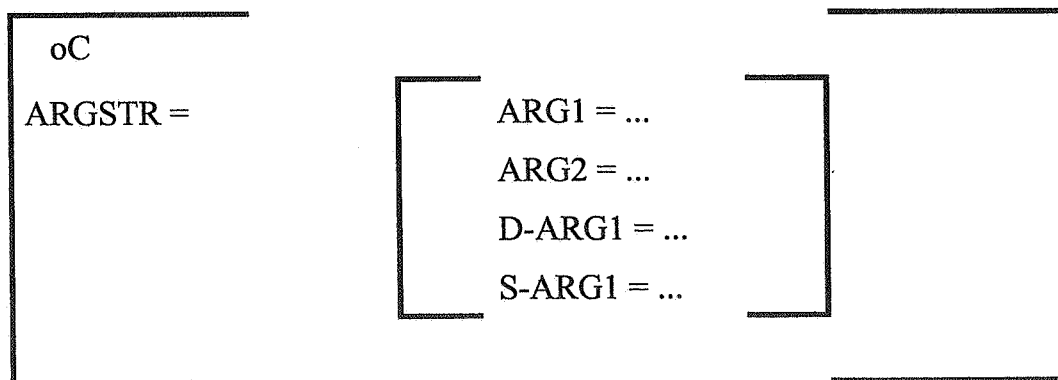
A distinction between four types of arguments for lexical items are introduced and illustrated hereunder:

3.3.1 True arguments

Parameters of the lexical items are realized syntactically.

- (14) [Leti tihomu] ti nonile
(These cattle are fat)

Those parameters which are necessarily expressed at syntax are defined by true arguments. It is indicated that this is the domain generally covered by the other surface condition on argument structure and the theta criterion. A lexical item is argument for example: ARG1, ARG2, ARGn are represented in a list structure where **argument type** is directly encoded in the argument structure, i.e. ARGSTR D-ARG is a default argument and S-ARG is a shadow argument.



In each case the contents of the arguments are drawn from the selection restrictions of the lexical items such as verbs. These arguments may be forced to appear with certain features.

(16)

-etel- AGRSTR = ARG1	=	animate, individual
-------------------------	---	---------------------

This verb **-etel-** assigns one argument only and the argument has the above two features because the animate beings are able to sleep. The following nouns will appear with one argument.

(17) chela (frog) [ARG1 = animal]
tafula (table) [ARG1 = artifact]

Nouns may have two or more different senses:

The noun **ntshava** may have a meaning of either a large heap of anything or a mountain.

(18)

AGR1 = physical object	=	[]
AGR2 = descriptive		

A noun such as **nyuziphepha** (newspaper) may refer to three different senses namely, an organization which owns a paper, as a physical object which one may buy and as a source of information.

(19)

AGR1 = organisation	=	[]
AGR2 = physical object		
AGR3 = information		

Du Plessis, J.A. (1989) indicated that the argument structure of words will look at the complements and specifiers of the verb to establish what may appear with it. As verbs such as *oxa* (roast) will need a person to do the roasting and it will need some food to be roasted:

(20)

AGR1	= inanimate, individual
AGR2	= food

It is indicated that a verb like *ehleketa* (think) will need a person as subject and any object as complement.

(21)

AGR1	= person
AGR2	= object

entshimula (sneeze) with one argument

(22)

AGR1	= animate, individual
------	-----------------------

senga (milk) with two arguments

(23)

AGR1	= person
AGR2	= animal

This verb *senga* may also have a meaning of solving disputes.

3.3.2 Default arguments

Default arguments are parameters that are participating in the logical expressions in the qualia but that are not necessarily syntactically expressed, for example:

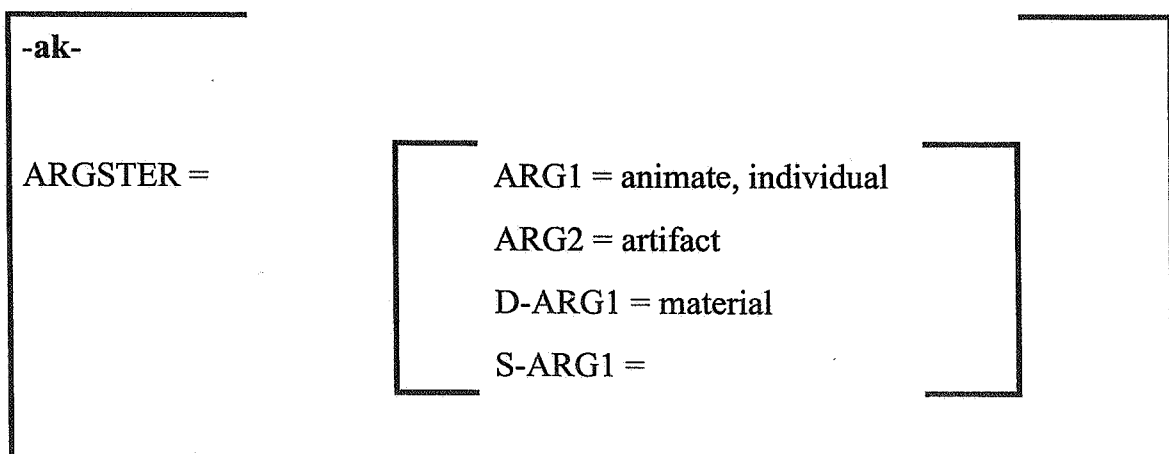
- (24) Ndzi aka yindlu ya maribye
 (I built a stone house)

In (24) above, we have example of the product/material alternation. Because the **maribye**, is optional, its status like an argument is different from the created object **yindlu** (house). **Default arguments** as such optional arguments is alternations like the material/product. These arguments may be left not expressed in the surface syntax but are necessary for the logical well-formedness of the sentence. Default arguments as indicated above in (6) can be satisfied by phrasal expressions like a **PP** with **nga** or as a phrase incorporated into a true argument (descriptive possessive).

- (25) Ndzi aka yindlu ya maribye
 (I build a stone house)

The locative phrase indicated above is an example of a default argument. It is said that the argument structure of verbs with default arguments may be represented as follows with the verb **-ak-** (build) as an example:

(26)



3.3.3 Shadow arguments

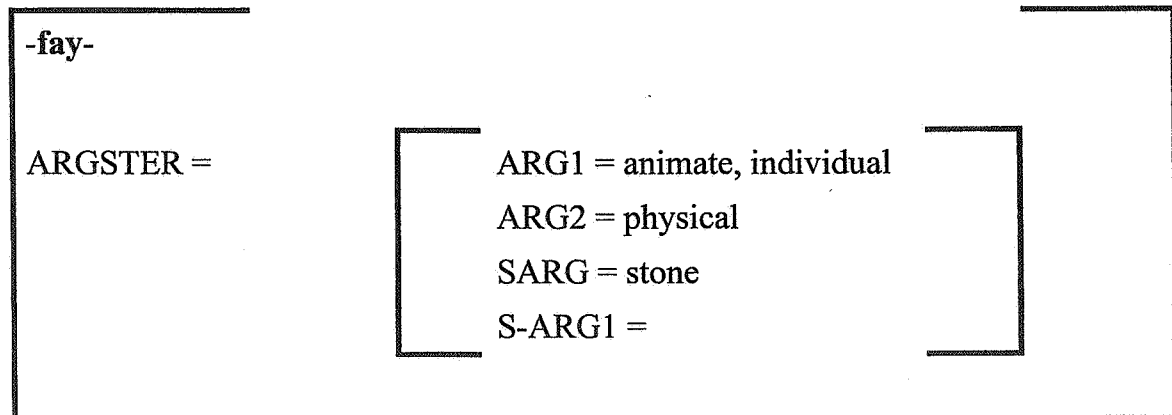
Shadow arguments are parameters that are semantically not incorporated into lexical item. These arguments can be expressed only by discourse specification or operations of sub-typing.

- (27) a. Ndzi ta chela mati [endlilazini]
(I will pour the water into the glass)
b. Ndzi tifaye [hi ribye] exikunwanini
(I hit himself with a stone on the toe)

In (27) above, the shadow arguments appear in brackets. They are expressible only under specific conditions within the sentence itself, when the expressed arguments stand in a sub-typing relation to the shadow argument. The conditions under which these arguments can be expressed are very specific, for example, in (27)b. The hitting could have been done by anything but the specific instrument, a **stone** and not a **hammer**. Du Plessis indicate that the same type of argument is applicable in (27)a. above for example, the water could have been poured in anything but here specifically in the glass.

The type of shadow arguments may be represented as follows: with the verb **-fay-** in (27)b. As an example,

(28)



3.3.4 True adjuncts

True adjuncts are parameters which modify the logical expression but are part of the situational interpretation and are not tied to any particular lexical items semantic representations. Du Plessis indicated that these parameters include adjunct expressions of spatial or temporal modifications.

- (29) a. Ndzi tshamile laha [tin'hweti timbirhi]
(I stayed here for two months)
- b. N'wana u kasa [endlwini]
(The child crawled in the house)

Du Plessis indicated that the two adjuncts are in brackets as indicated above in (29). These arguments are not individual verbs but are associated with verb classes. He said that the ability of these verbs to be modified by temporal expressions as in (29)a or locative modifiers as in (29)b. Is inherited by virtue of the verbs classification as an individuated event.

3.4 EVENTS

Aspectual class

Pustejovsky (1996) indicated that one of the oldest semantic classifications of verb, that of aspectual class or Aktionsarten be considered. The important idea behind this classification is that verbs and verb phrases differ in the types of eventualities in the world they indicate. It is assumed that there are three aspectual kinds namely: state, activity, and event, where the last class is itself sometimes broken down into accomplishment and achievement events. For example, the verb **famba** in sentence (1) indicates an activity

of not specified duration. That is, the sentence itself unconveys information regarding the temporal extend of the activity, although deictically is an event in the past which terminated.

- (30) a. Tsakani u fambe tolo
(Tsakani walked yesterday)
- b. Tsakani u fambele yini tolo?
(Why did Tsakani walked yesterday?)

The sentence like the one in (30)a. is said to indicate an activity. **Etlele**, **tirha** are other examples of activity verbs. The verb **famba** seems to lexically default to an activity, these are verbs that seem to lexically denote accomplishment. Verbs like **aka** and **faya**, denote accomplishment events because there is a logical culmination to the activity performed in their typical transitive use.

- (31) a. Tintswalo u [ake] yindlu
(Tintswalo built a house)
- b. Tintswalo u faye tafula
(Tintswalo broke the table)

The existence of the house is the culmination of Tintswalo's act in (31a) while the non-existence of something indicated as a table is the direct culmination or consequence of her act in (31b)).

Du Plessis assumed that creation-verbs are only the best examples of accomplishments. He indicated that performance-verbs like **tlanga** permit both activity usage (32a) and accomplishment usage (32b) depending on the complement structure.

- (32) a. Tintswalo u **tlange** bolo [tiawara to tala]
 (Tintswalo played soccer for many hours)
- b. Tintswalo u **tlange** bolo [hi timinete to khane]
 (Tintswalo played soccer in 10 minutes)

The above illustration in (32b), one classic diagnostic for testing whether a verb or verb phrase indicates an accomplishment is modification by temporal adverbials like in an hour, the so-called frame adverbials. In (33) below, one must notice that both derived and lexical accomplishments license like modification, while in (34) activities do not.

- (33) Tintswalo u fambele edorobeni hi awara yin'we
 (Tintswalo walked to the store in an hour)

- (34) *Tintswalo u tirhe hi awara yin'we
 (Tintswalo worked in an hour)

Du Plessis denoted that the frame adverbial seems to require that the verb or phrase make reference to an explicit change of state, a precondition missing in (34a).

Achievement is the last conventional aspect in classification. It is indicated that an achievement is an event which result in a change of state, just like an accomplishment does. But where the change is thought of as occurring instantaneously. Dowty (1979) said that in sentences (35a), (35b) and (35c), the change is not a gradual one, but something which has a point-like quality to it. Hence modification by point adverbials like 3 p.m. is suggestive that a sentence indicates on achievement.

- (35) a. Hanyaki u love hi 3
 (Hanyaki died at 3 p.m)

- b. Tiyani u kume xipaci hi 3
 (Tiyani found his wallet at 3 p.m)

- c. Tintswalo u fike hi ndzhenga
 (Tintswalo arrived at noon)

According to example indicated below, point of adverbial modification is not restricted to achievements.

- (36) Vongani u be piyano ninhlekani
 (Vongani played the piano at noon)

Let us consider the following sentences in (37) where we see a shift in the meaning of *dya* from an activity as in (37a) to an accomplishment as in (37b). The same as the lexically specified accomplishment verb *aka* can appear with either a bare plural object or mass term by assuming an activity reading.

- (37) a. Basani u dye swiwitsi
 (Basani ate sweets) - (activity)

- b. Basani u dye xiwitsi
 (Basani ate a sweet) - (accomplishment)

- (38) Lava vanhu va ake leyi ndlele eKapa
 (These people built this road in Cape Town)

It is indicated that the presence of a bare plural shifts the interpretation of a typically telic event to an unbounded process.

Du Plessis indicated that another indication of an aspectual shift resulting from pluralization of the subject of achievement predicates comes from complimentation patterns with aspectual predicates like *begin* and *finish*.

In examples indicated in (39), achievements are not grammatical as compliments of these verbs, but the same predicates with plural subjects suggests an aspectual distinction.

- (39)* a. Vongani u sungule ku kuma dzedze eka mbyana ya yena
(Vongani began finding a flea on his dog)
- b. *Vayeni va sungule ku fika
(The guests began to arrive)

Lastly, let us examine the behaviour of states. Carlson (1977) and Kratzer (1989) indicated that there are two types of stative predicates individual-level and stage-level. Predicates like *intelligent*, *tall* and *overweight* and individual-level. Properties like *hungry*, *sick* and *clean* are identified with non-permanent states of individual-levels are called stage-level predicates.

Individual-level predicates

These predicates may appear in the present tense and may be adjectival, (relative or verbal)

Adjective:

-khale (old), **-koma** (short), **-leha** (tall)

Nominal-relative stems

-basa (white), **-ntima** (black)

Verbs

-penga (be mad), **-loloha** (be lazy)

Stage-level predicates

These predicates are characterised by the property of appearing mostly in the perfect tens with a present tens meaning:

-lala (lean), **-nonile** (fat), **-hanyile** (healthy), **-borile** (rotten), **-tele** (be full)

It is also indicated that there are stage-level predicates which may appear in the present tense: **-vabya** (be sick), **-tsaka** (be glad), **-hluvula** (be naked).

In summary, the following categorization of aspectual type of words, verb phrases of and sentences are considered.

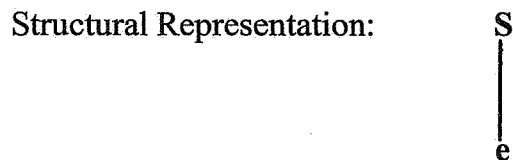
Activities	:	famba (walk), khida (swim), nwa (drink), tsutsuma (run)
Accomplishments	:	aka (build), faya (destroy)
Achievements	:	fika (arrive), kuma (find), for (die)
States	:	rhandza (love), ehleketa (think), wabya (sick)

Du Plessis indicated that membership in an aspectual class determines that much of the semantic behaviour of a lexical item, but it should be taken into consideration that the aspectual properties of a sentence. It may change the result of other factors like adverbial modification, the presence of a pre-positional phrase or the structure of the noun phrase in an argument position. Back in 1986, Krifka (1989), Link (1983) and Verkuyl (1993) discussed the non-lexical issues which are problems in the compositional semantics.

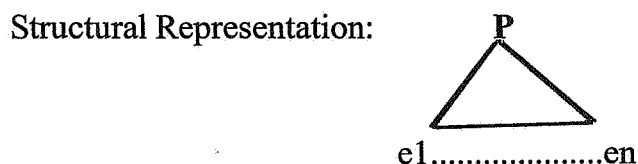
3.5 EVENT STRUCTURE

It is assumed that the following categorization of aspectual kinds of verbs, verb sentences and phrases may be found as activities, achievements, states and accomplishments. It is now assumed that events can be sub-classified into at least three types viz. state, procesors, transitions, accomplishments and achievements collapsed to transitions while activities are now processes.

State (S): It is a single event which is evaluated relative to no other event
Example, be sick **vabya** (be sick), **tiva** (no), **rhandza** (love)



Process (P): This is a sequence of events which identify the same semantic expression.
Example: **tsuma** (run), **koka** (drag), **tsutsuma** (run)

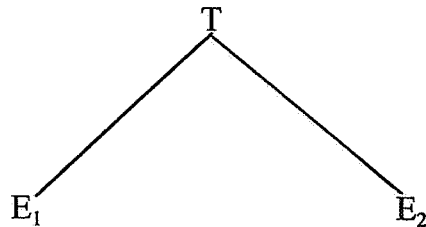


Dowty (1979) and others indicated that when P is a process verb, then ... of the semantic expression P identified with P is true at an interval I then P is true for all sub-intervals of I larger than a moment.

Transition: Jackendoff (1972), Lackoff (1970), Wright (1963) indicated that transition is an event that is identified as a semantic expression which is evaluate relative to its opposition.

Examples: **nyika** (give), **aka** (build), **pfula** (open)

Structural Representation (where E is a variable for an event type)

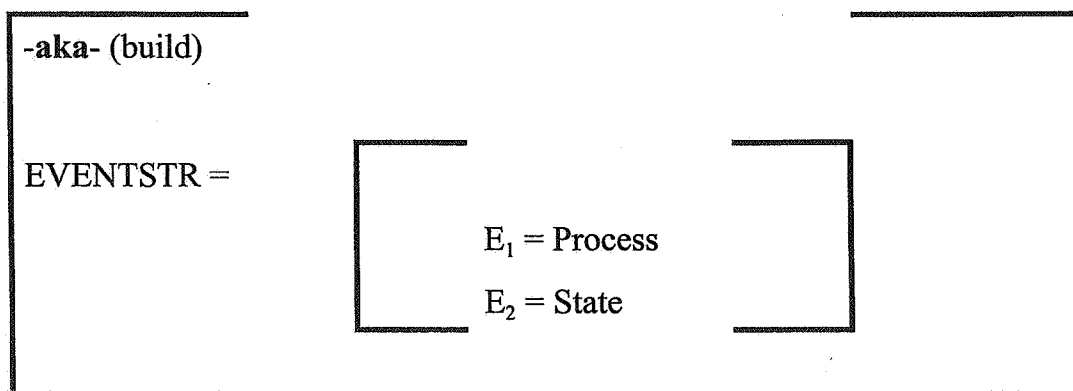


Like in the case of an argument structure it is now also possible to give a listing of an event, structure, represented like a listing of event variable.

- (40) [ARGSTR = ARG1, ARG2, ARGn]
[EVENTSTR = EVENT1, EVENT2, ..., EVENTn]

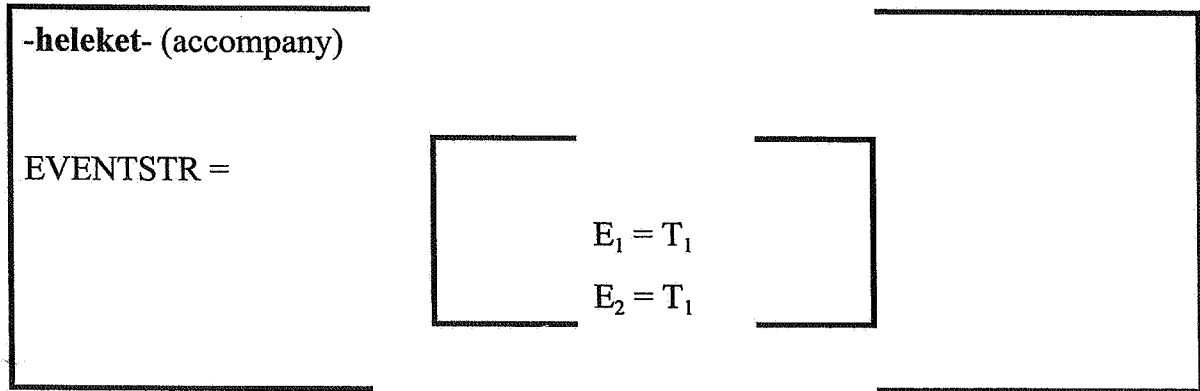
Dowty (1979) et. al. indicated that the verb **aka** (build) is typically analysed as involving a development **process** and a resulting **state**.

(41)



Not like **-heleket-** (accompany which constraints the kinds of its 2 sub-events to PROCESS STATE the verb **heleketa** (accompany) permits either telic events TRANSITIONS or PROCESSES.

(42)



It is indicated that a verb like **ehleketa** (thin) will have one event:

$[E_1 = \text{State}]$

A verb like **vatla** (sculpture) will have transition as an event.

$[E_1 = \text{Transition}]$

Verbs like **hlanganisa** (connect), **oxa** (toast) may have two events:

$[E_1 = \text{process}]$

$[E_2 = \text{state}]$

The process will change something into a state, that is two things are now connected or toasted thus referring to state.

3.6 TRANSITIVITY

3.6.1 Intransitive verbs

PREDICATE ARGUMENT STRUCTURE

Du Plessis (1995) indicated that the argument structure of intransitive verbs has to be approached into two different ways depending on the list of arguments that such predicates may assign.

Firstly, the category of intransitive verbs is distinguished through the logical version that intransitive predicates are regarded as one-place predicate. These predicates assign only one θ -role to linguistic expression like a noun phrase or a clause. Arguments are linguistic expressions. The argument of one-place predicates show only one argument that has to appear like subject argument. For example:

- (43) Xinkwa xi ta bol-a
bread Agr-fut-rot
(The bread will rot)

In the above example in (43) the predicate [**bol-**] assigns only one argument which appear in the subject position, i.e. (bread) **xinkwa**.

Secondly, it is indicated that there are intransitive verbs that are assigned to two arguments an agent argument in the subject position and an argument that is a locative noun phrase. This locative noun phrases are not objects of the verb. These intransitive verbs are motion verbs. For example:

- (44) Vavasati va nghena endlwini
 Women enter-pres in-house
 (The women entered the house)

The above example in (44) the predicate assigns two arguments, i.e. [vavasati] in the subject position, and a locative noun phrase, **endlwini** as an internal argument.

Subcategorization

Du Plessis said that the verbs may be divided into small categories, i.e. they can be categorized. He indicated that one of the indications for verbs to appear in the sub-categories is a clause as a complement or a sister of a verb or the occurrence of a specific noun phrase. Verbs that do not take a noun phrase are not sub-categorized for a noun phrase. The sub-category of feature may be represented in the following way:

- | | | | |
|------|--------------|-----------------------|----------|
| (45) | bol-: | category type | [+V, -N] |
| | | subcategorial feature | [_____#] |

Grammatical functions

Du Plessis said that there are structural positions in sentences which have grammatical functions namely: complements or subjects and objects. He indicated that verbs do not subcategorise for subjects, but the object position must be sub-categorized by the verb. Intransitive verbs are verbs which do not take any object as indicated in (1) above. An indication will be given of what specific argument may appear in the subject position in the following sections.

3.6.2 Transitive verbs

Transitive verbs are to be regarded as two-place predicates. Du Plessis indicated that their predicate argument structure allows two arguments where the one argument is an external argument and the second one is an internal argument. According to the theta-theory, transitive verbs have two-theta roles, the one theta role is to be found in the subject position and the other one in the object position of the verb. The following are few examples that indicate that the theta-roles may have a number of semantic interpretations.

It is indicated that the external argument may be an agent and the internal argument a theme:

- (46) Wanuna u pfula rivanti
(The man opens the door)

The verb **pful-** in the above example sentence is subcategorised for a noun phrase in this case **rivanti**. This verb with its accompanying theta-grid may be presented in this way:

- (47) Morphological form pful
Categorial type [+V, -N]
Subcategory feature [_____ NP]
Theta grid [θ1 θ2]

θ1 is not associated and is assigned to the subject of the sentence. In (47) above, all transitive verbs will have a lexical representation.

The following are other semantic roles:

Du Plessis indicated that the syntactic subject has the semantic role of **agent** while the object represents the patient. The patient is defined as the object affected by the action and is usually found in the position of direct object.

- (48) Mbyana yi vukula vavasati
(The dog barks at the women)

He said that the syntactic subject may also be represented by a theme, object located or in motion. It is indicated that the object may be patient.

- (49) Mitwa yi handzula rhoko
(The thorns tear the dress)

Du Plessis goes on by saying that the subject may have the semantic role of experiencer and the object theme. The subject is always the experiencer of mental states in this case.

- (50) Nhwana loyi u rhandza mufana.
(This girl loves the boy)

The object may be recipient while the syntactic subject is agent.

- (51) Wanuna u hakela mufana
(The man pays the young man)

3.6.3 Ditransitive verbs

PREDICATE ARGUMENT STRUCTURE

Du Plessis indicated that ditransitive verbs appear in predicates which have two internal arguments:

- (52) Wanuna u lomba [mufana] [mukwana]
 (The man lends a knife to the boy)

Like in (1), these predicates show three arguments with an external argument. The verb **lomba** assigns two theta-roles to its complements of which the first are usually the **recipient** and the second one the **theme**:

- (53) Nhwana u tsona [vana] [swakundyia]
 (The girl refuses food to the children)

In this sentence in (53) above, the subject has the theta-role of agent while the noun with the feature [animate] as the theta role of the **recipient** for example, vana. The following noun above is **theme**, for example, swakundyia.

The first argument adjacent to the verb may be **theme** while the second internal argument may have the semantic role of purpose.

- (54) Ndzi rhuma [wansati] (mati)
 (I sent the wife for water - to fetch water)

The lexical entry of a verb such as **tson-** (refuse) may have the following features with its associated θ -grid:

- | | | |
|-------------------------|---|----------------------------------|
| (55) Morphophonological | : | <u>tson-</u> |
| Categorial | : | [+V, -N] |
| Subcategorization | : | [NP NP] |
| Theta θ -grid: | : | θ_1 θ_2 θ_3 |

The two internal arguments of ditransitive verbs are the grammatical function of direct and indirect object:

- (56) Manana u nyika [vana] [vuswa]
(Mother gives porridge to the children)

Du Plessis said that if you consider the word order of the objects in (56) above, the indirect object is the noun phrase immediately adjacent to the verb, that is **vana**. The direct object then follows the indirect object in the word order that is **vuswa**. These two objects may not be in change in surface structures.

- (57) a. *Manana u nyika [vuswa] [vana]
(Mother gives porridge children)
b. Manana u nyika [vana] [vuswa]
(Mother gives porridge to the children)

It is indicated that this predicates with a ditransitive verbs may be found with an internal argument only, that is with a direct object only. The other internal argument may thus undergo argument reduction:

- (58) Tatana u lombama
(The father is lending/borrowing money)

In the case of direct object, the argument reduction is not quite as common, but these verbs may be found with only an indirect object:

- (59) Ndzi nyika vana [tinyiko]
(I'm giving the children (presents))

3.7 LEXICAL DERIVATION

3.7.1 Applicative

MORPHOLOGY

Argument structure and applicative affix

Du Plessis (1997) indicated that the applicative constructions are just like the passive except that there is no controller for the external argument of the stem. Therefore, the external argument of the stem becomes the external argument of the whole.

The applied affix **-el-** adds an extra accusatively marked internal argument to the verb it is joined with this argument may have different semantic roles such as direction, benefactive, recipient, location etc.

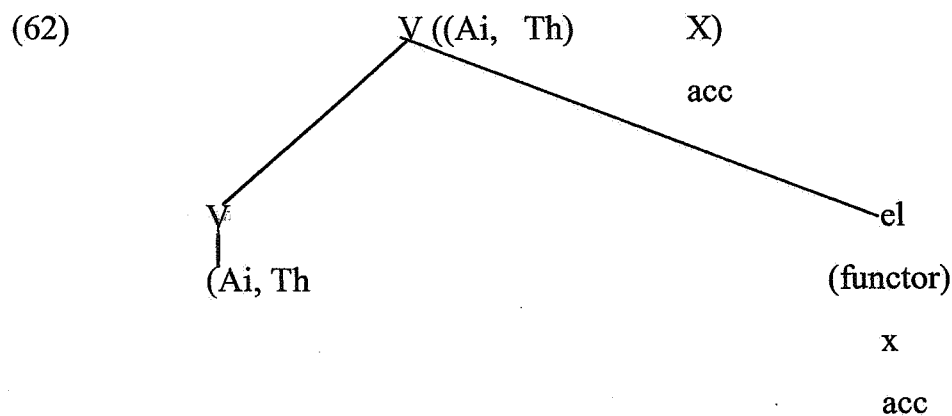
- (60) Manana u xav-el-a vana swiwitsi
(Mother is buying sweets for the children)

The argument taken by **vana** in (60) is dependent on the applicative **-el-** and it has a reading of benefactive.

The affix **-el** may be assigned in the following designations:

- (61) **-el-** : f(x)
acc

All the arguments of the stem will be carried over because -el- is a functor. The argument X of -el- will be an argument of the whole because -el- is the head of the whole. The -el- argument will be realised as accusative. Because the head has no external argument and because it does not control the external argument of the stem, the external argument of the non-head will be the external argument of the whole like the stem will be head with regard to the external argument. (62) below illustrates this properly:



Du Plessis indicated that the notion **head with regard to external argument**, that is a relativized head, plays a crucial role in (62) above: the applied suffix is the head in some absolute sense because it is a functor. However, it is not the **head with regard to the external argument** and so the stem supplies the index of its external argument.

Syntax

with intransitive verbs

Du Plessis asserted that the application or the applied form of the verbs is a term which is used for verbal affix in the derivation of verbs. The applicative affix allows the non-subject arguments, that is the internal arguments of the predicate to increase by one argument. If the applicative suffix -el- is then added on to an intransitive verb, it will

change this verb to a transitive verb. The intransitive verb with *el-* will then have an internal and external argument. Traditionally the semantic role of this internal argument has been given quite some attention. In the lexical entry for verbs, in the lexicon, the predicate argument structure of each verb must be given, but not the specific semantic role like theme, source, benefactive. The reason is that semantic interpretation of sentences cannot be done at the lexical level.

Du Plessis indicated that there are many other phenomena which must be taken into account and which are not available at the level of the lexicon. There are many other phenomena which are not available at the level of the lexicon and which must be taken into account. Phenomena like these are, i.e. the type of complement of the verb for example; whether animate or inanimate and various discourse factors. The verb **tirha** may serve as an example. If the applicative *-el-* is added onto this verb becoming **tirhela**, the argument which is dependent on the presence of this suffix may have different interpretations. With a complement that has the feature [animate] it may have the semantic role of [benefactive]:

- (63) N'wana loyi u tirhela [tatana]
(This child is working for the father)

With an inanimate complement it may have the semantic role of [purpose]

- (64) Mufana loyi u tirhela [swakudya]
(This boy is working for food)

The difference between (63) and (64) is dependent on the type of complement, whether [animate] or not. Another factor that distinguishes applied verbs from other verbs is that they usually appear without a complement that is these predicates may not undergo argument reduction unless the applied verb assumed an idiosyncratic meaning:

- (65) *Ndza tirhela
(I am working for)

Considering all the above arguments, some attention will be focussed on the cognitive elements like source of theme because it has been found that there is a preponderance for certain semantic roles associated with derivative affix -el-.

Du Plessis indicated that the semantic role that is most commonly found with the applied affix is [benefactive]. The benefactive reading may be interpreted in three different ways depending on discourse factors:

- (66) Mudyondzisi loyi u vuyela [mudyondzi]
(This teacher is returning for the learner)

It is indicated that the first reading is a **benefit** reading that is, he is returning **for the benefit** of the learner. The second reading is one of the **replacement** or **substitution** - he is returning on **behalf of/instead** of the learner. The third interpretation is **malefactive**, that is, he is returning to make trouble for the learner. It is indicated that the unifying concept for the semantic role for benefactive is that of an **animate** object noun phrase that is concerned with the action of the verb. This benefactive applied object seems to be concerned with **human** noun phrases:

- (67) Swakudya swi helele [Vanhu]
(Food become finished for the people)

There is an extensive number of nouns that are not animate but that may be used with a benefactive reading. Even if these nouns are not animate by themselves, all of them has a feature of [human control], that is, humans are indirectly concerned with these nouns. They are nouns like **feme** [firm], **xikolo** [school].

- (68) Mufana u yimbelelela [xikolo]
(The boy is singing for the school)

There are a few verbs that allow no animate object with applied verbs: they give a reading of benefactive with animate objects:

- (69) Vadyondzi va ndzi talela
(Students are increasing for me)

Some examples where the applied object has some other semantic role if it is [-animate] are as follows:

- (70) a. Ndzi ta vuyela [mali]
(I will return for the money)
b. Ndzi ta vuyela [n'wana]
(I will return for the child)

A semantic reading of [purpose, benefactive] can be seen in (70) above.

The reading of purpose appears with inanimate nouns:

- (71) Mufundhisi u khongelele [mpfula]
(The minister prayed for rain)

Some applied verbs will accept an animate noun with a reading of purpose:

- (72) Ndzi tela buku
(I am coming for the book)

Some applied verbs may have an applied object with a recipient reading:

- (73) Tiyani u endzela [munghana]
(Tiyani visits a friend)

These verbs may be associated with the **theme** for the arguments which bear the feature [-animate]

- (74) Mufana u endzela [sirha ra mana wa rona]
(The boy visits his mother's grave)

The applied affix may appear in a number of locative or motion contexts like with directional verb phrases. In these cases both nouns may have this reading of direction:

- (75) Mufana u tsutsumela [buzi]
(The boy hurries to the bus)

A cause reading may be attested with animate nouns:

- (75) Tatana u rilela [homu leyi lahlekeke]
(My father cries for a lost cow)

Du Plessis indicated that it may sometimes be possible that the internal argument NP may be ambiguous in its interpretation. It may have the interpretation of [benefactive] but it may have another interpretation. The applied intransitive verb *wela* will give rise to such an ambiguous interpretation.

- (76) Ndzi wela [n'wana]
(I am falling for/on the child)

In (76) above, **n'wana** may be interpreted as [benefactive] or [locative] depending on the context and various discourse factors.

With an inanimate NP only a location reading is possible:

- (77) Mudyondzisi u wela [tafula]
(The teacher is falling on the table)

The intransitive verb **tshamela** (sit for) may serve as another example for such an ambiguous interpretation. The applied intransitive verb **wela** will give rise to such an ambiguous interpretation:

- (78) Manana u tshamela [n'wana]
(Mother is staying for/because of the child)

The intransitive verb **tshamela** may have the meaning of (waiting for) for example:

- (79) Manana u tshamela [muedzi]
(Mother is waiting for a visitor)

N'wana in (78) has the meaning of either [benefactive] or [cause].

Du Plessis indicated that the appearance of the applied affix on the verb of 'why' or 'for what' questions is logical concomitant of this use. He indicated that the interrogative **yini** together with the applied intransitive verb will give rise to an interpretation that may be the interpretation of either [purpose] or [cause].

(80) Wansati u tirhela yini?

Why does the woman work? [cause]

The woman is working for what? [purpose]

With transitive verbs

Like in the case of intransitive verbs, the effect of the affix **-el-** on the predicate argument structure of the verbs is to add one extra internal argument to the predicate. When this argument is added onto intransitive verbs, the result will be ditransitive. Du Plessis indicated that this extra internal argument is the indirect object that is always adjacent to the verb being dependent on the affix **-el-**. It can be interpreted in different ways thus having a number of semantic roles dependent on the nature of various discourse factors and the verb.

It is indicated that the applicative affix **-el-** may assign an internal argument to the positive of the indirect object. This argument may be interpreted with the semantic role of **beneficiary** that is somebody will benefit from the event depicted in the verb:

(81) Muaki u akela [Vadyondzi] [hositele]

Builder Agr build **-el-** learners hostel

(The builder is building a hostel for the learners)

The indirect object in (81) above is the person who is **beneficiary**. This object has the feature [animate] because only animate beings may benefit from some event in the predicate. Various inanimate nouns may also be beneficiaries like it was indicated above with intransitive verbs. This nouns must have an additional feature of [+human control], that is some human must be in charge of such an inanimate noun:

- (82) Tatana u endlela [xikolo] [beji]
Father Agr make -el- school badge
(Father is making a badge for the school)

A malefactive reading is also possible with such internal arguments that are dependent on the affix -el-. In these cases the event in the predicate is constructed as being to the detriment of somebody:

- (83) Manana u tekela [n'wana wa nhwana] [jaha]
Mother Agr.take-el-daughter boyfriend
(Mother takes away her daughter's boyfriend)

The same verb teka may give a reading of benefactive when it appears with -el-

- (84) Mudyondzisi u tekela [mudyondzi] [penisele]
Teacher take -el- learner pencil
(The teacher takes a pencil for learner)

A semantic role of recipient may also appear with certain applicative verbs:

- (85) Mufana u hoxela [tatana] [bolo]
Boy Agr. throw-el- father ball
(The boy is throwing a ball to the father)

In most cases such applicative verbs may assign a semantic role of either **benefactive** or **recipient**:

- (86) Ndzi tsalela [Munghana] [papila]
Agr write -el- friend letter
(I am writing a letter for/to my friend)

An inanimate NP which is dependent on the applicative affix **-el-** may have an interpretation of [purpose]

- (87) Mudyondzisi u hlawulela [vana] [yunifomo]
Teacher Agr select **-el-** children uniform
(The teacher selects uniform for children)

The interrogative **yini** in the position of an **indirect object** which is dependent on the applicative affix **-el-** gives an interpretation of [cause]

- (88) U lavela [yini] yindlu?
Agr want **-el-** what house
(Why are you looking for a house?)

The interrogative **yini** in the position of the direct object with applicative affix **-el-** gives an interpretation of [purpose]:

- (89) U lavela yindlu [yini?]
Agr want **-el-** house what
(You are looking for a house for what?)

3.7.2 Causative

Morphology

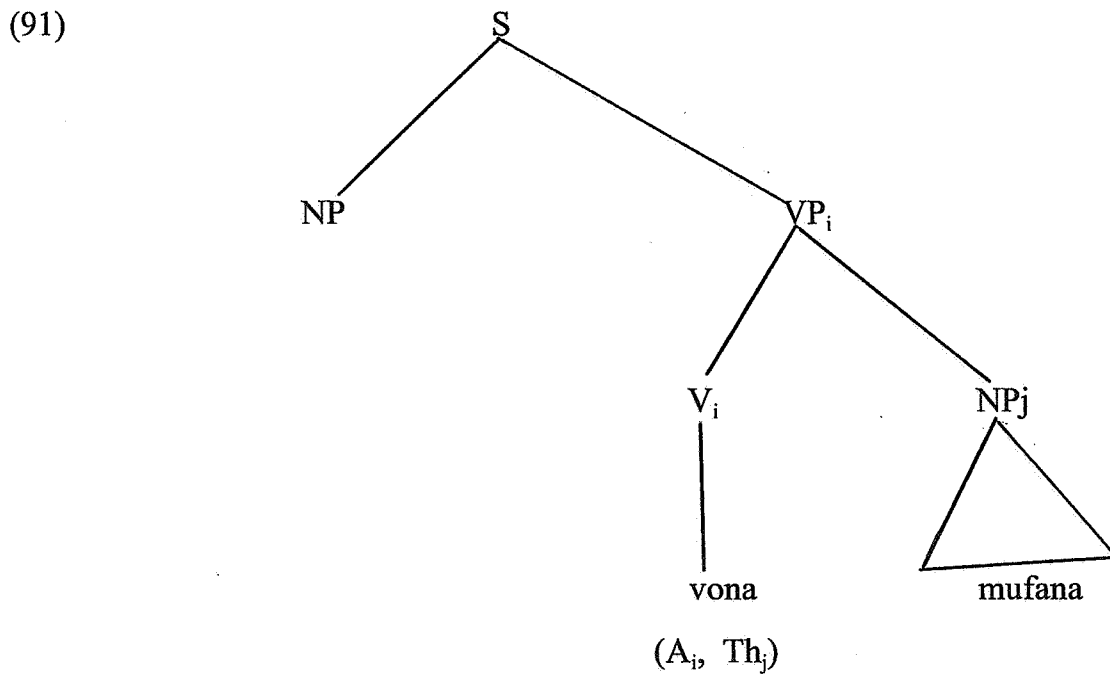
Argument structure is syntax

Du Plessis said that the argument structure of a predicate is a list of its theta roles such as theme, agent, goal, experiencer, etc. One of these arguments is distinguished as theta-role or the external argument.

(90) Vona [Agent, Theme]

In (90) above, Agent is the external argument. The external argument is the **head** of the argument structure. The rest are theta-roles or internal arguments like Theme in (91) above.

The syntax the internal theta-roles are assigned to constituents within the first projection of the predicate: they are invisible beyond the first project because the argument structure as a whole is not **passed up** the X-bar projection. The assignment is marked by coindexation:



In (91) above, the verb **vona** has two theta-roles, **agent** and **theme**. **Theme** is the internal argument and it is assigned to the NP within the first projection of the predicate, that is, to the complement of V in (91). The NP and theme are coindexed with [j].

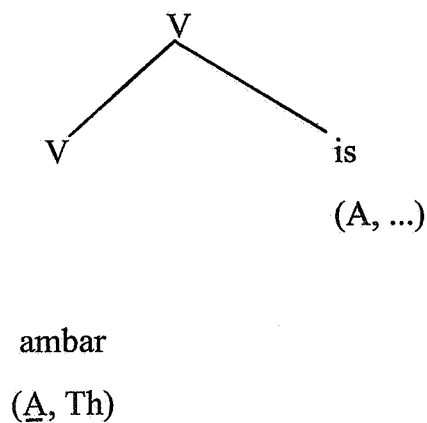
The external argument **Agent** in (92), is passed up the X-bar projection because it is the head of the argument structure until it becomes a feature of the maximal projection of the predicate. It is then assigned to the subject of the predicate by the rule of the prediction which is a species of theta-roles assignment. In (91) above, this assignment can be followed through the index [i].

Du Plessis indicated that the argument structure as a whole does not project, so it is available only within the first projection. The head, the external argument, does project so it is available outside the maximal projection. There can only be one such argument because a node may bear only one index and there can be only one head.

Argument structure and the causative affix

Like in the case of syntax, the external argument is the head of the argument structure. The head of a word derived by affixation determines the external argument of the word.

(92)



The above structure in (92) represents a causative derivation through the causative verbal suffix **-is-**. This suffix has been added onto the verb **ambar**, giving a derived word **ambar-is-** (to clothe).

Du Plessis said that this causative verbal suffix **-is-** bears an external argument, the causative agent and this argument becomes the external argument of the whole. The arguments of the non-head verbal stem (**ambar**) including its external argument become internal arguments of the whole.

- (93) **Manana u ambarisa n'wana rhoko**
 (Mother makes the girl put on a dress)

In (93) above, **Manana** is the causative agent and the new external argument of the whole. **N'wana** is the old external argument of the verb **ambar**, that is, the agent, which has now become an internal argument of the derived word **ambaris**, as also the internal argument, **rhoko** of **ambar-**, which is the theme.

The argument of the non-head, i.e. the **ambar** in (92) above become part of the argument structure of the whole word. Du Plessis indicated that this is a crucial difference between argument structure in syntax and argument structure in morphology: in syntax the non-head satisfies a theta-role of the head, but in affixation the nonhead of an affixal head does not satisfy a theta-role of the affix, rather it "composes" with the affix, that is, the affix and the stem form a complex predicate.

When an affixal head combines with a nonhead stem, the arguments of the nonhead stem, including the external argument, become part of the argument structure of the whole word. Significantly, the external argument of the nonhead is not used up as it is in theta role satisfaction. Let us consider **dyisa** (make eat).

- | | | |
|------|------------|-----------|
| (94) | dy | is |
| | (A, Th) | (A) |
| | eat | make |
| | (make eat) | |

Even if the agent of **-is-** becomes the external argument of the whole word, the external argument of **dy**, that is the agent of **dy**, is not used up but it is still available and can be satisfied as an internal argument outside the world:

- (95) Manana u **-dy-** is n'wana
(Mother makes the child eat)

In (95) above, **n'wana** is the old external argument of **dy** that has now become an internal argument of the derived word **dyis-**. **Dy** is not an argument of **is** or its external argument would be used up by θ -role satisfaction.

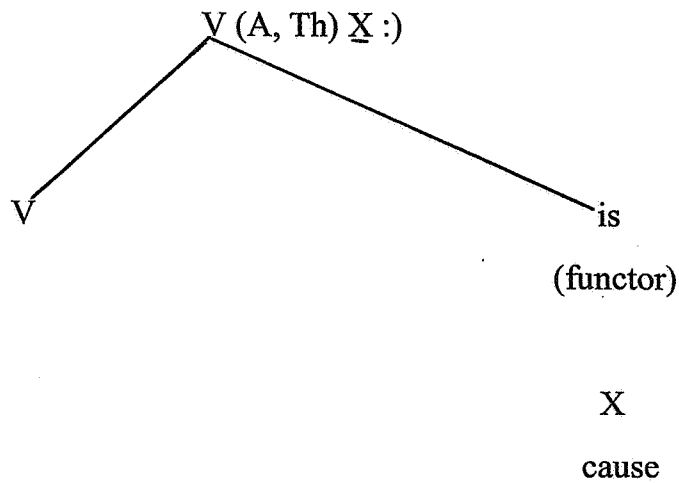
Theta role satisfaction

Du Plessis said that we need another way for a head to relate to a nonhead, one analogous to "function composition". One might introduce a new type of element for this purpose, a **function**, and we might take the suffix to be a function by virtue of its semantic kind. Therefore, an affix (or a verb is marked as a function as part of the specification of the semantics).

The argument structure of derived words may be defined as follows:

- (96) The argument of the head) and the argument structure of the non head is a functor. Theta-role assignment and functional composition differ in a fundamental way: although a verb may have several theta roles, it may [compose] with only one item.

(97)



In (97) above, causative verbal suffix *is* is a function. Because *is* is a function, the arguments of the non head, that is the agent and the theme argument, will be taken over as arguments of the whole as indicated in (97). The X argument of *is* will be the argument of the whole because *is* is the head with regard to argument structure. It is said that this X argument is the causative agent and this causative agent will then be the new external argument of the derived predicate because *is* is the head. The old external argument that is A in (97) above, does not become the external argument of the whole because the verb is not the head: The head is the suffix *is*. This old external argument now becomes an internal argument of the whole.

b. **Syntax**

THE CAUSATIVE

With intransitive verbs

Like in the case of the applied verb, intransitive verbs can be made transitive by affixing the causative affix *-is-* to the intransitive verb:

- (98) Manana u ta etlerisa n'wana
(Mother will put the baby to sleep)

The intransitive verb **-etlel-** "sleep" has been used with the causative affix **-is-** in (98) making it **etlerisa**. The effect of the process of causativation in general on the predicate argument structure of verbs, is to introduce a special argument which is known as the **causative agent**. This argument is to be found in the subjects of sentences and is thus an external argument. The causative agent causes the action:

- (99) Mudyondzisi u nghanisa vana
(The causes the children to enter)

In the above sentence **-old-** external argument has been internalized. In the example given in (99), the new causative agent is **Mudyondzisi**, an external argument and the **-old-** external argument, **vana**, now becomes an internal argument of the causative predicate.

However, the new external argument does not need to be the agent i.e. having the feature [animate] as in (99) above. This external argument can be interpreted with different somenatic roles, but with always with the condition that this external argument causes the state or action.

- (100) Mati lawa ya ta vabiysa vanhu
(The water will make people ill)

This agent is introduced by the affix **-is-** can also be interpreted as a permissive **agent** in which the subject permits or allows the action to happen.

- (101) Manana u humesa n'wana
(Mother lets the child go out)

Sometimes the agent can also be an **assistive agent** in which the agent helps or assists in the action:

- (102) Ndzi tlakusa nkwama
(I help to lift the bag)

Du Plessis indicated that it is possible that the same sentence may be interpreted with any of these three agents depending on the specific discourse factors:

- (103) Ndzi vuyisa mufana
(I cause the boy to return)
(I let the boy return)
(I let the boy to return)

The sentence in (103) above, may be interpreted with a causative, assistive or permissive agent.

With transitive verbs

The effect of the causative affix **-is-** on the predicative argument structure of predicates is to add a new **external argument** as subject to the sentence to change the old external argument in to an **internal argument**. This may have the result that transitive verbs become ditransitive verbs with two objects. In this cases the object which is dependent on the presence affix **-is-** is the indirect object and is always adjacent to the verb:

(104) Manana u rhwexa tate/sesi tshwinga

Mother she -carry- cause sister cause bundle.

(My mother makes/allows/helps my sister to carry the bundle)

In the above sentence, the external arguments **wansati** may be interpreted with the semantic role of either causative agent, permissive agent or assistive agent. The **old** external argument **sesi** retains its semantic role in this new position as an internal argument, that is, internal agent. For example:

(105) Ndzi ambexa n'wana xiqoko

(I make the bady put on a hat)

c. **With ditransitive verbs**

The ditransitive verbs with two internal arguments can extend these arguments to three with the causative affix on the verb. These types of sentences are theoretically acceptable but conceptually very difficult to interpret. That is why they are all regarded as unacceptable:

(106) *Ndzi lombisa mukhalabye wanuna mali

(I make the old man lend money to the man)

3.8 INALIENABLE POSSESSION

This syntactic phenomenon is also known as the syntax of body parts. An inalienable body part may be used as an adjunct of an intransitive verb. The inalienable possession which started off as a possession in the subject of the intransitive verb, ended up as adjunct of that verb. This adjunct shares the θ -role to be found in the subject position, having no θ -role of its own:

- (107) (i) [voko ra mina] ri pfimbile
 (ii) Ndzi pfimbile [voko]
 (My hand is swollen)
 (iii) *[voko] Ndzi ri pfimbile

From these examples it is evident that the structure of these sentences is exactly the same as in 6.1.1 that is the body part in the no. (ii) sentence in (1) is an adjunct. The fact that the body part cannot take any clitic as in no (iii) in (1) above, clearly shows its status as an adjunct.

Du Plessis said that it is quite possible to use the adjunct with a possessive pronoun of the object as in (2):

- (108) Ndzi rhandza [nhwanyana] [misisi ya yena]
 (I like the girl her hair)

A further development in the syntax of body parts is concerned with the use of reflexive morpheme *ti* together with body parts. It is accepted that reflexives are to be treated in the same way as the reciprocal affix *-an-* that is they are dependent on argument binding and not syntactic binding. They will therefore have no syntactic NP as object:

This reflexive *ti* may be found regularly with body parts:

- (109) U titsema [misisi]
 (She cut herself hair)

CHAPTER 4

BASIC EMOTIONS IN XITSONGA

4.1 AIM

The aim of this section will be to determine how the emotion of anger may be expressed in Xitsonga. For this purpose various expressions of anger will be considered. These idiomatic expressions will then be systematically manipulated to establish whether they can be extended by the inclusion of other syntactic categories. In the second place some verbs of anger will be considered. These verbs will be divided into two categories, i.e. verbs of anger and verbs of threatening. These verbs will also be syntactically manipulated.

4.1.1 Definition of anger

The concept of anger can be defined as a strong and sometimes violent feeling of displeasure, which may lead to a desire to hurt or stop the person or thing causing it. It may also express extreme annoyance with someone or something.

4.1.2 Expressions of anger

There are various idiomatic expressions of anger in Xitsonga. These expressions may be divided into two categories if one looks at their syntactic behaviour. Within the first category one may find those expressions which are mostly ambiguous with an idiomatic expression of anger as one of the interpretations. These expressions can be manipulated systematically, that is, by extending their transitivity. The second category contains some fixed idiomatic expressions of anger.

4.1.3 Ambiguous expressions of anger

This group of expressions of anger may also be classified into two separate groups, i.e. those which appear with the verb [dya] (eat) and those which appear with body parts.

4.1.3.1 Expressions of anger with the verb [dya]

There are two expressions of anger with the verb **dya** in Xitsonga. In both cases the verb **dya** appears with a natural object, i.e., **thyaka** (dirt) and **makala** (glowing coals).

- (1) a. Wanuna u - dya thyaka.
(The man eats dirt, i.e. he is extremely angry).
- b. Wanuna u - dya makala.
(The man eats glowing coals, i.e. he is very angry)

These sentences above may be extended by the inclusion of an additional object. This object will be interpreted as a malefactive object, i.e. the object towards whom a person's anger is directed. For this to be possible the verb **dya** needs to appear with the applicative suffix [-el-]. This suffix will make it possible for the verb to appear then with two internal arguments. These two internal arguments have the status of objects. The indirect object is dependent on the presence of the applicative [-el-] while the direct object represents the argument which is assigned by the verb [dya].

- (2) a. Wanuna u - dy - el - a [wansati] [thyaka].
(The man eats for woman dirt, i.e. the man is extremely angry with the woman).
- b. Wanuna u - dy - el - a [wansati] [makala]
(The man eats for the woman coals, i.e. the man is very angry with the woman).

In sentences (2) above, the NP [wansati] (woman) is the indirect object which is dependent on the presence of the applicative suffix [-el-] on the verb **dya**. This NP [wansati] has a semantic reading of **malefactive**.

4.1.3.2 Expressions of anger with body parts

Various body parts may appear in expressions of anger. Such body parts recur in syntactic constructions which are known as inalienable possession:

- (3) [Mbilu ya Tiyani] ya - tala
(The heart of Tiyani is full, i.e. Tiyani is angry).

In sentence (3) above the noun phrase appears in brackets. Within this NP the inalienable possession is **mbilu** (heart) and the possessor is **Tiyani**. In the syntactic construction of inalienable possession the possessor will now become the subject of the sentence while the possession will move to a position after the verb.

- (4) [Tiyani] u- tala [mbilu]
(Tiyani is full the heart, i.e. Tiyani is angry)

In sentence (4) above, **Tiyani** is now the new subject while **mbilu** which formed part of the subject in (3) above has moved to a new position after the verb.

Various other expressions of anger are distinguished with the construction of inalienable possession as mentioned above.

- (5) a. (i) [Mbilu ya Vutomi] ya - hela.
(The heart of Vutomi is finished, i.e. Vutomi is getting angry)

- (ii) [Vutomi] u - hela [mbilu].
(Vutomi is finished the heart, i.e. Vutomi is getting angry).
 - b. (i) [Chelele ra muongori] ra pfimba]
(The crow of the nurse swells i.e. the nurse is becoming angry)
 - (ii) [Muongori] u - pfimba [chelele]
(Nurse swells the crow, i.e. the nurse is becoming angry)
- (6) Here, it is impossible to say **Xikandza xa zika xa boha**. But we can say:
- a. (i) Xikandza xa Zika xa bohana.
(The face of Zika tie up, i.e. Zika is becoming angry)
 - (ii) [Zika] u - boha [xikandza]
(Zika tie face i.e. Zika is becoming angry)
 - b. (i) [Milomu] ya [Nyeleti] ya rhurhumela.
(The mouth of Nyeleti shiver i.e. Nyeleti is becoming very angry)
 - (ii) [Nyeleti] u - rhurhumel - a [milomu]
(Nyeleti shiver mouth, i.e. Nyeleti is very angry)

These constructions with inalienable possession with body parts as shown above may be forced to appear with an internal argument. To establish such an internal argument the inalienable possession constructions above will have to be divided into three separate subgroups depending on the type of syntactic construction which is necessary to bring about this new internal argument.

In the first place, a new internal argument may appear in the position of an object if the applicative suffix [el-] is added onto the verb:

- (7) a. Tiyani u - tala mbilu.
(Tiyani is full the heart, i.e. Tiyani is angry)
- b. Tiyani u - tal - el - a [n'wana] mbilu.
(Tiyani is full for the child the heart, i.e. Tiyani is angry with the child).

In (7) above, the new internal argument is **n'wana** and this argument is dependent on the presence of the applicative suffix [-el-] on the verb, i.e. [tal-el-a]. This new internal argument has the semantic reading of malefactive.

The following inalienable possession constructions will also follow the same syntactic construction as indicated in (7) above:

- (8) a. [Vutomi] u - hela [mbilu]
(Vutomi is finish heart, i.e. Vutomi gets angry)
- b. [Vutomi] u - hel - el - a Tiyani [mbilu]
(Vutomi is get finish heart i.e. Vutomi gets angry with Tiyani]
- (9) a. (i) [Muongori] u - pfimba [chelele]
(Nurse is swell crawl i.e. nurse is becoming angry)
- (ii) [Muongori] u pfimb-el-a Yelena [chelele]
(Nurse swelling crawl, i.e. nurse is becoming angry with Yelena)
- b. (i) [Zika] u - boha [xikandza]
(Zika tie face i.e. Zika is becoming angry).
- (ii) Zika u - boh - el - a Chabalala [xikandza]
(Zika is tying face, i.e. Zika is angry with Chabalala)

- c. (i) Nyeleti u - rhurhumela milomu
(Nyeleti shiver mouth, i.e. Nyeleti is very angry)
- (ii) Nyeleti u rhurhumel-el-a Musa milomu.
(Nyeleti is shivering mouth i.e. Nyeleti is angry with Musa)

In the second place the verb may allow a causative suffix (-is-)

- (10) a. [Timbilu ta Mihloti] ta - hlamba.
(The hearts of Mihloti wash, i.e. Mihloti is becoming angry)
- b. Timhaka leti ti-hlamb-is-a Mihloti timbilu.
(These news make wash Mihloti the hearts, i.e. these news make Mihloti angry).

In sentence (10a) above, the inalienable possession is **timbilu**. When the causative affix [is-] is added onto the verb [hlamb-is-] above the old external argument has to move. This old external argument is the NP [timbilu ta Mihloti] in (10a) above. When this NP moves to its new position as an internal argument in (10b) above, the same construction as with inalienable possession appear, i.e. both **Mihloti** and **timbilu** have moved but **timbilu** now occupies the position which is the same one we found in (10b) above. The possession and the possessor have also been divided with the causative verb above.

In the third place, one may find an NP with an inalienable body part.

- (11) [Mahlo ya Nkhensani] ya tlakuka.
(The eyes of Nkhensani are lifted up, i.e. Nkhensani becomes angry).

The inalienable possession may then move to a position after the verb, but only on condition that the verb changes to a causative verb:

(12) [Nkhensani] u - tlakusa [mahlo]

(Nkhensani lifts up eyes, i.e. Nkhensani is angry)

In sentence (12) above, the inalienable body part is **mahlo**, but its possessor **Nkhensani** remains as subject of the sentence.

In the next place, it is possible to allow an applicative suffix [-el-] on the verb **tlakusa** above to find a new internal argument:

(13) [Nkhensani] u - tlakus-el-a [Tiyani] [mahlo]

(Nkhensani lifts up for Tiyani eyes, i.e. Nkhensani is angry with Tiyani)

As indicated above with the applicative suffix, the new internal argument is now **Tiyani** which has a semantic reading of malefactive.

Other expressions of anger which may be treated in the same way as above, include the following:

With inalienable possession:

(14) a. Mahlo ya Tiyani ya tshuka.

(The eyes of Tiyani become red, i.e. Tiyani becomes furious)

b. Mahlo ya muongori ya huma.

(The eyes of nurse come out, i.e. the nurse is becoming very angry)

With causative suffix

- (15) a. Wanuna u ndzi tshukis-el-a mahlo.
(The man reddens eyes, i.e. the man is angry with me)
- b. Tiyani u humes-el-a Tintswalo mahlo.
Tiyani protrudes eyes.
(Tiyani is protruding eyes for Tintswalo, i.e. Tiyani is angry with Tintswalo)

In conclusion, these three instances above are distinguished according to their use of the applicative and/or causative suffixes.

4.1.3.3 Fixed expressions of anger

There are a number of fixed idiomatic expressions of anger in Xitsonga which may not be manipulated syntactically as the expressions of anger above:

- (16) a. Tsakani u ndzi nghena emapfalweni.
(Tsakani enters remorse, i.e. Tsakani makes me angry)
- b. Musa u na ximbilwa-mbilwana.
(Musa is impatience, i.e. Musa gets angry easily/quickly)
- c. Gezani u na xifafa.
(Gezani has epileptic, i.e. Gezani gets angry very easily)
- d. Javu u tshivela ndzilo exikarhi ka Sina na Harry.
(Javu kindle fire between Sina and Harry, i.e. Javu makes matters worse between Sina and Harry)

4.2 OVERVIEW OF ANGER

4.2.1 Kövecses (1990)

Kövecses concentrates on the issue of the nature of the relationship between culture and metaphor. He defines culture as a set of shared understanding about the world. The American English speakers have a cultural model of anger, which is part of the culture as a whole and is called cultural context. He assumed that the broader cultural context exerts some impact on a particular cultural model. He reasoned and strategized that cultures are different from each other, and a result of the influence of culture as a whole on a particular model, the concept of anger and its counterparts would be very different in cultures which are recognised by people as being radically different from each other.

Suppose metaphor reflects a cultural model, then different cultures must and would have different metaphors for the abstract concept of anger and its counterparts in the cultures involved. Kövecses (1990) indicated that if the prediction proves incorrect, that different cultures have the same metaphor(s) of anger and its counterparts, the claim that metaphor reflects cultural models will be weakened and will support the point which says metaphor constitutes cultural model.

This work is folded:

- To look at some cultures which are recognized as being different from each other and check if the understandings or conceptualizations of anger and its counterparts are indeed very different.
- To look at the metaphors, which are employed and check if they are radically different like the cultural understandings themselves are like predicated by our hypothesis.

Kövecses (1990:51) suggested that if it turns out that the cultural understandings in every different cultures are more similar than different, therefore metaphor should be expected to be widely different. A number of conceptual metaphor like anger as HOT FLUID IN A CONTAINER, as FIRE, as DANGEROUS ANIMAL etc., were uncovered by Kövecses. Lastly, Kövecses pointed out the descriptions by philosophers and members of different cultures employ anthropologists who often make mention of certain conceptual metaphors.

4.2.2 Taylor and Mbense (1998)

They looked closely to some of the expressions, which are used by the Zulu speakers when talking about anger in connection with reference to expressions, which involve metonymies and metaphors. They asserted that these expressions were examined with a view to notice the structure and content of the underlying concept(s) of anger. The research permit us to draw some conclusions in connection with the similarities and differences between [anger] as perceived and conceptualized by speakers of two genetically unrelated languages, that is English and Zulu. Generally, they say that similarities are to found at the level of underlying "conceptual metaphors" of the type. Anger is a dangerous animal, anger is heat and the heart is a container for the emotions while many of the differences have to do with specific elaborations of these metaphors. They go on by saying that another similarity is that both English and Zulu-speakers refer to anger metonymically by naming its cognitive, physiological and accompaniments and behavioral effects.

Conceptualization of anger

4.2.2.1 The heart as the locus of anger

According to Taylor and Mbense, in English, like in Zulu as well as other languages, a very general conceptual metaphor that interpret the body as a container for the emotions, and the emotion as in the body. Therefore a person can be filled up with anger. Let us consider the following sentences:

- (17) Lo-muntu u-gcwel-e ulaka
This-person SC-fill up-PERF anger
(This person is full of anger)

The heart is the part in the body, which is intimately associated with the emotions. The following Zulu expressions exploit the same image.

- (18) Lokho ku-ngi-hlaba inhliziyo
That SC-me-stab heart
That stabs my heart
(That hurts/offends me)

4.2.2.2 Some further related expressions

4.2.2.1.1 Squashing

It is indicated that the emotions get "squashed up" in a small container. There are many expressions, which are grouped together with "squashing" in the heart and the onset of anger. The ideophone [xhifi] indicates "crunching" or squashing something soft.

The following sentence in (19), a “squashing” in the heart indicates the sudden onset on anger.

- (19) Inhliziyo i-th-e xhifi ngi-m-bona
heart went SC-say-PERF xhifi I-him-see
(my) heart went xhifiwhen I saw him
(That is, I suddenly felt hot tempered).

4.2.2.2.2 Anger and nausea

An associatin of the physiological and anger state of the state of waiting to vomit appears to be mediated by the effects of bile. A person who is bad-tempered, splashes people with bile".

- (20) Wa-m-thela nge-nyongo
he, PAST-him-splash with-bile
(He splashed him with bile)

They indicated that an excess of black bile may cause nausea which ca permeate into the heart, which is giving a person a “black heart”.

4.2.2.2.3 Interference with breathing

If there had been more than enough squashing into the container, there can be feelings of pressure inside the heart, lungs or chest region of the body and hinder with the normal functioning of the heart and the organs, which are neighbouring. Therefore anger can hinder with breathing.

- (21) Wa-thukuthela wa-fa
 he, PAST - be Angry he, PAST-die
 (He was so angry he died, He dropped dead from anger)

Agitated with the heart/chest region may give rise to the feelings of the pressure inside. Therefore, a person may be filled with anger. Here the image is of a filled balloon. If a balloon is filled continuously, it will burst eventually and it will tear into small pieces.

- (22) Wa-thukuthela wa-ghuma
 he-PAST-be angry he.PAST-burst
 (He was so angry he burst/exploded).

The above-mentioned examples resemble a number of English expressions that conceptualize anger in terms of pressure inside and its consequences.

4.2.2.2.4 Blood

The expressions that follows, characterizes anger as an increase of blood in the heart.

- (23) Inhliziyo yami -gcwel-e igazi
 heart my SC-fill-up-PERF blood
 (My heart is full of blood)

This expression represents a variation on the theme of anger like due to the filling up of the heart where patience and tolerance come to an end.

4.2.2.2.4.1 Red

The red colour is associated with blood. An angry person "becomes a red dog" is a common expression.

- (24) Wa-vuka inja ebomvu
he.PAST-rise dog red
(He turned into a red dog)

In the following example, the verb [bheja] indicates the reddening of an inflamed eye.

- (25) Inkosi ya-bheja ya-ba-bomvu
chief he.PAST-redden he.PAST-be-red
(The chief went red (with anger))

Taylor and Mbense indicated that the above-mentioned expressions are more remarkable in the dark-skinned people because they do not literally "turn red" when the blood circulation increase.

4.2.2.2.5 Metaphors of heart

Red is the colour of blood and that of fire. The Zulu speakers insist that an angry person is literally "hot". Let us consider the following examples which involve the verb [fudumela] "become warm" and [shisa] "behot" in their literal uses. These may be referred to climate conditions.

- (26) a. U-nele we-zwa wa-fudumala
he.do-now he.PAST-hear he.PAST-warm-up
(When he heard, he warmed up)

- b. Wa-shisa-bo
 he.PAST-be.hot-INTENSIFIER
 (He was really hot)

It seems there is no anger metaphors which involve steam.

- (27) Li-ya-bila igazi lakhe
 SC-ASP-boil blood his
 (His blood is boiling)

In contrast, fire metaphors are very numerous; this can be seen in the following example in (28) below:

- (28) a. U-ya-vutha bhe!
 He-ASP-burn bhe
 (He is burning with roaring flames)
- b. Amehlo e-nkosi a-vutha umlilo
 eyes POSS-chief SC-burn fire
 (The chief's eyes are burning with fire)

It is indicated that the metaphors of anger as fire place its own logic. The same as one can extinguish a fire with water (literally); one can treat person's anger by pouring water over them (metaphorically).

- (29) Wa-thukuthela wa-thel-wa ng-amanzi
 he.PAST-becme.angry he.PAST-pour-PASS with-water
 (He got angry and (then) water was poured over him)

4.2.2.2.6 Perspiration

Perspiration is a common accompaniment of increased body temperature. This metonymic association is elaborated by the Zulu expressions.

- (30) Nga-m-bona gede nga-mfoma
I.PAST-him-saw then I.PAST-begin.to.perspire
(As soon as I saw him, I began to perspire)

In this example, the verb [mfana] indicates the tingling sensation as sweat begins to release from the body. The verb [juluka] indicates full perspiration.

- (31) Wa-thukuthela wa-juluka umsinsila
he.PAST-be.angry he.PAST-perspire coccyx
(He had gotten so angry, he perspired at the bottom of the spine).

When the refinement of the metonymy take place, a person may be "wet with anger". English language does not refine the metonymic association of sweating with the heat of anger. 'Wetness' and perspiration are symptoms of fear and terror and they would be accompanied by a sensation of coldness and not of heat.

4.2.2.2.7 Anger causes irrational behaviour

The Zulu language is very rich in expressions which indicate the behavioural consequences of anger, like irrational doings, various symptoms of physical and mental illness, and not controlled agitation.

The following expression below had been focussed on physical agitation:

- (32) Wa-ye-thukuthele e-veva/ e-qhaqhazela/
 he.PAST-ASP-be angry PART-quiver PART-tremble/e-yaluza
 (He had become so angry, he was quivering/trembling/pacing around).

The following expressions perspectives the destructiveness and the pointless of anger:

- (33) Wa-thukuthela wa-shada ne-kula
 he.PAST-be angry he.PAST-mary with-Colie
 (He was so angry he married an Indian)

The expression in (33) above, refer to racial-tentions that came to a head between the descendants of indentured Indian labourers brought to Natal by the British and the Zulu-speaking in the nineteenth century.

It is indicated that anger can cause both mental and physical ill-health. This can also lead to self-destruction. This can be seen in the following expression:

- (34) Wa-thukuthela kwa-thi
 he.PAST-be.angry it.PAST-almost.do
 aka-zi-bul-ale
 he.NEG.REFL-kill-APPL.
 (He was so angry he almost killed himself)

Anger also interfere with a person's capacity to communicate with language, both as a hearer (35a) and the speaker (35b)

- (35) a. A-katek-el-wa amabili
 NEG-he-put-APPL-PASS two(words)
 (You can't speak two words to him)

- b. Nga-thukuthela a-ngi-kwaz-anga uku-thi vu!
 I.PAST-be.angry NEG-I-can-PAST INF, say vu
 (I was so angry I couldn't say a word)

4.2.2.2.8 Anger is a dangerous animal

In Zulu like in English, angry people can be called animals because they behave like animals. An angry person in the following expression is identified with a dangerous animal.

- (36) a. Inkosi ya-phenduka isilo
 chief SC-PAST-change.into wild.beast
 (The chief changed into a carnivorous animal)

- b. Aku-lulaka y-ibhubesi
 NEG.COP-anger COP-lion
 (It is not anger, it is a lion)

Taylor and Mbense (1988:210) asserts that anger itself may be an animal which swoop down on and seize, especially as prey on a person. Uncontrollability and not rational of anger which takes a place of a person against his better judgement is found in the following expression:

- (37) We-qiwa ulaka
 he.PAST-pounce.on-PASS by-anger
 (He was pounced on by anger)

The following expressions regard an angry person as an animal with its characteristics.

- (38) a. Nga-m-tinyla
 I.PAST-him-sting
 (I stung him (like a bee))
- b. Ba-vele ba-m-bhozom-ela
 they.PAST-do.just they.PAST-him-pounce-APPL
 (They just pounced on him (like leopards, tigers))

It is better for one to keep a distance from an angry person.

- (39) U-nga-m-thinti!
 You-NEG.IMP-him-touch
 (Don't touch him!)

4.2.2.2.9 Metaphors of eating and greed

It is suggested that an angry person the same as a wild animal, eat up in a greedy manner his prey. The following expression in (40a) focus on the eating itself, (40b) show that the appetite of an angry person is so greedy that the food is not even prepared properly, while (40c) indicate that the angry person does not even bother to separate edible from the food which is not edible.

- (40) a. Aka-m-shiy-anga wa-m-nhlafuna
 he.NEG-him-leave-PAST he.PAST-him-chew
 (He didn't let him go, he chewed him)
- b. Wa-mu-dla luhlaza
 he.PAST-him-eat green
 (He ate him green, that is, uncooked)

- c. Uku-dla umuntu ne-zibi
 INF-eat person with-garbage
 (To eat a person along with the garbage)

4.2.2.2.10 Nature of metaphors

The expressions referred to in this section protrude anger onto natural phenomena - storms, thunder, violent sea, lightening, dust-storms, gale, winds and rivers in flood. These phenomena are described as "angry" and it is indicated that according to some folk beliefs, these phenomena are caused by the angry ancestors.

Some expressions belong to storms.

- (41) Wa-vele wa-gqungqa/ wa-hwaqabala
 he.PAST-do he.PAST-darken/ he.PAST-become.overcast
 (He suddenly darkened/became overcast (like the sky before a storm))

The sky can be described in terms of an angry person the same way as an angry person can be described in terms of the sky. This is referred to women who are so disturbed by anger that they may even refuse to eat.

- (42) (Izulu) li-bafazi be-dube inyama
 (sky) SC-women PART-ignored meat
 (The sky is women leaving meat untouched)

The following expressions of the "angry sea" and "angry rivers" are used to describe an angry person.

- (43) a. (Ulwandle) lu-gubha amagagasi
 (Sea) SC-toss.wildly waves
 (The sea is tossing violently with waves)
- b. Umfula u-ya-ngenisa
 river SC-ASP-rise
 (The river is rising (in flood))

Lastly, some expressions belonging to dust and wind are as follows:

- (44) a. U-no-thuli
 You-with-dust
 (You are sticking your finger into my eye)
- b. Wa-bhenguza yini?
 he.PAST-blow.a.gale why?
 (Why did he blow a gale?)

4.2.2.2.11 The cause of anger is a provocation

Physical provocation may be referred to the cause of anger.

- (45) U-ngi-faka umunwe es-weni
 You-me-stick finger eye-loc
 (You are sticking your finger into my eye)

The image is of provoking a dangerous animal in the expression below.

- (46) U-sukela inyoka emgodini/isidleke s-mnyovu
 You-jump-on snake hole - loc/nest poss - black wasps
 (You are jumping on a snake in its hole/on a nest of (poisonous) black wasps)

In accordance with a Zulu saying, [amehlo axoxa indaba] (The eyes tell a story). This means that the eyes reveal the feelings and the intentions of a person. The person's look may express a provocation to anger.

- (47) Wa-ngi-buku nge-so lo-mthakathi/nge-so le-ngulube
 he.PAST-me-liik with-eye POSS-witch
 (He looked at me with the eye of a witch/with the eye of a pig)

In order to challenge a provocation, the following expressions are used: (a) asserts the speaker's self-worth while (b) threatens retaliation.

- (48) a. A-ngi-bheny-wa a-ngi-nsangu
 NEG-I-smoke-PASS NEG-I.cannabis
 (I am not a substance to be smoked, I am not cannabis, that is, I am not a
 thing to be used)
- b. Wena! U-zo-bona amehlo e-sibungu
 you you-FUT-see eyes POSS-worm
 (You! You will see the eyes of a worm)

4.2.2.2.12 Anger is (hyper) activity

Many expressions invoke the concept of [umoya]. An expression in (49) below has nothing to do with anger. But this expression uses the word in its basic literal meaning of 'wind', 'air'.

- (49) Umoya u-ya-phephetha
 Wind SC-ASP-blow
 (The wild is blowing)

The word 'breath', has a further meaning, rendered in English as soul or spirit. Bear in mind that a person's [umoya] can be 'up', or 'down'.

- (50) a. Umoya wakhe u-phezulu
 umoya his SC-up
 (His umoya is down)

- b. Umoya wakhe u-phanzi
 umoya his SC-down
 (His umoya is down)

A person with a 'high spirit' like in (49a), is not a person who is joyous, optimistic and happy, but one who is not able to be influenced, volatile, active and also hyper-active. This person is also inclined to anger.

The examples indicated above suggest that [umoya] is the source of activity, that itself may be conceptualized as "hyperactivity". The following expressions elaborate the up-down of the [umoya].

- (51) Yehlisa u moya
 bring down umoya
 (Bring your umoya down)

The same as [umoya], anger can also “rise” and be “brought down”. It is indicated that the verb [phakama] ‘rise’ can mean to ‘become angry in the following expressions.

- (52) U-shesha a-phakame
 he.be.quick he-rise
 (He is quick to rise, that is, ‘He is quick to loose his temper’)

The above expression suggests that anger, the same as [umoya] is an “essential force” which rises in body, and this force needs to be controlled, and “kept down”.

- (53) Bamba/fihla ulaka
 hold/hide anger
 (Hold/conceal your anger)

If anger can not be concealed and kept down, it can “get free” or belch forth like the angry person yields to violent inclinations.

4.2.3 Lakoff and Kövecses (1987)

They indicated that emotions are regularly considered to be feelings alone, therefore, they are viewed as being destitute of conceptual content. They assert that emotions do have an extremely complex conceptual structure, which gives rise to wide variety of nontrivial inferences.

The conceptualization of anger

The conventional expressions which are used to talk about anger look like so diverse that finding any coherent system would seem to be not possible. Many of these are idioms.

Let us consider the following sentences that use such idioms:

He was foaming at the mouth

He is wrestling with his anger

Watch out! He is on a short fuse

He suppressed his anger.

They indicated that these expressions are not random. If one is foaming at the mouth, he has lost his cool. It is known that if someone is looking danger at someone, he is doing a slow burn or he is on a short fuse. They will try to show that there is a short fuse. They will try to show that there is a coherent conceptual organization underlying these expressions and that much it is metonymical and metaphorical in nature.

Metaphor and Metonymy

Lakoff and Kövecses (1987:196) propose the analysis that starts with the common cultural model of the physiological effects of anger:

THE PHYSIOLOGICAL EFFECTS OF ANGER ARE INCREASE BODY HEAT, INCREASED INTERNAL PRESSURE, AGITATION, AND INTERFERENCE WITH ACCURATE PERCEPTION.

AS ANGER INCREASES, ITS PHYSIOLOGICAL EFFECTS INCREASE. THERE IS A LIMIT BEYOND WHICH THE PHYSIOLOGICAL EFFECTS OF ANGER IMPAIR NORMAL FUNCTIONING.

They use his cultural model to tell when one is angry through their appearance, to signal anger or hide it. Here they use a general metonymic principle (1987:197).

THE PHYSIOLOGICAL EFFECTS OF AN EMOTIONS STAND FOR
THE EMOTION BODY HEAT

They were having a heated argument.

INTERNAL PRESSURE

When I found out, I almost burst a blood vessel.

Lakoff and Kövecses (1987:197) assumed that when the body heat or blood pressure has increased, it cause redness in the face and neck area, and such redness can also indicate anger in a metonymical way.

REDNESS IN FACE AND NECK AREA:

He got red with anger.

AGITATION:

She was shaking with anger.

He was quivering with rage.

INTERFERENCE WITH ACCURATE PERCEPTION:

She was blind with rage

I was beginning to see red.

The above-mentioned expressions denote the presence of anger through its supposed physiological effects, that is, the part that emphasizes HEAT, forms the basis of the most general metaphor for anger:

ANGER IS HEAT:

This metaphor has two versions namely,

- (i) where heat is applied for fluids
- (ii) where heat is applied to solids.

Physiological effects

When anger is applied to fluids, the results are, ANGER IS THE HEAT OF A FLUID IN A CONTAINER. When anger is heat applied to solids, the results is ANGER IS FIRE.

This is motivated by the HEAT and REDNESS aspects of the cultural theory of

THE BODY IS A CONTAINER FOR THE EMOTIONS

He was filled with anger

She could not contain her joy.

Lakoff and Kövecses assert that **anger is heat**. Metaphor and when is applied to fluids and combined with the metaphor, the body is a container for the emotions to yield the central metaphor of the system.

ANGER IS HE HEAT OF A FLUID IN A CONTAINER

You make my blood boil

I had reached the boiling point.

Even if most speakers don't use seethe to denote physical boiling, the boiling image is still there when seethe is used to denote anger. The liquid is cool and calm if there is no heat and these two correspond to the lack of anger in the central metaphor.

Keep cool,
Stay calm.

Lakoff and Kövecses suggest that the central metaphor is an extremely productive one. The ways in which a conceptual metaphor can be productive are the following:

- (a) In the first place, we find lexical. Here, fixed expressions and words of a language can (code) be used to express aspects of a given conceptual metaphor to a lesser or greater extent. Furthermore, is that fixed expressions and words of language can elaborate the conceptual metaphor. ANGER can be referred to as the target domain while HEAT OF FLUID IN A CONTAINER can be referred to as the source domain.
- (b) In the second place, the way in which a conceptual metaphor can be productive is that it can carry over details of the knowledge from the source domain to the target domain. It is said that the central metaphor has a rich system of metaphorical entailments.

WHEN THE INTENSITY OF ANGER INCREASES, THE FLUID RISES
She could feel her gorge rising
My anger kept building up inside me.

It is also known that intense heat creates pressure and produces steam on the container. The metaphorical entailments are yielded by this:

INTENSE ANGER PRODUCES STEAM
Billy's just blowing off steam
She got all steamed up.

INTENSE ANGER PRODUCES PRESSURE ON THE CONTAINER

I could barely keep it in anymore

I could barely contain my rage.

A variant of this involves keeping the pressure back:

He managed to keep his anger bottled up inside him.

I suppressed my anger.

The container explodes immediately when the pressure on the container becomes too high. This yields the entailment:

WHEN ANGER BECOMES TOO INTENSE, THE PERSON EXPLODES

Special cases may be used to elaborate this:

Pistons	:	He blew a gasket.
Volcanos	:	She erupted
Electricity	:	It blew a fuse
Explosives	:	She is on a short fuse
Bombs	:	That really set me off.

When something explodes, parts of the container go up in the air.

WHEN A PERSON EXPLODES, PARTS OF HIM GO UP IN THE AIR

She flipped her lid

He hit the ceiling

I went through the roof

In an explosion, what was inside it comes out.

WHEN A PERSON EXPLODES, WHAT WAS INSIDE HIM COMES OUT

His anger finally came out.

She was having kittens

Lakoff and Kövecses indicated that the central metaphor focussed on the fact that it can lead to a loss of control, that anger can be intense and that a loss of control can be dangerous. Anger has a scale which indicates its amount, it exists when the amount has a limit and is greater than zero. One can only bear much anger before he explodes, those increase interfere with our normal functioning. Blood pressure, agitation, bodyheat and interference with perception cannot increase without limit before one's ability to function normally becomes seriously impaired and one loses control over his functioning. It is suggested that in the cultural model of anger, loss of control is dangerous to the angry person and to those around him. One must bear in mind that conceptual metaphor consists of a set of correspondence between a target domain and a source domain. The target domain and source domain can be factored into two types namely: **Ontological** and **epistemic**. Ontological correspondences are correspondences between the entities in the source domain and the corresponding entities in the target domain. Epistemic correspondences are correspondences between knowledge about the target domain.

These correspondences can be schematized between the FLUID domain and the ANGER domain like this:

Source: HEAT FLUID IN CONTAINER (1987:201)

Target: ANGER

Ontological correspondences:

Container heat is the body heat

Pressure in container is internal pressure in the body.

Explosion is loss of control

Coolness in the fluid is lack of anger

Calmness of the fluid is lack of agitation.

Epistemic correspondences:

Source: An explosion may be prevented by the application of sufficient force and energy to keep fluid in.

Target: A loss of control may be prevented by the application of sufficient force and energy to keep the anger in.

Source: It is sometimes possible to control the release of heated fluid for either destructive or constructive purposes, this has the effect of lowering the level of heat and pressure.

Target: It is sometimes possible to control the release of anger for either destructive or constructive purposes; this has the effect of lowering the level of anger and internal pressure.

An elaboration of the entailment is defined by the latter WHEN A PERSON EXPLODES,
WHAT WAS INSIDE HIM COMES OUT:

ANGER CAN BE LET OUT UNDER CONTROL

He let out his anger

He took out his anger on me.

Up to so far, the analysis enables one to see why someone who is stewing may contain his but has not gotten it out of his system and why someone who has suppressed his anger has not yet erupted. One may turn to the case where the general ANGER IS HEAT metaphor is applied to solids:

ANGER IS FIRE

He was breathing fire.

Boy, am I burned up!

The above-mentioned metaphor highlights cause of anger, duration and the intensity, the damage to an angry person and the danger to others. The correspondences in an ontology are indicated as follows:

Source: ANGER

The fire is anger

The cause of the fire is cause of anger.

The correspondences which are in knowledge are as follows:

Source: Fires are dangerous to things nearby

Target: Angry people are dangerous to other people

Source: Things consumed by fire cannot serve their normal function.

Target: At the limit of the anger scale, people cannot function normally.

4.3 VERBS OF ANGER

The verbs of anger in Xitsonga will be discussed with regard to their semantics and syntax.

4.3.1 The semantics of the verbs of anger

There are six verbs which may have some feature of anger in their meaning:

4.3.2 To experience anger

The following two verbs are neutral with respect to the degree of anger experienced by a person: examples:

54. a. Manana wa [kariha]
(The mother is angry)
- b. Ndza [kwata] loko u leta entirhwani.
(I become angry if you come late at work)

4.3.3 To experience extreme anger

The verb **mpfhamuka** expresses an extreme emotion of anger, example:

- (55) Tatana wa [Mpfhamuka] loko a vona mufana loyi a yiveke xiya-ni-moya xa yena.
(My father is extremely angry when he sees the boy who stole his radio)

4.3.4 To express offence

The verb **khunguvanyeka** expresses offence emotion of anger, example:

- (56) Mudyondzisi wa [khunguvanyeka] loko u nga endli ntirho wa xikolo.
(The teacher becomes offended if you do not do school work)

4.3.5 To express a state of depression

The verb **hefemuteka** expresses a state of depression emotion of anger. Example:

- (57) Manangu wa [hefemuteka] hikuva a nga kumangi muholo wa yena.
(Manangu is depressed because she did not get her salary)

4.3.6 To express impatience

The verb **hlundzuka** expresses impatience emotion of anger:

- (58) Mabunda wa [hlundzuka] hikuva roboto yi pfarile.
(Mabunda is impatient because the robot is closed).

All the verbs of anger in Xitsonga are intransitive verbs.

4.3.7 The syntax of the verbs of anger

4.3.7.1 Intransitive verbs

Assignment of argument

There are six intransitive verbs which may express some degree of anger in Xitsonga. In all of these cases the verb phrase will assign an external argument to the noun phrase in the subjection position through a rule of predication. Such an external argument will be interpreted as an experiencer of anger, i.e. an entity which experiences, feels or perceives the psychological state of anger:

(59) [Kariha] : [X]
[experiencer]

- a. [Wanuna] wa kariha hikuva vana a va n'wi yingisi.
(The man is angry because the children do not listen to him)

[Kwata] : [X]
[experiencer]

- b. [Manana] wa kwata hikuva a wu dyi.
(My mother becomes angry because you do not eat)

[Khunguvanyeka] : [X]
[experiencer]

- c. [Malume] wa khunguvanyeka loko u nga hlayi.
(My uncle become offended if you don't read)

[Hefemuteka] : [X]
[experiencer]

- d. [Manana] wa hefemuteka hikuva a nga kumangi muholo wa yena.
(My mother is depressed because she did not get her salary)

[Hlandzuka] : [X]
[experiencer]

- e. Mabunda wa hlundzuka hikuva roboto yi pfarile.
(Mabunda is impatient because the robot is closed)

[Mpfhamuka] : [X]
[Experiencer]

- f. [Buti] wa mpfhamuka loko a vona nsati wa yena wa khale.
(My brother is extremely angry when he sees his ex-wife)

From the above-mentioned sentences [wanuna] in a., [manana] in b., [malume] in c., [manana] in d., [mabunda] in e., and [buti] in f. are referred to be external arguments.

Selection restrictions

The subject argument above will have a selection restriction of [+animate], i.e. humans and animals may show anger. Examples:

(60) (a) **kariha** [be angry]

- (i) [Wanuna] wa kariha hikuva [vana] a va n'wi yingisi.
(The man is angry because the children do not listen to him)
- (ii) [Mbyana] ya kariha loko yi vona [khamba].
(The dog gets angry when it sees a thief)

(b) **Kwata** [to be angry]

- (i) [Ndza] kwata hikuva a wu dyi.
(I am angry because you don't eat)

- (ii) [Ximanga] xa kwata loko u nga xi nyiki swakuda.
(The cat becomes angry if you don't give it food)
- (c) **Khunguvanyeka** [to be offended]
- (i) [Manana] wa khunguvanyeka loko u nga hlayi.
(My mother is offended if you don't read)
- (ii) Meyila ya khunguvanyeka hikuva a yi kumi lusene hinkarhi.
(Mule gets offended because it does not get lucerne in time).
- (d) **Hefemuteka** (to be depressed)
- (i) [Mananu] wa hefemuteka hikuva a nga kumangi muholo wa yena.
(My mother is depressed because she did not get her salary)
- (ii) Mbyana ya hefemuteka hikuva a yi khumangi swakudya.
(The dog is depressed because it did not get food).
- (e) **Hlundzuka** (to be impatient)
- (i) [Mabunda] wa hlundzuka hikuva robo to yi pfarile.
(Mabunda is impatient because the robot is closed)
- (ii) [Mbyana] ya hlundzuka hikuva ndzi hlwela ku yi nyika swakudya.
(The dog is impatient because I give it food late)
- (f) **Mpfhamuka** (to be in a temper: to split into two: extremely angry)
- (i) [Buti] wa mpfhamuka loko a vona nsati wa yena wa khale.
(My brother is extremely angry when he sees his ex-wife)

- (ii) Nkuzi ya mpfhamuka loko yi vona murisi.
 (A bull is extremely angry when it sees a cowboy)

SUMMARY

We can only have summary for subject argument because these verbs cannot be used on object argument.

(61)	Human	animal	inanimate
Kariha	+	-	-
Kwata	+	-	-
Khunguvanyeka	+	-	-
Hefemuteka	+	-	-
Hlundzuka	+	-	-
Mpfhamuka	+	-	-

Event structure

The verbs above all indicate an event structure of **state**. The type of stative predicate above is a stage-level predicate because such states are non-permanent states of individuals:

- (62) a. Karih-ile (to be angry)

[Manana] u karih-ile hikuva [mbyana] yi dyile nyama.

(My mother is angry because he dog ate meat)

b. **Kwat-ile** (to be angry)

[Mufana] u kwat-ile hikuva a nga yangi exikolweni.

(The boy is angry because he did not go to school)

c. **Khunguvanyek-ile** (to be offended)

[Tatana] u khunguvanyek-ile hikuva [vana] a va tsalangi xikambelo.

(My father is offended because children did not write an examination).

d. **Hefemutek-ile** (to be depressed)

[Mudyondzisi] u hefemutek-ile hikuva [vadyondzi] a va pasangi xikambelwana.

(The teacher is depressed because learners did not pass a test)

e. **Hlundzuk-ile** (impatient)

Muongori u hlundzuk-ile hikuva muvabyi a nga dyi swa-kudya.

(Nurse is impatient because the patient does not eat food)

f. **Mpfhamuk-ile** (extremely angry)

[Tintswalo] u mpfhamukile hikuva ndzi n'wi tshikise ku qhinghela jaha ra yena.

(Tintswalo is extremely angry because I stopped her to phone her boyfriend).

Meaning of verbs

Some verbs of anger may have different interpretations, that is, a verb can be understood in more than one sense. Some of the verbs below will be interpreted in different meanings and also be used in sentences:

(63) a. **Kariha** (be angry)

The first meaning is when a person is angry.

- (i) Tatana wa [kariha] loko u nga yingisi.
(My father becomes angry if you don't listen).

Kariha (sharp)

The second meaning is when an axe, or a knife is sharp.

- (ii) Xihloko lexi xa **kariha**/mukwana lowu wa kariha.
(This axe/knife is sharp)

Kariha (vicious)

The third meaning is when a dog is vicious.

- (iii) Mbyana ya **kariha**.
(The dog is vicious)

b. **Kwata** (angry)

The first meaning is when the person is angry.

- (i) [Mudyondzisi] wa **kwata** loko u nga endli ntirho.
(The teacher becomes angry if you do not do your work).

Kwata (recent)

The second meaning is when you show or feel indignation or scornful anger at a supposed unjust or unfair conduct or treatment.

- (ii) Ndza **kwata** hikuva va ndzi rhukana.
(I am angry because they insult me).

c. **Khunguvanyeka** (offended)

The meaning of **khunguvanyeka** is when one is offended.

- (i) Manana wa **khunguvanyeka** loko u nga pasi.
(My mother becomes offended if you do not pass).

The other meaning is when you scandalise someone.

- (ii) Tiyani wa **khunguvanyeka** loko u vulavula hi yena.
(Tiyani feel scandalized if you talk about him)

Khunguvanyeka (depressed)

The third meaning might be when one is depressed.

- (iii) Masebenza wa **khunguvanyeka** hikuva swilo swa yena swa hangalaka.
(Masebenza is depressed because his things are falling apart).

d. **Hefemuteka (to be depressed)**

The first meaning is depressed.

- (i) Manana wa **hefemuteka** hikwalaho-ka muholo wa yena.
(My mother is depressed because of her salary).

The second meaning is when one gasps.

Hefemuteka (to gasp)

- (ii) Malume wa **hefemuteka** hikuva wa fa.
(My uncle gasps because he is dying).

e. **Hlunzuka (impatient)**

The first meaning is when one is impatient.

- (i) [Nhloko ya xikolo] ya **hlundzuka** loko yi lava timaraka.
(The principal is impatient when he is looking for marks).

Hlundzuka (cross)

The second meaning is when one get cross.

- (ii) [Nhloko ya xikolo] ya **hlundzuka** loko u nga endli ntirho.
(The principal gets cross if you do not do your work).

Hlundzuka (unhappy/sad)

The third meaning is when one is unhappy/sad.

- (iii) Mudyondzi wa **hlundzuka** loko a kumile mbuyelo.
(The student is unhappy/sad after receiving his results).

f. **Mpfhamuka (extremely angry)**

The meaning of **mpfhamuka** is when one is extremely angry.

[Tatana] wa **mpfhamuka** loko a vona xigangu xa yena hikuva xi n'wi vangele xiphiquho endyangwini.

(My father is extremely angry when he sees his girl-friend because she caused trouble in his family).

4.3.7.2 **Applicative verbs**

Du Plessis indicated that if the applicative suffix **-el-** is added onto an intransitive verb, this will change the verb to a transitive verb. He also denoted that the transitive verb together with **-el-** will then have an external and internal argument. Du Plessis argued

that the applied affix **-el-** does add an extra accusatively marked internal argument to the verb it is joined with. For example:

(64) a. **Karih-el-a** (to be angry with)

[Ndzi] **karih-el-a** [Tintswalo] hikuva a nga hlantswangi swibye.

(I am angry with Tintswalo because she did not wash the dishes).

b. **Kwat-ela** (to be angry with)

[Manana] u **kwat-el-a** [n'wana] hikuva a nga yingisi.

(My mother is angry with the child because she can not listen).

c. **Khunguvanyek-el-a** (offended for)

[Tatana] u **khunguvanyek-el-a** [vana] hikuva a va pasangi.

(My father is offended with his children because they failed).

d. **Hefemutek-el-a** (to be depressed for)

[Malume] u **hefemutek-el-a** [muholo] wa wa yena.

(My uncle is depressed because of his salary).

e. **Hlundzuk-el-a** (impatient with)

[Nhloko ya xikolo] yi **hlundzuk-el-a** [mina] hikuva yi lava timakisi.

(The principal is impatient with me because he is looking for marks).

f. **Mpfhamuk-el-a** (extremely angry with)

[Buti] u mpfhamuk-el-a [nsati] wo sungula hikuva u n'wi ttharile.

(My brother is extremely angry with his first wife because she divorced him.)

According to the above example sentences, **Tintswalo** in (64a); **n'wana** in (64b); **vana** in (64c); **muholo** in (64d); **mina** in (64e); and **nsati** in (64f) are nouns which depend on the applicative verb.

Selection restriction

In these sentences below the argument which is dependent on the application **-el-** will appear with certain semantic features to establish whether the verbs of anger may select various types of arguments. Four such NPs will be considered, i.e. nouns with the feature **human, animal, state and concrete**.

The following sentences appear with the selection restrictions above:

(65) **Karih-el-a** (angry with)

- (i) Ndzi karih-el-a [Tintswalo] hikuva a nga hlayi.
(I am angry with Tintswalo because she does not study).
- (ii) Ndzi karih-el-a [yuvabyi] lebyi hikuva a byi tshunguleki.
(I am angry with this disease because it is incurable).

- (iii) Wanuna u karih-el-a [mbyana] hikuva a yi khomangi mpfundla.
(The man is angry with a dog because it did not catch the hare).
- (iv) Wanuna u karih-el-a [movha] hikuva wa pfuta.
(The man is angry with the car because it is leaking).

In the above sentences in 65(i-iv) the first argument is **ndzi** which is a pronoun for the first person singular, and **wanuna in** (65)(iii)-(iv).

[ARG 1 = ndzi, wanuna]

The second arguments in the above sentence are **Tintswalo**, **mbyana**, **movha** and **vuvabyi**. In 65i. **Tintswalo** = human, in 65ii. **vuvabyi** = state; 65iii; **mbyana** = animal and **movha** in 65iv. is a concrete object.

Similarly, these are sentences which can be used with applicative verb kwat-el-a, e.g.

b. Kwat-el-a (anger with)

- (i) [Manana] u kwat-el-a [n'wana] hikuva u nwe juzi ya yena.
(The mother is angry with the child because she drank her juice).
- (ii) [Tatana] u kwat-el-a [ximanga] hikuva xi dye nhlampfi.
(Father is angry with the cat because she ate his fish).
- (iii) [Sesi] u kwat-el-a [khumbi] hikuva a nga swikoti ku vekela xinepe/xifaniso.
(My sister is angry with the wall because she can't put a picture on it).
- (iv) [Buti] u kwat-el-a [vutomi] lebyi a byi hanyaka hikuva u na swikweleti swo tala.
(My brother is angry with the life he is living because he has many debts)

In the above example sentences, **manana**, **tatana**, **sesi** and **buti** in (65b(i-iv)) are first arguments.

[ARG 1 = manana, tatana, sesi, buti]

The second arguments in (65b)i-iv are **n'wana**, **ximanga**, **khumbi** and **vutomi**. In (65b)(i) n'wana = human, (65b). ximanga = animal. Therefore they are malefactive. In (65b)(iii) khumbi = concrete object and vutomi in (65b) is state. Therefore (65b)(iii)-(iv) are themes.

Besides the examples given above in (65), there are also some of the sentences with the verb life **khunguvanyek-el-a** which can also be used with selection restrictions.

c. **Khunguvanyekela** (offended for)

- (i) [Tatana] u khunguvanyek-el-a vana hikuva a va pasangi.
(My father is offended with his children because they did not pass)
- (ii) Magezi u khunguvanyek-el-a [hanci] hikuva a yi tsutsumangi kahle.
(Magezi is offended with the horse because it did not win the race).
- (iii) Ndzi khunguvanyek-el-a [buku] hikuva yi hava mapheji hinkwawo.
(I am offended with the book because it does not have all pages).
- (iv) Ndzi khunguvanyek-el-a [vutomi] loko ndzi ehleketa leswi hundzeke.
(I am offended with life itself when I think of the past)

The verb **hefemutek-el-a** can also be used in selection restriction. Consider the following examples below:

d. **Hefemutek-el-a** (to be depressed for)

- (i) [Manana] u hefemutek-el-a [muholo] wa yena hikuva a nga holangi.
(My mother is depressed for salary because she did not get her pay)
- (ii) [Mbyana] yi hefemutek-el-a [swakudya] hikuva a yi dyangi.
(The dog is depressed for food because it did not eat).
- (iii) [Tatana] u hefemutek-el-a [bifi] hikuva yi hundzele hinkarhi.
(My father is depressed for canned beef because it expired).
- (iv) [Malume] u hefemutek-el-a [vutomi] hikuva masiku ya yena ya herile.
(My uncle is depressed for life because his days are numbered).

The same as verbs indicated above, the verb hlundzuk-el-a (impatient for) can also be included here:

e. **Hefemutek-el-a** (impatient for)

- (i) [Nhloko ya xikolo] yi hlundzuk-el-a [vadyondzi] hikuva a va pasangi.
(The principal is impatient with the learners because they failed).
- (ii) [Mbyana] yi hlundzuk-el-a [mufana] hikuva yitwa ndlala.
(My dog is impatient with the boy because it is hungry).
- (iii) Tinyiko u hlundzuk-el-a [rivanti] hikuva a ri pfuleki.
(Tinyiko is impatient with the door because it cannot open).
- (iv) [Makhegu] u hlundzuk-el-a [vutomi] hikuva u lava ku tidlaya.
(Makhegu is impatient with life because she wants to commit suicide).

f. **Mpfhamuk-el-a** (extremely angry with)

This verb can also be used in the selection restriction as other verbs are used above.

- (i) [Musa] u mpfhamuk-el-a [ximanga] hikuva xi nwile meleka wa yena.
(Musa is extremely angry with the cat because she drank his milk).
- (ii) [Buti] u mpfhamuk-el-a [nsati] wo sungula hikuva u n'wi ttharile.
(My brother is extremely angry with his ex-wife because she divorced him).
- (iii) [Nyeleti u mpfhamuk-el-a [thelevhixini] hikuva a yi voni kahle.
(Nyeleti is extremely angry with television because it is not clear).
- (iv) Matjokana u mpfhamuk-el-a [vuvabyi] hikuva a nga holi.
(Matjokana is extremely angry with the disease because he cannot be healed)

There are two interpretations of the internal argument which is dependent on -el:

Malefactive: a person or a thing experiences adversity as a result of the action expressed by the predicate. Here the entity suffers or is disadvantaged. For example:

- (66) [Tatana] u karih-el-a [ximanga]
(My father is angry with a cat)

In the above example, [ximanga] is malefactive.

Theme occurs with a verb of motion or location where the terms motion or location can be concrete or abstract.

For example:

- (67) [Sesi] u karih-el-a [zipi] hikuva a yi zipi.
(My sister is angry with a zip because it cannot zip)

Let us consider the following sentences:

- (68) a. [Tatana] u karih-el- [ximanga] hikuva xin'we meleka.
(My father is angry with a cat because it drank milk).
- b. [Manana] u kwat-el-a [n'wana] hikuva a nga yingisi.
(My mother is angry with the child because she can not listen)
- c. [Sesi] u kwat-el-a [khumbi] hikuva a nga swi koti ku veka xifaniso.
(My sister is angry with the wall because she cannot put a picture on it)
- d. [Marcia] u khunguvanyek-el-a [hanci] hikuva a yi tsutsumangi kahle.
(My uncle is offended for the horse because it did not win the race)
- e. [Mudyondzisi] u hefemutek-el-a [muholo] wa yena.
(The teacher is depressed for his salary)
- f. Tinyiko u hlundzuk-el-a [rivanti] hikuva a ri pfaleki.
(Tinyiko is impatient with the door because it cannot open).
- g. Matjokana u mpfhamuk-el-a [vuvabyi] hikuva a nga holi.
(Matjokana is extremely angry with the disease because he can not be cured)

In example sentences given above, **ximanga** in (68a); **n'wana** in (68b); **hanci** in (68d); **muholo** in (68e); **rivanti** in (68f) and **vuvabyi** in (68g) are themes.

4.3.7.3 Causative verbs

When the causative affix is attached to a verb the external argument of that verb will now become an internal argument:

- (69) a. nuna wa kariha.
(The man is angry)

- b. **Vana va karih-is-a [wanuna]**
 (The children make the man to be angry).

In this sentence **wanuna** is now the internal argument but it has retained its meaning of experiencer.

The new external argument in the above example is **vana**. This argument may be interpreted in three ways, i.e. causative, permissive and assertive.

With verbs of anger, only one of these interpretations is allowed, i.e. causative. For example:

- (70) a. **Kariha** : (i) [Wanuna] wa kariha
 (The man is angry)
 (ii) [Vana] va karih-is-a wanuna
 (The children make the man to be angry)
- b. **Kwata** : (i) [Basani] wa kwata.
 (Basani is angry)
 (ii) [Swikweleti] swi kwat-is-a Basani.
 (Debts makes Basani to be angry)
- c. **Khunguvanyeka**: (i) [Marcia] wa khunguvanyeka
 (Marcia is offended)
 (ii) Phorisa ri khunguvany-is-a Marcia
 (The policeman makes Marcia to be offended)

- d. **Hefemuteka** : (i) Malume wa hefemuteka
(My uncle is depressed)
- (ii) [Thikihi] ri hefemutek-is-a malume
(The ticket makes my uncle to be depressed)
- e. **Hlundzuka** : (i) Mabunda wa hlundzuka
(Mabunda is impatient)
- (ii) Roboto yi hlundzuk-is-a Mabunda
(The robot makes Mabunda to be impatient)
- f. **Mpfhamuka** : (i) [Buti] wa mpfhamuka
(My brother is extremely angry)
- (ii) [Nsati] u mpfhamuk-is-a buti
(The wife makes my brother to be extremely angry)

According to the above example sentences; [wanuna] in a(i), [Basani] in b(i), [Manana] in c(i), [malume] in d(i), [Mabunda] in e(i) and [Buti] in f(i) are the "old" external arguments which are the experiencers become the new internal argument but remain the experiencers.

[Vana] in a(ii), [Swikweleti] in b(ii), [Phorisa] in c(ii), [Thikithi] in d(ii), [Mabunda] in e(ii) and [nsati] in f(ii) are new external arguments which are added and are causative arguments which may be a causative agents.

4.3.7.4 Threats

4.3.7.4.1 Definition of a treat

The concept of threat indicates the expression of a threat against someone, i.e. an expression of an intention to hurt, punish or cause pain, especially if one's instructions or demands are not obeyed.

4.3.7.4.2 The expressions of threatening

There are two expressions which indicate a threat. In both of these cases body parts play a crucial role.

4.3.7.5 Ku-wachuta mavoko (to move the hands up and down, i.e. to threaten)

(71) Wanuna u chavisa nsati hi [ku wachuta mavoko] hikuva a nga yingisi.

(The man makes the woman afraid by threatening because she does not listen)

The verb **wachuta** above may appear with an applicative affix. In such a case the external argument as above will be agent but the internal argument which is dependent on the applicative will be a malefactive object: such an object may be any physical object which may be affected.

(72) a. Ndzi wachut-el-a [mbyana] mavoko hikuva a yi tlanyi kahle.

(I threaten the dog because it does not play well)

b. Manana u wachut-el-a [n'wana] mavoko hikuva u thyakile

(My mother threatens the child because he is dirty)

- c. Tatana u wachut-el-a [movha] mavoko hikuva a wu sitati.
(My father threatens the car because it does not start)
- d. Mufana u wachut-el-a [vutomi] mavoko hikuva swilo a swi fambi kahle.
(The boy threatens life because things are not good)

4.3.7.6 Komba/kombeta hi rintihō (show with a finger, i.e. threaten)

The verb **komba** allows an external argument which is an agent and an internal argument which is a patient:

- (73) a. Phorisa ri komba [Khamba] hi rintihō hikuva ri n'wi yivele radio.
(The police threatens the thief because he stole his radio)
- b. Tiyani u komba [mbyana] hi rintihō hikuva yi dye xinyenyani xa yena.
(Tiyani threatens the dog because it ate his bird)

4.3.8 Verbs of threatening

Assignment of arguments

The verb **xungeta** appears with two arguments: an external argument who is an agent and an internal argument who is a patient:

- (74) a. Mufana u xungeta [wansati] hi mukwana hikuva u lava ku n'wi pfinya.
(The boy threatens the woman with a knife because he wants to rape her)
- b. Nghala yi xungeta [wanuna] hi minwala hikuva yi twa ndlala.
(The lion threatens the man with its nails because it is hungry)
- c. [Vongani u xungeta [mbyana] hi ribye.
(The boy threatens the dog with a stone)

- d. [Malani] u xungeta [movha] hi hamula hikuva a wu fambi.
(Malani threatens the car with a hammer because it can not move)
- e. [Madonono] u xungeta [rifu] hi ku nwa mapilisi yo tala leswaku a tisanga.
(Madonono threatens death by drinking more pills so that he commit suicide)

Selection restrictions

On the external argument

The external arguments in the above sentences above are **animate**, i.e. human (mufana) in (74a), vongani in (74c), Malani in (74d), Madonono in (74e) and animal (nghala) in (74b).

On the internal argument

The internal arguments in the above sentences are **human** [wansati] in a., and [wanuna] in b., **animal** [mbyana] in c., **concrete object** [movha] in d. and **state** [rifu] in e.

Event structure

The verb **xungeta** shows two events in its event structure:

Event 1: activity

- (75) [Mudyondzisi] u xungeta n'wana hi nkhavi.
(The teacher threatens the child with a stick)

In this event above, **mudyondzisi** takes an action, where he is threatening the child (n'wana)

Event 2: State, i.e. a stage-level state in which a person feels threatened.

By using the very same example given in event 1 above, we will realise that [n'wana] feels threatened by the teacher [mudyondzisi].

Meaning of xungeta

Xungeta (threaten) means to make threat or threats against or to intimidate by threats: to seem to impend over: to indicate danger of, or to.

4.4 FEAR

4.4.1 Aim

The aim of this section will be to determine how the emotion of fear may be expressed in Xitsonga. For this purpose various expressions of fear will be considered as well as some verbs of fear. These verbs will be analysed with regard to their semantics and syntactic structure.

4.4.2 Expressions of fear

- (76) a. **Ku tsemeka nhlana (to have backbone cut: to be terribly frightened)**
- (i) Tatana u tsemeka nhlana loko a hlangana na xigevenga.
My father cut backbone when meets serial killer.
(My father is terribly frightened by the serial killer)

- (ii) Xigevenga xi tsemek-is-a tatana nhlana.
Serial killer makes cut father backbone.
(Serial killer frightens my father terribly)

b. Ku biwa hi ripfalo (bitten by the diaphragm: to be afraid)

- (i) Ndzi biwa hi ripfalo loko ndzi n'wi vona.
I am bitten by diaphragm when I see him.
(I become scared when I see him)

- (ii) U ndzi b-is-a hi ripfalo
He makes me to be bitten by diaphragm
(He frightens me)

c. Ku handzuka ripfalo (torn diaphragm: to be scared)

- (i) Ndzi handzuka ripfalo loko ndzi fika exihlahleni.
I torn diaphragm when I arrive in the bush.
(I am scared when I am in the bush)

- (ii) Xihlahla xi ndzi handzuk-is-a ripfalo.
Bush makes me torn diaphragm.
(The bush makes me to be scared)

d. Ku tsuvuka misisi (pull out hair : burn out : to be scared of nothing)

- (i) Ndzi tsuvuka misisi exinyamini.
I pull out hair in the darkness.
(I am afraid of the darkness)

- (ii) Xinyami xi ndzi tsuvuk-is-a misisi.
Darkness makes me pull out hair.
(Darkness frightens me)

e. **Ku rhurhumela matsolo (to shiver knees : to be scared)**

- (i) Makhegu u rhurhumela matsolo loko a hlangana na mudyondzisi hikuva a nga endlangi ntirho wa yena.
Makhegu shivers knees when she meets the teacher because she did not do her work.
(Makhegu is scared to meet her teacher because she did not do her work)
- (ii) Mudyondzisi u rhurhumer-is-a matsolo ya Makhegu.
The teacher makes Makhegu to shiver knees
(The teacher scared Makhegu).

f. **Ku nghena hi xirhami (to be entered by cold : fear)**

- (i) Vongani u nghena hi xirhami loko a vona xivandzana.
Vongani is entered by cold when he sees a wild animal.
(Vongani is scared of a wild animal)
- (ii) Vivandzana xi nghenisa Vongani hi xirhami.
Wild animal makes Vongani to be entered by cold.
(Wild animal scared Vongani)

g. Ku tshama hi timhaka (to sit with case : to keep an affair secret)

(i) Kokwana u tshama hi timhaka.

Grandmother sit with case.

(My grandmother is afraid to break the news because she is not sure whether she will be confronted or not).

(ii) Kokwana u tshama hi timhaka.

Grandmother sit with news

(My grandmother is afraid of breaking the news because she is not sure of the reaction after telling him/her about the death)

(iii) Malume u tshama hi timhaka.

Uncle sit with news

(My uncle is afraid of breaking the news because he do not want to be accountable)

(iv) Ku chava ku tsham-isa malume hi timhaka.

Fear makes my uncle to sit with news.

(Fear makes my uncle to be quiet).

h. Ku khoma hi xirhami (to catch by cold : to be scared to death)

(i) Tatana u khoma hi xirhami.

Father catch by cold.

(My father is scared to death)

- (ii) Ku chava ku khom-is-a tatana hi xirhami.
Fear makes my father to catch by cold.
(My father is scared to death)

4.4.3 Verbs of fear

4.4.3.1 Semantics

4.4.3.1.1 Fear or be afraid : chava, chuha, tshuka

The concept of fear or be afraid can be defined as the ...

(77) a. **Chava (be afraid)**

The concept be afraid can be defined as when one is afraid of fears.

- (i) [Wanuna] wa chava.
(The man is afraid)
- (ii) [Wanuna] u chava nghala]]
(The man fears the lion)
- b. **Chuha (afraid or fear)**
- (i) Wanuna wa chuha.
(The man is scared).
- (ii) Wanuna u chuha nghala.
(The man is afraid of the lion).

- c. **Tshuka** (afraid)
- (i) Socha ra tshuka.
(The soldier is afraid)
- (ii) Socha ri tshuka bera.
(The soldier is afraid of bear)
- d. **Rhurhumela** (Tremble with fright)

The concept tremble may be defined as:

- (78) a. Wanuna wa rhurhumela.
(The man trembles with fright)
- b. Wanuna u rhurhumela hi ku chava.
(The man trembles with fright).

4.4.3.2 Syntax of the verbs of fear

There are various verbs of fear which are transitive or intransitive.

4.4.3.2.1 Transitive or intransitive

Assignment of argument

There are various transitive or intransitive verbs which may express some degree of fear in Xitsonga. In the case of the intransitive verb, the verb phrase will assign an external argument to the noun phrase in the subject position through a rule of predication and internal argument to the NP in the object position. The external argument which is [x] below will be interpreted as experiencer while the internal argument will be [y] and will be interpreted as the cause of fear.

(79) **Chava** (fear, be afraid)

- a. [Wanuna] u chava nghala.
(The man fears the lion).
- b. Chava : [x, y]
(experiencer, theme)

(80) **Chuha** (afraid)

- a. [Mufana] u chuha [nghala]
(The boy is afraid of the lion)
- b. [Chuha]: (x : y)
(experiencer, theme)

The very same verbs may also be used in intransitive verbs. Consider the following verbs where [x] will be interpreted as the experiencer:

- (81) a. [wanuna] wa chava.
(The man is afraid)
- b. [Chava] : (x)
(experiencer)

- (82) a. Mufana wa chuha.
(The boy is afraid)
- b. [Chuha] : (x)
(experiencer)

4.4.3.3 Intransitive verbs

There are various intransitive verbs which may express some degree of fear in Xitsonga. In case of intransitive verb, [x] will be interpret as the experiencer.

(83) a. **Rhurhumela** (trembles with fright)

(i) [Mufana] wa rhurhumela.

(The boy trembles with fright)

(ii) [rhurhumela] : (x)

(experiencer)

b. **Tshuka** (afraid)

(i) [Wanuna] wa tshuka.

(The man is afraid)

(ii) [Tshuka] : (x)

(experiencer)

Selection restriction

On the subject argument

The subject argument below will be forced to appear with a selection restriction of human, animal.

With transitive verbs

The transitive verbs appear with two arguments. In this case, their predicate argument structure permits two arguments where the first one is an external argument and the second one an internal argument.

A selection restriction on the NP in the subject position:

(84) a. **Chaya**

(i) [Wanuna] u chava nghala.

The man fears the lion.

(The man is afraid of a lion)

(ii) [Kondlo] ri chava ximanga.

The mouse fears the cat.

(The mouse is afraid of the cat)

In this verb, the subject can only be human and animal.

b. **Chuha**

(i) [Muhloti] u chuha nghala.

(The hunter is afraid of a lion)

(ii) [Mpfundla] wu chuha ndlopfu.

(The hare is afraid of an elephant)

Even in this verb, the subject can only be human and animal.

With intransitive verbs

These types of verbs are considered as one-place predicate on the basis that they show only one argument.

(85) a. **Chava** (afraid)

- (i) [Murisi] wa chava.
(The shepherd is afraid).
- (ii) [Ximanga] xa chava.
(The cat is afraid)

The subject argument can only be human and animal.

b. **Chuha** (afraid)

- (i) [Mufambisi] wa chuha.
(The manager is afraid)
- (ii) [Kondlo] ra chuha.
(The mouse is afraid)

The subject argument can only be human and animal.

c. **Tshuka**

- (i) [Mufana] wa tshuka.
(The boy is afraid)

- (ii) [Mpfundla] wa tshuka.
(The hare is afraid)

The subject can only be human and animal.

d. **Rhurhumela**

- [Khamba] ra rhurhumela.
(The thief trembles with fright).

Here, the subject can only be human.

Summary of the subject argument

(86)	Human	Animal	Inanimate
Chava	+	+	-
Chuha	+	+	-
tshuka	+	+	-
rhurhumela	+	-	-

On the object argument

As above, the object argument will be forced to appear with noun phrases denoting humans, animals and inanimate beings:

As indicated above, transitive verbs appear with two arguments. In this case, their predicate argument structure permits two arguments where the first one is an external argument and the second one an internal argument.

(87) a. **Chava** (afraid)

(i) Wanuna u chava [nghala]
(The man is afraid of the lion)

(ii) Ndzi chava [nyoka]
(I am afraid of a snake)

(iii) Manana u chava [mali]
(My mother is afraid of money)

(iv) Ndzi chava [vuvabyi] bya Aids.
(I am afraid of Aids)

b. **Chuha** (afraid)

(i) [Muhloti] u chuha [nghala]
(The hunter is afraid of the lion)

(ii) Mpfundla wu chuha [muhloti]
(The hare is afraid of the hunter)

(iii) Manana u chuha [vuvabyi]
(My mother is afraid of the disease)

(iv) Tatana u chuha [mali] hikuva yi ntsonga.
(My father is afraid of money because it is too little)

Summary of the object argument

(88)	Human	Animal	Inanimate
Chava	+	+	+
chuha	+	+	+
tshuka	-	-	-
rhurhumela	-	-	-

Event structure

The verbs of fear above indicate an event structure of state. The type of stative predicate above is a stage-level predicate because such states are non-permanent states of individuals:

a. **Chav-ile** (to be afraid)

(89) [Muhloti] u **chav-ile**.
(The hunter is afraid)

b. **Chuh-ile** (to be afraid)

(90) Khamba ri **chuh-ile**.
(The thief is frightened)

c. **Tshuk-ile** (fear or afraid)

(91) Ndzi **tshuk-ile** hikwalaho ka yena.
(I am frightened because of him)

d. **Rhurhumer-ile** (trembled with fright)

(92) **Khamba ri rhurhumer-ile loko ri vona phorisa.**

(The thief trembled with fright when he sees the police)

Meaning of the verbs

a. **Chava** (fear, afraid of)

The meaning of chava: fear, afraid of

(93) (i) [Wanuna] u chava nghala.

(The man is afraid)

(ii) [Wanuna] wa chava.

(The man is afraid)

b. **Chuha** (scared, afraid)

The meaning of chuha: scared, afraid.

(i) Wansati wa chuha.

(The woman is scared)

(ii) Muhloti u chuha nghala

(The hunter is afraid of a lion)

c. **Tshuka** (afraid)

The meaning of tshuka : afraid

- (94) (i) N'wana wa tshuka.
(The child is afraid)

Another meaning of tshuka : ant-hill

- (ii) N'wana u tumbela hi tshuka
(The child hide himself around the ant-hill)

d. **Rhurhumela** (tremble with fright)

The first meaning of rhurhumela : tremble with fright

- (95) (i) [Mudlayi] wa rhurhumela
(The killer trembles with fright)

The second meaning of rhurhumela : trembles with cold

- (ii) N'wana wa rhurhumela.
(The child trembles with cold)

The third meaning : vibrate

- (iii) Rito ra Basani ra rhurhumela
(Basani vibrates)

4.4.3.4 With applicative -el-

Du Plessis indicated that if the applicative suffix **-el-** is added onto an intransitive verb, this will change the verb to a transitive verb. He also indicated that the transitive verb together with **-el-** will then have an external and internal argument.

Transitive verbs

a. With objects

(96) (i) Wanuna u chav-el-a n'wana nghala.

(The man is afraid of the lion for the sake of the child)

(ii) Manana u chuh-el-a vanhu swakudya.

(My mother is afraid of food for the she is not sure whether she will be able to feed people or not)

b. Without object

(97) (i) *Wanuna wa chav-el-a n'wana.

(The man is afraid for the same of the child)

(ii) *Manana wa chuh-el-a swakudya.

(My mother is afraid of the food)

The above sentences in (97i) and (ii) are ungrammatical in Xitsonga. This implies that the applicative suffix **-el-** cannot be applied to these verbs without object.

Intransitive verbs

(98) (a) Khamba ri rhurhumel-el-a mali.

(The thief trembles with fright for money that he stole)

(b) Muhloti u tshuk-el-a nghala.

(The hunter trembles with fright for the lion because he is not sure whether the lion is around or not)

4.4.3.5 Causative -is-

Like in the case of the applied verb, intransitive verbs can be made transitive by affixing the causative affix **-is-** to the intransitive verb:

Transitive verbs

The effect of the causative affix **-is-** on the predicate argument structure of predicates is to add a new external argument as subject to the sentence and to change the old external argument into an internal argument.

a. **Chav-is-a**

(99) *Ndzi chav-is-a [wanuna] [nghala]

(I cause the man to be afraid of the lion)

The above sentence in (99) is ungrammatical in Xitsonga. To make it grammatical, **hi** must be added.

(100) Ndzi chav-**is-a** [wanuna] **hi** [nghala]
(I cause the man to be afraid of the lion)

b. **Chuh-is-a**

(101) *Wanuna u chuh-**is-a** [n'wana] [nghala]
(The man cause the child to fear the lion)

The sentence in (101) above is ungrammatical. To make it grammatical, **hi** should be added.

(102) Wanuna u chuh-**is-a** [n'wana] **hi** [nghala]
(The man the child to fear the lion.)

Intransitive

Like in the case of the applied verb, intransitive verbs can be made transitive by affixing the causative affix **-is-** to the intransitive verb.

a. **Chav-is-a**

(103) Ndzi chav-**is-a** n'wana
(I frighten the child/I cause the child to be afraid)

b. **Chuh-is-a**

(104) Ndzi chuh-**is-a** kokwana.
(I frighten the child/I cause the child to be afraid)

c. **rhurhumer-is-a**

(105) U rhurhumer-is-a ricece

(He cause the baby to tremble with fright)

d. **Tshuk-is-a**

(106) U tshuk-is-a mukhalabye

(He cause the old man to be afraid)

4.5 SADNESS

4.5.1 Aim

The aim of this section will be to determine how the emotion of sadness may be expressed in Xitsonga. For this purpose various expressions of sadness will be considered. These ambiguous expressions will then be systematically manipulated to establish whether they can be extended by the inclusion of other syntactic categories. In the second place some verbs of sadness will be considered. These verbs will also be syntactically manipulated.

4.5.2 Expressions of sadness

The expressions of sadness may be divided into different subcategories depending on the concept of ambiguity.

4.5.2.1 Ambiguous expressions of sadness

There are three expressions which may be interpreted with two different meanings, i.e. a lexical and an idiomatic meaning:

(107) ... **Ku hlangana ni khombo** (to meet with danger: to come to grief)

The first interpretation is the literal lexical one and it refers to a meeting with some misfortune. The second interpretation is an idiomatic one and it refers to an act of mourning after the death of a beloved one.

- a. Makwerhu u hlangane na khombo
My younger sister met danger
(My younger sister grieved)
- b. Khombo ri hlanganise sivara
Danger caused my brother-in-law to meet his death
(My brother-in-law died)

(108) ... **vona mahlomulo** (see sorrows: to experience great sorrow)

- a. Makhawukana u vona mahlomulo
Makhawukana sees sorrow
(Makhawukana experiences great sorrow)
- b. Rifu ri vonisa Makhawukana mahlomula
Death causes Makhawukana to see sorrow
(Death causes makhawukana to experience great sorrow)

(109) ... **ku hlangula mihloti** (to wipe off the tears : to comfort, console)

- a. ... **hlangula mihloti ya sesi** (wipe sister's tears)
Vakhegula va hlangula mihloti ya sesi
Old women wipe my sister's tears
(Old women comfort my sister)

- b. ... **hlangula sesi mihloti** (console sister)
 Manana u hlangula sesi mihloti
 My mother wipes off my sister's tear
 (My mother consoles my sister)

4.5.2.2 Fixed expressions of sadness

The following expressions have no literal lexical interpretation of the lexical items but only an idiomatic interpretation:

(110) ... **wela hi tilo** (to be fallen on by heaven : to come to grief)

- a. ... fall with heaven^(*)
 b. ... mourn

(111) ... **twela vusiwana** (to hear for poverty)

- a. ... feel for poverty^(*)
 b. Sympathise with/feel pity for

The verbal stem **hlomu** may appear with an intransitive suffix (-k-) or transitive suffix (-l-):

- (112) a. ... **hlomuka mbilu** (be sad)
 b. ... **hlomula sesi mbilu** (make sister sad)

With applicative and affix [-k-]

- (113) a. ... hlomukela sesi mbilu
b. ... (sad about sister)

4.5.3 Verbs of sadness

The verbs of sadness will be discussed with regard to their semantics and syntax.

4.5.3.1 The semantics of the verbs of sadness

The verbs of sadness in Xitsonga may be divided into three subcategories:

4.5.3.1.1 Verbs of pity

Verbs of pity refer to a feeling of sympathy and sorrow for someone's suffering or unhappiness. It may also refer to a sad, unfortunate or inconvenient state of affairs.

a. **Puta (pity)**

- (114) Vanhu va puta tinoni
(People feel pity for widows)

b. **Tsetsa (pity/sympathise)**

- (115) Ndzi tsetsa vadyondzisi va nkarhinyana
I feel pity for temporal teachers
(I sympathise with temporal teachers)

c. **Tsetselela** (pity have mercy)

(116) Ndzi tsetselela xisiwana

I feel pity for an orphan

(I have mercy for an orphan)

4.5.3.1.2 Verbs of sadness

Such verbs refer to a feeling, a showing or a cause of grief or sorrow or unhappiness.

a. **Nyama** (sad)

(117) Ndza nyama loko ndzi vona mudlayi wa sivara

(I feel sad when I see the murderer of my brother-in-law)

b. **Hlunama** (sad)

(118) Manana wa hlunama loko a ehleketa hi rifu ra makwavo.

(My mother feels sad when she thinks of her brother's death)

c. **Tsana** (sad)

(119) Mandela wa tsana hikwalaho ka xidyoho xa nsati wa yena.

(Mandela feels sad because of his wife's crime')

4.5.3.1.3 Verbs of depression

Verbs of depression refer to a feeling of sadness and hopelessness.

a. **Hefemuteka** (be depressed)

(120) Murimi wa hefemuteka.

(The farmer is depressed)

b. **Khunguvanyeka** (be depressed)

(121) Ndza khunguvanyeka loko nuna a nga vulavuli na mina.

(I become depressed if my husband can not communicate with me)

c. **Ku twa ku vaviseka** (be depressed)

(122) Manana u twa ku vaviseka loko n'wana a nga hanyi kahle.

(My mother is depressed if the child misbehave)

4.5.3.2 The syntax of the verbs of sadness

4.5.3.2.1 Intransitive verbs

a. Assignment of arguments

As intransitive verbs are regarded as one-place predicates, the implication is that they assign only one theta-role to a linguistic expression. They allow one assignment of a theta-role which appear as a subject argument. This refers to an entity which experiences, feels or perceives some psychological state.

(123) (i) Manana wa nyama.

(My mother is sad)

Nyama : [X]
[experiencer]

(ii) **Munghana wa hlunama**
(My friend is sad)

hlunama : [X]
[experiencer]

(iii) **Nkhensani wa tsana**
(Nkhensani is sad)

tsana : [X]
[experiencer]

(iv) **Wansati wa hefemuteka**
(The woman is depressed)

hefemuteka : [X]
[experiencer]

(v) **Ndza khunguvanyeka**
(I am depressed)

khunguvanyeka: [X]
[experiencer]

(vi) **Mudyondzisi wa vaviseka**
(The teacher is depressed)

vaviseka : [X]
[experiencer]

b. Selection restriction

As indicated above in (123(i)-(vi)) as well as in (124-130) below the subject argument can only appear with a feature (human) and not with [animal] because it is difficult to see whether an animal is sad or not.

(i) **Nyama (sad)**

(124) [Malume] wa nyama.

(My uncle is sad)

(ii) **Hlunama (sad)**

(125) [Mudyondzisi] wa hlunama.

(The teacher is sad).

(iii) **Tsana (sad)**

(126) [Nkhensani] wa tsana loko swi nga fambe kahle.

(Nkhensani is sad if things are not going well)

(iv) **Hefemuteka (depressed)**

(127) [Mudendi] wa hefemuteka.

(The pensioner is depressed)

(v) **Khunguvanyeka** (depressed)

(128) Mufambisi wa khunguvanyeka.

(The manager is depressed)

(vi) **Vaviseka** (depressed)

(129) [N'wa-Mabindzu] wa vaviseka loko a nga kumi profiti.

(Businessman is depressed is he does not get profit)

c. **Event structure**

The verbs of sadness above indicate an event structure of **state**. The type of stative predicate above is a stage-level predicate because such states are non-permanent states of individuals:

(i) **Nyam-ile** (to be sad: to have low spirit)

(130) [Kokwana] u nyam-ile.

(My grandfather is sad)

(ii) **Hlunam-ile** (to be sad: to be disappointed)

(131) [Mufambisi] u hlunam-ile hikuva mutirhi-lonene u yive mali.

(The manager is sad because the best worker stole money)

(iii) **Tsan-ile** (Sad: weak)

(132) [Mutirhi] u tsan-ile hikuva a nga pfuki kahle.

(The worker is sad because she is not feeling well)

(iv) **Hefemutek-ile** (depressed)

(133) [Manana] loko a fika la, a a hefemutek-ile.

(My mother was depressed when she arrived here).

(v) **Khunguvanyek-ile** (depressed)

(134) A [ndzi] khunguvanyek-ile loko Nkhensani a fika.

(I was depressed when Nkhensani arrives)

(vi) **Vavisek-ile** (depressed)

(135) [Manana] a a vavisek-ile loko ndzi famba.

(My mother was depressed when I leave)

d. **Meaning of the verbs**

Some verbs of sadness may have different interpretations, that is, a verb can be understood in more than one sense. Some of the verbs below will be interpreted with different meanings:

(i) **Nyama** (sad)

The meaning of nyama : one is sad

- (136) a. Manana wa [nyama]
(My mother is sad)

Another meaning of nyama : to be disappointed

- (b) Nhwanyana wa [nyama] loko jaha ra yena ri nga ti.
(The girl is disappointed if her boyfriend does not come)

(ii) **Hlunama** (sad)

The meaning of hlunamile : to be sad

- (137) a. Murimi wa [hlunama] loko mpfula yi nga ni.
(The farmer becomes sad if it is not raining)

Another meaning of hlunama : to be disappointed about something.

- (b) Mutekiwa wa [hlunama] loko muteki a nga ti.
(The bride is disappointed if the bride-groom does not arrive)

The third meaning of hlunama : to be pout

- (c) Manana wa [hlunama] loko ku nga ri na swakudya.
(The mother is pout if there is no food).

(iii) Tsana (sad)

The meaning of tsana : to be sad

- (138) a. Mandela wa [tsana] hikwalaho ka xidyoho xa Winnie.
(Mandela is sad because of Winnie's crime).

Another meaning of tsana : to be weak

- (b) Motlatjo wa [tsana] hikuva wa vabya.
(Motlatjo is weak because she is sick).

(iv) Hefemuteka (depressed)

The meaning of hefemuteka : to be depressed

- (139) a. Murimi wa [hefemuteka] hikuva mpfula a yi ni.
(The farmer is depressed because it is not raining)

The second meaning of hefemuteka : to gasp

- (b) Kokwana wa [hefemuteka] a nga si lova.
(My grandfather gasped before he died)

The third meaning of hefemuteka : to puff

- (c) Mafemani wa [hefemuteka] hikwalaho ka ku voniwa nandzu.
(Mafemani puffs because he is accused)

The fourth meaning of hefemuteka : sigh

- (d) N'wa-mabindzu wa [hefemuteka]
(The businessman sighs)

(v) **Khunguvanyeka** (depressed)

The first meaning of khunguvanyeka : to be depressed

- (140) a. Ndza khunguvanyeka loko nuna a nga vulavuli na mina.
(I become depressed if my husband is not communicating with me)

The second meaning of khunguvanyeka : scandalized

- b. Magawula wa [khunguvanyeka] hikwalaho ka nandzu yena.
(Magawula is scandalized because of his case)

The third meaning of khunguvanyeka : fall

- c. Vongani wa khunguvanyeka hikuva a nga voni kahle.
(Vongani falls because he cannot see properly)

The fourth meaning of khunguvanyeka : to stagger

- d. Magezi wa khunguvanyeka hikuva u dakwile.
(Magezi staggers because he is drunk)

The fifth meaning of khunguvanyeka : to stumble

- e. N'wa-Risimati wa khunguvanyeka hikwalaho ka ribye.
(N'wa-Risimati stumbles by a stone)

(vi) **Vaviseka** (depressed)

The first meaning of vaviseka : to be depressed

- (141) a. Manana wa [vaviseka] loko n'wana a nga hanyi kahle.
(My mother is depressed if the child misbehave)

The second meaning of vaviseka : suffer

- b. Mantombi wa [vaviseka] eka muti luwa.
(Mantombi is suffering in that family)

The third meaning of vaviseka : to be ill

- c. Glory wa [vaviseka]
(Glory is ill)

The fourth meaning of vaviseka : ache

- d. Miri wa Glory wa [vaviseka]
(Glory's body is aching)

APPLICATIVE VERBS

Du Plessis indicated that if the applicative suffix **-el-** is added on to an intransitive verb, this will change the verb to a transitive verb. He also indicated that the transitive verb together with **-el-** will then have an external and internal argument.

a. Nyam-el-a (sad for)

(142) [Kokwana] u nyam-el-a [nhloko ya xikolo leyi khomiweke tolo]
(My grandmother is sad for the principal who was arrested yesterday)

b. Hlunam-el-a (sad for)

(143) [Mufambisi] u hlunam-el-a [mali leyi yiviweke]
(The manager is sad for the stolen money)

c. Tsan-el-a (sad for)

(144) [Thabang] u tsan-el-a [rifu ra mukamberi]
(Thabang is sad for the death of the inspector)

d. Hefemutek-el-a (depressed for)

(145) [Hahani] u hefemutek-el-a [muholo wa yena]
(My aunt is depressed for her salary)

e. Kunguvuvanyek-el-a (depressed for)

(146) [Tatana u khunguvanyek-el-a [vutomi lebyi buti a byi hanyaka]
(My father is depressed for the life that my brother lives)

(147) [Murisi] u khunguvanyek-el-a [donki leyi feke]
(The shepherd is depressed for the dead donkey)

f. Vavisek-el-a (depressed for)

(148) [Malan] u vavisek-el-a [makwavo]
(Malan is depressed for his sister)

In the sentences (142-148) above, the subject argument retains its interpretation of experiencer. The internal argument which is dependent on the presence of the applicative suffix (-el-), has a semantic interpretation of (cause), because in each case in (142-148) the internal argument gives the cause for the sadness of the subject argument.

Selection restrictions

In the sentences below the argument which is dependent on the applicative -el- will appear with certain semantic features to establish whether the verbs of sadness may select various types of arguments. Four such NPs will be considered, i.e. nouns with the feature **human, animal, state and concrete**.

The following sentences appear with the selection restriction above.

a. Nyam-el-a (sad for)

(149) a. Manana u nyam-el-a [nhloko ya xikolo leyi khomiweke tolo]
(My mother is sad for the principal who was arrested yesterday)

(b) Malume u nyam-el-a [vuvabyi lebyi nga horiki]
(My uncle is sad for the incurable disease)

(c) Tatana u nyam-el-a [mbyana leyi vabyaka]
(My father is sad for the sick dog)

- (d) Muchayeri u nyam-el-a [movha lowu nga lunghiki]
(The driver is sad for the unfixed car)

In the above sentences in (149a-d) [manana]; [malume]; [tatana]; and [muchayeri] are the subject arguments.

The second argument in the above sentences are: [Nhloko ya xikolo], [vuvabyi], [mbyana] and [movha]. In (149a) **nhloko ya xikolo** = human, in (149b) **vuvabyi** = state, (149c) **mbyana** = animal and in (149d) **movha** is a concrete object.

- b. Hlunam-el-a [sad for]

Similarly, there are sentences which can be used with the applicative verb **hlunam-el-a**, e.g.

- (150) a. Ndzi hlunam-el-a [n'wana loyi a vabyaka]
(I am sad for the sick child)
- (b) Ndzi hlunam-el-a [mbyanaleyi nga dyiki]
(I am sad for the dog which has no appetite)
- (c) Ndzi hlunam-el- [yindlu leyi pfutaka]
(I am sad for the leaking house)
- (d) Vulani u hlunam-el-a [vutomi]
(Vulani is sad for life)

In the above example sentences, (150a-d) the first argument is **ndzi** which is a pronoun for the first person singular and **vulani**.

The second argument in the above sentences are [n'wana], [mbyana], [yindlu] and [vutomi]. In (150a) n'wana = human, in (150b) mbyana = animal, in (150c) yindlu = concrete object and in (150d) vutomi = state.

c. Tsan-el-a [sad for]

There are sentences which can be used with applicative verb tsan-el-a.

(151) a. Makhegu u tsan-el-a [kokwana] hikuva wa vabya.
(Makhugu is sad for her grandmother because she is sick)

(b) Tiyani u tsan-el-a [xitsalo] hikuva a xi tsali.
(Tiyani is sad for the pen because it can not write)

(c) Nyeleti u tsan-el-a [rihanyo ra manana]
(Nyeleti is sad for the health of her mother)

(d) Marcia u tsan-el-a [nyimfu leyi yiviweke]
(Marcia is sad for the stolen sheep)

In the above examples in (151a-d) the first arguments are **Makhegu, Tiyani, Nyeleti** and **Marcia**.

The second argument in the above sentences are **kokwana, xitsalo, rihanyo** and **nyimpu**. In (151d) kokwana = human, xitsalo = concrete object, rihanyo = state and nyimpu = animal.

d. Hefemutek-el-a (depressed for)

(152) a. Hahani u hefemutek-el-a [muholo]

(My aunt is depressed for her salary)

(b) Ndzi hefemutek-el-a [mbyana leyi tshovaka swiluva]

(I am depressed for the dog which breaks flowers)

(c) Ndzi hefemutek-el-a [n'wana loyi a nga yingisiki]

(I am depressed for the child who can not listen)

(d) Ndzi hefemutek-el-a [rifu ra muchayeri]

(I am depressed for the driver's death)

In the above sentences in (152a-d) the first argument is **hahani** and **ndzi** which is a pronoun for the first person singular.

The second argument in the above sentences are **muholo**, **mbyana**, **n'wana** and **rifu**. In (152a) **muholo** = concrete, (152b) **mbyana** = animal, (152c) **n'wana** = human and in (152d) **rifu** = state.

e. Khunguvanyek-el-a (depressed for)

(153) a. Magezi u khunguvanyek-el-a [movha lowu yiviweke]

(Magezi is depressed for the stolen car)

(b) Gezani u khunguvanyek-el-a [vutomi byakwe]

(Gezani is depressed for his life)

- (c) Mudyondzisi u khunguvanyek-el-a [xichudeni]
(The teacher is depressed for the student)
- (d) Mantombi u khunguvanyek-el-a [huku]
(Mantombi is depressed for the chicken)

In the above sentences in (153a-d) the first arguments are **Magezi, Gezani, Mudyondzisi** and **Mantombi**.

The second arguments in the above sentences are **movha, vutomi, xichudeni**, and **huku**. In (153a-d) **movha** = concrete object, **vutomi** = state, **xichudeni** = human and **huku** = animal.

f. Vavisek-el-a (depressed for)

- (154) a. Muhahisi u vavisek-el-a [xihahampfhuka]
(The pilot is depressed for an aeroplane)
- b. Murisi u vavisek-el-a [homu]
(The shepherd is depressed for the cow)
- c. Mudzabi u vavisek-el-a [rihanyo rakwe]
(The coach is depressed for his health)
- d. N'anga yi vavisek-el-a [muvabyi]
(The doctor is depressed for the patient)

According to the above sentences in (154a-d) the first arguments are **muhahisi, murisi, mudzabi, and n'anga**.

The second arguments in the above sentences are **xihahampfhuka, homu, rihanyo, and muvabyi**. In (154a) xihahampfhuka = concrete object, in (154b) homu = animal, in (154c) rihanyo = state and (154d) muvabyi = human.

Causative verbs

When the causative affix **-is-** is attached to a verb the external argument of that verb will now become an internal argument.

(155) a. [Wanuna] wa nyama
(The man is sad)

(b) Vana va nyam-is-a [wanuna]
(The children make the man to be sad)

In this sentence **wanuna** is now the internal argument but it has retained its meaning of experiencer. The new external argument in the above example is **vana**. This argument may be interpreted as a causative argument:

(156) a. Nyama: [Wanuna] wa nyama
(The man is sad)

(b) Vana va nyam-is-a [wanuna]
(The children make the man to be sad)

- (157) a. Hlunama: [Mufambisi] wa hlunama
(The manager is sad)
- b. Mali yi hlunam-is-a [mufambisi]
(The money makes the manager to be sad)
- (158) a. Tsana: [Mutirhi] wa tsana
(The worker is sad)
- b. Vuvabyi byi tsan-is-a [mutirhi]
(The sickness makes the worker to be sad)
- (159) a. Hefemuteka: [Hahani] wa hefemuteka.
(My aunt is depressed)
- b. Muholo wu hefemutek-is-a [hahani]
(The salary makes my aunt to be depressed)
- (160) a. Khunguvanyeka: [Tatana] wa khunguvanyeka
(My father is depressed)
- b. Vutomi byi khunguvanyek-is-a tatana
(Life makes my father to be depressed)

Summary on the subject argument

(161)	Human	Animal	Inanimate
nyama	+	-	-
hlunama	+	-	-
tsana	+	-	-
hefemuteka	+	-	-
khunguvanyeka	+	-	-
vaviseka	+		

4.5.3.2.2 Transitive verbs

Transitive verbs are known as two place predicates. Their predicate argument structure accommodates two arguments in which the first argument is an external argument and the second one an internal argument.

a. **Puta** (pity)

(162) [Hlamalani] u puta [mufana]
(Hlamalani pity the boy)

Assignment of arguments

(163) [x = Hlamalani, y = mufana]
[x, y]
x = experiencer]
y = patient

b. **Tsetsa** (pity)

(164) [Ndzi] tsetsa [n'wana]
(I pity the child)

Assignment of arguments:

(165) [x = ndzi which is a pronoun, first person singular; y = n'wana]
[x x, y]
x = experiencer
y = patient

c. **Tsetselela** (pity)

(166) Van'wa - tipolitiki] va tsetselela [Mzwakhe]
(Politicians pity Mzwake)

Assignment of arguments:

(167) x = van'wa - tipolitiki; y = Mzwakhe
[x, y]
x = experiencer
y = patient

d. **Tshikilela** (depressed)

(168) [Rifu ra n'wana] ri tshikilela [wansati].
(The death of the child depresses the woman)

Assignment of arguments:

(169) (X = rifu ra n'wana; y = wansati]
[x, y]
x = cause
y = experiencer

Selection restrictions

On the subject argument

The subject argument in (a-c) above may only appear with the feature [human], as in the case of the intransitive verbs. The subject argument in (d) above may appear with any semantic feature because anything or anybody or state can be the cause of the depression.

On the object argument

The object argument in the following sentences may appear with the feature (human, animal and inanimate):

a. Tsetsa (pity)

(170) (i) Ndzi tsetsa [mufana] hikuva ka titimela.

(I feel pity for the boy because it is cold)

(ii) Mufana u tsetsa [mbyana] hikuva yi hava swakudya.

(The boy pity the dog because it has no food)

(iii) Manana u tsetsa [mali] hikuva a nga yi tirhisa futa.

(My mother feels pity for the money because he might misuse it)

(iv) Mariya u tsetsa [rihanyo] ra nuna wa yena hikuva a nga cheli xipayisi eswakudyeni.

(Mariya feels pity for health of her husband because she does not spice his food)

Mufana = human, **mbyana** = animal, **mali** = concrete and **rihanyo** = state.

b. Puta (pity)

(171) (i) Mudyondzi u puta [mudyondzi] hikuva a nga hlayi

(The teacher feels pity for the student because she doesn't study)

- (ii) Tatana u puta [mbyana] hikuva mpfula ya na.
(My father feels pity for the dog because it is raining outside)
- (iii) Ndzi puta [movha] hikuva muchayeri u na futa.
(I feel pity for the car because the driver is careless).
- (iv) Dokodela u puta [vutomi] bya mufana loyi hikuva u rhandza ngopfu vanhwanyana.
(The doctor feels pity for the health of this boy because he sleeps around)

In (171(i)) above **mudyondzisi** = human, in (171(ii)) **mbyana** = animal, in (171(iii)) **movha** = concrete and in (171(iv)) **vutomi** = state.

c. **Tsetselela** (pity, spare)

- (172) (i) Van'wa-tipolitiki va tsetselela [Mzwakhe]
(Politicians pity Mzwakhe)
- (ii) Ndzi tsetselela [vutomi] bya mina hikuva ndzi hanya vutomi byi n'we.
(I feel pity for my life because I live only one life)
- (iii) Tatana u tsetselela [phethirolo] hikuva ya durha.
(My father spare petrol because it is expensive)

In (172(i)) **Mzwakhe** = human, in (172(ii)) **vutomi** = state and in (172(iii)) **phethirolo** = concrete. This indicate that animal cannot be an object argument.

d. **Tshikilela** (depress)

(173) Rifu ri tshikilela [wansati]

(The death depresses the woman)

When using the verb **tshikilela**, the object can only be human.

Summary on the object argument

(174)	Human	Animal	Inanimate
Nyama	+	+	-
hlunama	+	+	+
tsana	+	+	+
Hefemuteka	+	+	+
Khungavanyeka	+	+	+
vaviseka	+	+	+

Event structure

The verbs of sadness above indicate an event structure of state. The type of stative predicate above is a stage-level predicate because such states are non-permanent states of individuals.

a. **Put-ile** (felt pity for)

(175) [Kokwana] u put-ile [ntukulu]

(Grandmother felt pity for her grandchild)

b. Tsets-ile (felt pity for)

(176) [Mudyondzisi] u tsetss-ile [mudyondzi]
(The teacher felt pity for the student)

c. Tsetseler-ile (felt pity for)

(177) [Van'wa-tipolitiki] va tsetseler-ile [Mzwakhe]
(Politicians felt pity for Mzwakhe)

Meanings of the verbs

Some verbs of sadness may have different interpretations, that is, a verb can be understood in more than one sense. Some of the verbs below will be interpreted in different meanings and also be used in sentences:

a. Puta (pity)

The first meaning: one feels pity for someone.

(178) (i) Manana u puta n'wana.
(My mother feels pity for the child)

The second meaning: one consoles another one

(ii) Muongori u puta muvabyi.
(The nurse consoles a patient)

b. Tsetsa (pity)

The first meaning: one feels pity for someone

- (179) (i) Mudyondzisi u tsetsa nhloko ya xikolo.
(The teacher feels pity for the principal)

The second meaning is one of sympathy:

- (ii) Ndzi tsetsa nhloko ya xikolo.
(I sympathise with the principal)

c. Tsetselela (pity)

The first meaning of this verb: one feels pity for someone

- (180) (i) Majistarata u tsetselela [mudlayi]
(The magistrate feels pity for the killer)

The second meaning is one of mercy:

- (ii) [Jesu Kriste] u tsetselela [vadyohi]
(Jesus Christ has mercy on sinners)

The third meaning is one of forgiveness:

- (iii) Chico Thwala u tsetselela Branda Fassie.
(Chico Thwala forgives Branda Fassie)

The fourth meaning is one of conservation:

- (iv) Wansati u tsetselela swakudya.
(A woman spares food)

d. **Tshikilela**

The first meaning is to express something:

- (181) (i) Mufana u tshikilela rivanti.
(The boy presses the door)

The second meaning is one of oppression:

- (ii) Wanuna u tshikilela nsati.
(The man oppresses his wife)

4.6 DISGUST

4.6.1 Aim

The aim of this section will be to determine how the emotion of disgust may be expressed in Xitsonga. For this purpose various expressions of disgust will be considered. These idiomatic expressions will then be systematically manipulated to establish whether they can be extended by the inclusion of other syntactic categories. In the second place some verbs of disgust will be considered. These verbs will also be syntactically manipulated.

4.6.2 Expressions of disgust

- a. **Ku vonela munhu ebodlheleni (to see a person in the bottle: to look down upon someone/to despise a person)**

(182) (i) Gavaza u vonela Nkhensani ebodlheleni.

Gavaza look for Nkhensani in the bottle.

(Gavaza is undermining Nkhensani)

(ii) Nkhensani u voneriwa ebodlheleni hi Gavaza.

Nkhensani is being looked in the bottle by Gavaza

(Nkhensani is being undermined by Gavaza)

- b. **Ku dlayela mbyana (to kill a dog for : to insult)**

(183) Magezi u dlayela Makhanani mbyana.

Magezi is killing for Makhanani a dog.

(Magezi is insulting Makhanani)

4.6.3 Verbs of disgust

4.6.3.1 Semantics

The concept of despise can be defined as a feeling of looking down on as inferior, worthless or contemptible.

4.6.3.1.1 Despise (sandza, nyenya, tsan'wa)

(184) (i) **Sandza**

Vanhu va sandza mufundhisi.

(People despise the church minister)

(ii) **Nyenya**

Vadyohi va nyenya mufundhisi.

(Sinners despise the church minister)

(iii) **Tsan'wa**

Vantshwa va tsan'wa vuntshwa bya vona.

(Young people despise their youth)

4.6.3.1.2 Disgust (nyenyetsa, phirha)

The concept of disgust can be defined as a strong aversion, repugnance.

(185) (i) **Nyenyetsa**

Vana va thyaka va nyenyetsa vanhu.

(Dirty children disgust people)

(ii) **Phirha**

Marhimila ma phirha vaongori.

(Mucus of nose disgust nurses)

4.6.3.1.3 Annoy (siringa)

The concept of annoy can be defined as the cause slight of anger or mental distress to.

- (186) Vana lava nga yingisiki va ndzi siringa
(The children who cannot listen annoy me)

4.6.3.1.4 Blaspheme (sola)

The concept of blaspheme can be defined as the use of religious names irreverently, treating a religious or sacred subject irreverently.

- (187) Wanuna u sola vito ra Xikwembu.
(The man blasphemes against God).

4.6.3.1.5 Hate (venga)

The concept hate can be defined as the intense dislike towards or hating someone.

- (188) Vana va venga dyondzo.
(Children hate education)

4.6.3.1.6 Insult (rhukana)

The concept of insult can be defined as to offend the self-respect or to speak to or treat with scornful abuse.

- (189) Wanuna u rhukana nsati.
(The man insults his wife)

4.6.3.2 Syntax of the verbs of disgust

There are various verbs of disgust which are transitive.

4.6.3.2.1 Transitive verbs

Assignment of argument

There are various transitive verbs which may express some degree of disgust in Xitsonga. In the case of the transitive verb, the verb phrase will assign an external argument to the noun phrase in the subject position through a rule of predication and an internal argument to the NP in the object position. The external argument which is [X] below will be interpreted as cause while the internal argument [Y] will be interpreted as the experiencer of disgust.

4.6.3.2.1.1 Sandza, nyenya, tsan'wa (despise)

(190) [Vanhu] va sandza [mufundhisi]

(People despise the church Minister)

[Sandza] : [x, y]

(experiencer, patient)

(191) [Van'wa-nkumi] va nyenya [swisiwana]

(Rich people despise poor people)

[Nyenya] : [x, y]

(experiencer, patient)

(192) [Vantshwa] va tsan'wa [vuntshwa bya vona]
(Young people despise their youth)

4.6.3.2.1.2 Nyenyetsa, phirha (disgust)

(193) [Mudyondzi] u nyenyetsa [mukamberi]
(The student disgusts the inspector)

[Nyenyetsa] : [x, y]
(theme, experiencer)

(194) [Swakudya] swi phira [vaongori]
(Food disgust nurses)

[Phira] : [x, y]
(theme, experiencer)

4.6.3.2.1.3 Siringa (annoy)

(195) [Vana] va siringa [mutswari]
(The children annoy their parent)

[Siringa] : [x, y]
(theme, experiencer)

4.6.3.2.1.4 Sola (blaspheme)

(196) [Mudyohi] u sola vito ra [Xikwembu]
(The sinner blasphemes against God)

[Sola] : [x, y]
(agent, patient)

4.6.3.2.1.5 Venga (hate)

(197) [Vana] va vengā [vatswari]

(The children hate their parents)

[Vengā]: [x, y]

(experiencer, patient)

4.6.3.2.1.6 Rhukana (insult)

(198) [Wanuna] u rhukana [nsati]

(The man insults his wife)

[rhukana] [x, y]

(agent, patient)

4.6.3.2.2 Selection restriction

4.6.3.2.2.1 On the subject argument

The subject argument below will be forced to appear with a selection restriction of human, animal and inanimate.

Transitive verbs appear with two arguments. In this case their predicate argument structure permits two arguments where the first one is an external argument and the second one an internal argument.

4.6.3.2.2.2 A selection restriction on the NP in the subject position

a. Sandza (despise)

(199) [Vadyohi] va sandza vaKriste.

(Sinners despise Christians)

When using the verb **sandza**, the subject argument can only be human.

b. **Nyenyema (despise)**

- (200) (i) [Van'wa-nkumi] va nyenyema swisiwana.
(The rich people despise poor people)
- (ii) [Mbyana] yi nyenyema inkomazi.
(The puppy despises sour milk)

With the verb **nyenyema**, the subject argument can only be human and animal.

c. **Tsan'wa (despise)**

- (201) [Vantshwa] va tsan'wa vuntshwa bya vona.
(Young people despise their youth)

c. **Nyenyetsa (disgust)**

- (202) (i) [Mudyondzi] u nyenyetsa mukamberi.
(The student disgusts the inspector)
- (ii) [Ximanga] xi nyenyetsa manana.
(The cat disgust my mother)
- (iii) [Movha] wu nyenyetsa tatana hikuva wu thyakile.
(The car disgusts my father because it is dirty).

- (iv) [Vutomi] byi nyenyetsa Khombo hikuva u na swikweleti.
(Life disgusts Khombo because she has lot of accounts)

This argument may be animate or inanimate.

e. **Phirha (disgust)**

- (203) [Swakudya] swi phirha muyimana hikuva a swi swekekangi.
(Food disgust pregnant woman because it is not well cooked)

In the verb **phirha**, the subject argument can only be concrete.

f. **Siringa (annoy)**

- (204) [Vana] va siringa mutswari.
(The children annoy their parent)

When using the verb **siringa**, the subject can only be human.

g. **Sola (blaspheme)**

- (205) [Mudyohi] u sola vito ra Xikwembu.
(The sinner blasphemes against God)

Here, the subject argument can only be human.

h. **Venga (hate)**

- (206) (i) [Vadyondzi] va venga vadyondzisi.
(The students hate the teachers)

- (ii) [Mbyana] yi venga nhlampfi.
(The dog hates fish)

The subject argument can only be human and animal with this verb venga.

i. **Rhukana (insult)**

- (207) [Wansati] u rhukana wanuna.
(The woman insults the man)

In the verb **rhukana**, the subject argument can only be human.

Summary

a. **On the subject argument**

(208)	Human	Animal	Inanimate
Sandza	+	-	-
nyenya	+	+	-
nyenyetsa	+	+	+
phirha	+	-	-
siringa	+	-	-
sola	+	-	-
venga	+	+	-
rhukana	+	-	-

b. **On the object argument**

As above, the object argument will be forced to appear with noun phrases denoting humans, animals and inanimate being:

As indicated above, transitive verbs appear with two arguments. In this case, their predicate argument structure permits two arguments where the first one is an external argument and the second one an internal argument.

a. **Sandza (despise)**

(209) Vadyohi va sandza [vaKriste]
(Sinners despise Christians)

When using the verb **sandza**, the object argument can only be human.

b. **Nyenyanya (despise)**

(210) (i) Vanhwanyana va nyenyanya [vaenzi]
(Girls despise visitors)

(ii) Manana u nyenyanya [mbyana]
(My mother despise a dog)

(iii) Muyimana u nyenyanya [swakudya]
(Pregnant woman despise food)

When using the verb **nyenyanya** the object argument can be animate, inanimate or concrete.

c. **Tsan'wa (despise)**

(211) Vantshwa va tsan'wa [vuntshwa] bya vona
(Youth people despise their youth)

The object can be animate or inanimate.

d. **Nyenyetsa (disgust)**

(212) Marhimila ma nyenyetsa [manana]
(Mucus of nose disgust my mother)

The object argument can only be human.

(213) Swakudya swi phirha [muongori] hikuva a swi swekekangi.
(Food disgust the nurse because it is not well cooked)

The object argument can only be human.

e. **Siringa (annoy)**

(214) Vana va siringa [mutswari]
(Children annoy the parent)

In using the verb **siringa**, the object argument can only be human.

f. **Sola (blaspheme)**

(215) Vanhu va sola [vito ra Xikwembu]
(The sinners blaspheme against God)

Here, the object argument can only be a name or a person.

g. Venga (hate)

- (216) (i) Vadyondzi va venga [vadyondzisi]
(The students hates teachers)
- (ii) Manana u venga [nhlampfi]
(Mother hates fish)
- (iii) Malume u venga [movha]
(My uncle hates a car)
- (iv) Ndzi venga [vuvabyi bya Aids]
(I hate Aids)

This argument may be animate or inanimate.

h. Rhukana (insult)

- (217) (i) Hahani u rhukana [vana]
(My aunt insults children)
- (ii) Tatana u rhukana [mbyana] hikuva yi dye nyama ya yena.
(My father insults the dog because it ate his meat)
- (iii) Xiherana u rhukana [movha] hikuva wa pfuta.
(Xiherana insults the car because it is leaking)

- (iv) Thema u rhukana [vuvabyi] hikuva a nga holi.
(Thema insults disease because it is incurable)

This argument may be animate or inanimate.

Summary on the object argument

(218)	Human	animal	inanimate
sandza	+	-	-
nyenya	+	+	+
nyenyetsa	+	-	-
phirha	-	-	-
siringa	+	-	-
sola	+	-	-
venga	+	+	+
rhukana	+	+	+

Event structure

The verbs of disgust which are indicated above, indicate an event structure of **state**. The type of stative predicate above is a stage-level predicate because such states are non-permanent states of individuals:

Sandz-ile (despised)

- (219) Magezi u sandz-ile kereke hikwalaho ka vaKriste.
(Magezi despised the church because of Christians)

Nyeny-ile (despised)

- (220) Ndzi nyen-ile swakudya swa yena.
(I despised her food)

Nyenyetsek-ile (disgusted)

- (221) Ndzi nyenyetsek-ile loko ndzi vona marhimila ya yena.
(I was disgusted when I see his mucus of nose)

Phirh-ile (disgusted)

- (222) Swakudya leswiya, swi ndzi phirh-ile.
(That food disgusted me)

Siring-ile (annoyed)

- (223) Vana va ndzi siring-ile.
(Children annoyed me)

Sor-ile (blasphemed)

- (224) Mudyohi u sor-ile Xikwembu.
(The sinner blasphemed God)

Veng-ile (hated)

- (225) Ndzi veng-ile nyama ya nguluve.
(I hated pork)

Rhukan-ile (insulted)

(226) Ndzi rhukan-ile siku ra ku tsandzeka ka mina.

(I insulted the day that I failed).

Meanings of verbs

Some verbs of disgust may have different interpretations, that is, a verb can be understood in more than one sense. Some of the verbs below will be interpreted with different meanings:

Sandza (despise)

The meaning of **sandza**: to look down on as inferior, worthless or contemptible, despise.

(227) Makhamba ma [sandza] majisitarata.

(Thieves despise the magistrate)

Nyenyanya (despise)

The meaning of **nyenyanya**: despise

(228) a. Vanhwanyana va [nyenyanya] muendzi.

(The girls despise a visitor)

Another meaning of **nyenyanya**: dislike

b. Tintswalo u [nyenyanya] vafana.

(Tintswalo dislike boys)

The third meaning of **nyenya**: rebuff, a rejection of a person who makes a request.

- c. Mphephu u [nyenya] Gezani.
(Mphephu rebuffs Gezani)

Tsan'wa: (despise)

The meaning of **tsan'wa** : despise

- (229) Vantshwa va tsan'wa vuntshwa bya vona.
(Young people despise their youth)

Nyenyetsa (disgust)

The meaning of **nyenyetsa** : disgust

- (230) Marhimila ya [nyenyetsa]
(Mucus of nose disgust)

Siringa (annoy)

The meaning of **siringa**: to annoy.

It can be defined as the cause slight of anger or mental distress to.

- (231) Vana lava nga yingisiki va [siringa] vanhu.
(The children who cannot listen annoy people)

Sola (blaspheme)

The first meaning of **sola** : blaspheme

- (232) a. Vanhu a va chavi ku [sola] Xikwembu.
(People are not afraid to blaspheme against God)

The second meaning is to criticise.

- b. Magezi u [sola] ntirho wa Nyeleti.
(Magezi criticise Nyeleti's job)

The third meaning: reproach. One expresses disapproval to a person.

- c. Nyeleti u [sola] Musa loko a vulavula.
(Nyeleti reproaches Musa when he talks)

Venga (hate) or to cut the meat into strings)

The meaning of **venga** is to hate.

- (233) a. Toto u [venga] nyama ya nguluve.
(Toto hates pork)
- b. Wanuna u venga nyama.
(The man cuts the meat into strings)

Rhukana (insult, curse)

The first meaning: insult

- (234) a. Wanuna u [rhukana] nsati.
(The man insults his wife)

Another meaning: curse

- b. Ndzi [rhukana] Aids hi vito ya Jesu.
(I curse Aids in the name of Jesus)

Neuter-passive verbs

The transitive verbs may also be extensively used with **-ek-** as an affix on the verb. The object argument with its thematic role may land in the subject position.

Sandza (despise)

- (235) a. [Vanhu] va sandza [mufunhisi]
(People despise the church Minister)
- b. Mufundhisi wa sand-ek-a [t_i]
(Church Minister is despicable)

Nyanya (despise)

- (236) a. [Vana] va nyanya [n'wana]
(The children despise the child)

- b. [N'wana] wa nyeny-ek-a [t_i]
(The child is despised)

Nyenyetsa (disgust)

- (237) a. [Marhimila] ma nyenyetsa [muongori]
(The mucus of nose disgust a nurse)
b. Muongori wa nyenyets-ek-a [t_i]
(The nurse is disgusted)

Phirha (disgust)

- (238) a. [Vana va thyaka] va phirha [mudyondzisi]
(The dirty children disgust the teacher)
b. [Mudyondzisi] wa phirh-ek-a [t_i]
(The teacher is disgusted)

Siringa (annoy)

- (239) a. [Mufana] u siringa [mutswari]
(The boy annoys his parents)
b. Mutswari wa siring-ek-a [t_i]
(The parent is annoyed)

Sola (blaspheme)

- (240) a. [Vavanuna] va sola [kereke]
(Men blaspheme the church)

- b. Kereke ya sol-ek-a. [t_i]
(The church is blasphemed)

Venga (hate)

- (241) a. [Vanhu] va venga [hosi]
(People hate the chief)
b. Hosi ya veng-ek-a [t_i]
(The chief is hated)

Rhukana (insult)

- (242) a. [Wanuna] u rhukana [wansati]
(The man insults a woman)
b. Wansati wa rhukan-ek-a [t_i]
(The woman is insulted).

4.7 ANXIETY

4.7.1 Aim

The aim of this section will be to determine how the emotion of anxiety may be expressed in Xitsonga. For this purpose various expressions of anxiety will be considered as well as some verbs of anxiety.

These verbs will be analysed with regard to their semantics and syntactic structure.

4.7.2 Expressions of anxiety

a. **Ku dlawa hi n'wana (to be killed by a child: to be greatly worried with the life of one's child)**

(243) (i) Maluleke u dlawa hi n'wana.
Maluleke is killed about child.
(Maluleke is worried about his child)

(ii) N'wana u dlayisa Maluleke mbilu.
Child kills Maluleke heart
(The child makes Maluleke to be worried)

b. **Ku dlaya hi mbilu (to be killed by the heart : to be greatly concerned with)**

(244) (i) Khosa u dlaya hi mbilu hi mhaka ya vana va yena.
Khosa is killed by heart because of his children.
(Khosa is greatly concerned with his children)

(ii) Vana va dayisa Khosa hi mbilu.
Children make Khosa to be killed by heart.
The children trouble Khosa.
(Khosa is troubled by his children)

c. **Ku khoma nghavitla (to catch something heavy : to be in great difficulty)**

(245) (i) Hanyani u khoma nghavitla
Hanyani catch something heavy
(Hanyani is in great difficulty)

- (ii) Ndyangu wu khomisa Hanyani nghavitla
Family makes Hanyani to catch something heavy.
(The family causes Hanyani to be in great difficulty)
- (iii) Hanyani u khomisiwa nghavitla hi ndyangu.
Hanyani is forced to catch something heavy by his family.
(Hanyani is in great difficulty with his family)

d. Ku khoma xa ncila wa bulubulu (to catch something with a big tail: to be in great difficulties)

- (246) (i) Magezi u khoma xa ncila wa bulubulu.
Magezi catch something with big tail
(Magezi is in great difficulties)
- (ii) Xikolo lexi xi khomisa Magezi xa ncila wa bulubulu.
The school makes Magezi to catch something with big tail.
(The school causes Magezi to be in great difficulties)

e. Ku cina ngoma (to cance a drum : to suffer)

- (247) (i) Sesi u cina ngoma eka muti lowuya.
My sister dance a drum in that family.
(My sister is suffering in that family)
- (ii) Ndyangu lowuya wu cinisa sesi nghoma.
That family makes my sister to dance drum.
(That family cause my sister to suffer)

f. Ku byarha mpingu (to carry a heavy load: to endure suffering)

(248) (i) Nkhensani u byarha mpingu wa makwavo.
Nkhensani carry a heavy load of his brother.
(Nkhensani endures suffering because of his brother)

(ii) Makwavu u n'wi byarhisa mpingu.
His brother makes him to carry heavy load.
(His brother causes him to endure suffering)

g. Ku vona maxangu (to see sorrows : to experience great sorrow)

(249) (i) Manamela u vona maxangu hi vana.
Manamela sees sorrows with children.
(Manamela experiences great sorrow/trouble with his children)

(ii) Vana va vonisa Manamela maxangu.
Children makes Manamela to see sorrows.
(The children cause Manamela to experience great sorrow/trouble)

h. Ku dya mbitisi (to eat remorse : to suffer great remorse and unhappiness)

(250) (i) Maluleke u dya mbitisi hi Makhanani.
Maluleke eats remorse with Makhanani
(Maluleke suffers great remorse and unhappiness because of Makhanani)

(ii) Makhanani u dyisa Maluleke mbitisi.
Makhanani makes Maluleke to eat remorse.
(Maluleke suffers great remorse and unhappiness because of Makhanani)

i. **Ku kaya-kaya (to chop-chop : to experience great suffering)**

- (251) (i) Wanuna u kaya-kaya na n'wana.
The man chop-chop with the child.
(The man experiences great suffering with the child)
- (ii) N'wana u kaya-kayisa wanuna.
The child makes the man to chop-chop.
(The man experiences great suffering with the child)

j. **Ku khoma xo tika (to catch what is heavy: to be in great difficulty)**

- (252) (i) U ta khoma xo tika hi ndyangu lowuya.
He catches what is heavy with that family.
(He will be in great difficulty with that family)
- (ii) Ndyangu lowu wu ta ndzi khomisa xo tika.
This family will make me to catch what is heavy.
(I will be in great difficulties with this family)

k. **Ku rhwala khwara (to carry scaly ant-eater (Smutsia temminikii) : to be overburdened with worry)**

- (253) (i) Wanuna u rhwala khwara.
Man carries scall ant-eater
(The man is overburdened with worry).
- (ii) Wanuna u rhwarisa wansati khwara.
The man makes a woman to carry scaly ant-eater.
(The woman is overburdened with worry)

4.7.3 Verbs of anxiety

4.7.3.1 Semantics

4.7.3.1.1 Worry (**Xanisa, karhata**)

These verbs refer to an event of worry whereby one makes somebody anxious or uncomfortable.

a. **Xanisa**

(254) Vadyondzi va xanisa mudyondzisi.

(The students worry the teacher)

b. **Karhata**

(255) Vana va karhata vatswari.

(The children worry their parents)

4.7.3.1.2 **Bother** (tinga, siringa, hlupha)

To bother someone is to cause trouble, worry or annoyance to someone.

a. **tinga**

(256) Huwa ya ndzi.

(Noise bothers me)

b. siringa

(257) Vana lava va ndzi siringa.

(These children bother me)

c. hlupha

(258) Vana va ndzi hlupha.

(Children bother me)

4.7.3.1.3 Confuse (pfilunganya, dunguluxa)

To be confused refers to a state when one is unable to think clearly to cause someone to be mixed up in the mind.

pfilunganya

(259) Mudyondzisi u pfilunganya vana hi madyondzisele ya yena.

(The teacher confuses children by his way of teaching/his method)

dunguluxa

(260) N'wana u dunguluxa mutswari hi ku lava lexi na lexiya.

(The child confuses his parent by demanding this and that)

4.7.3.1.4 Trouble (harasa)

The word/verb trouble means to cause someone to be anxious, nervous or worried.

Harasa

(261) Mufana loyi u harasa vatswari va yena.

(This boy troubles his parents)

4.7.3.1.5 Humiliate (xumbadza)

With this verb one causes someone to feel ashamed or to lose respect of others.

Xumbadza

(262) Mudyondzisi wa ndzi xumbadza.

(The teacher humiliates me)

4.7.3.1.6 Agitate (tseketsela)

To agitate someone is to make her feel anxious and nervous.

Tseketsela

(263) Mufundhisi u tseketsela nhlengeletano.

(The church minister agitates the congregation)

4.7.3.1.6 Anxious (vilela, vaviseka)

The verb anxious refers to a feeling of anxiety, to be worried and frightened.

Vilela

- (264) Ndza vilela hi mhaka leyi.
(I am anxious about this matter)

Hiseka

- (265) Ndza hiseka hi mhaka leyi.
(I am anxious about this matter)

4.7.4 Syntax of the verbs of anxiety

There are various verbs of anxiety which are transitive and one verb which is intransitive.

4.7.4.1 Transitive verbs

Assignment of arguments

There are various transitive verbs and one intransitive verb which may express some degree of anxiety in Xitsonga. In the case of the intransitive verb the verb phrase will assign an external argument to the noun phrase in the subject position through a rule of predication and an internal argument to the NP in the object position. The external argument which is [X] below will be interpreted as cause while the internal argument [Y] will be interpreted as the experiencer of anxiety.

4.7.4.1.1 Xanisa, karhata (worry)

- (266) a. [Maphorisa] ma xanisa [swibochwa]
(Policemen worry the prisoners)

[xanisa] : [x, y]
(cause, experiencer)

- b. [Vusweti] byi karhata [vanhu]
(Poverty worries people)
[karhata] : [x, y]
(cause, experiencer)

4.7.4.1.2 Tinga, hlupha, karharisa (bother)

- (267) a. [Vana] va mina va tinga [Matjokana]
(My children bother Matjokana)
[tinga] : [x, y]
(cause, experiencer)

- (b) [Vafana] va hlupha [vanhwanyana]
(The boys bother girls)
[Hlupha] : [x, y]
(cause, experiencer)

- (c) [Makhamba] ma karharisa [maphorisa]
(The thieves bother policemen)
[karharisa] : [x, y]
(cause, experiencer)

4.7.4.1.3 Pfilunganya, dunguluxa (confuse)

- (268) a. [Mudzabi] u pfilunganya [vatlangi]
(The coach confuses the players)
[pfilunganya]: [x, y]
[cause, experiencer]

- b. [Matsalani] u dunguluxa [murhangeri]
(The clerk confuses the manager)
[dunguluxa] : [x, y]
[cause, experiencer]

Intransitive verbs

There is one intransitive verb which may express some degree of anxiety in Xitsonga. In case of intransitive verb, [x] will be interpreted as the experiencer.

- (269) [Muchayeri] wa vilela.
(The driver is anxious)
[vilela] : [x]
[experiencer]

Selection restriction

On the subject argument

The subject argument below will be forced to appear with a selection restriction of human, animal and inanimate.

With transitive verbs

Transitive verbs appear with two arguments. In this case, their predicate argument structure permits two arguments where the first one is an external argument and the second one an internal argument.

A. Selection restriction on the NP in the subject position

Noun phrases may appear freely in the subject position as in the following cases:

a. Xanisa (worry)

(270) (i) [Movha] wu xanisa muchayeri.
(The car worries the driver)

(ii) [Mbuti] yi xanisa murisi.
(The goat worries the shepherd)

(iii) [Mufana] u xanisa mbyana
(The boy worries a dog)

b. Karhata (worry)

(i) [Manana] u karhata mbyana.
(My mother worries a dog)

(ii) [Bayisikiri] yi karhata muendzi.
(Bicycle worries a visitor)

(iii) [Mbyana] yi karhata manana.
(The dog worries my mother)

c. Tinga (bother)

(271) (i) [Kokwana] u tinga vatukulu.
(Grandmother bothers her grandchildren)

- (ii) [Ximanga] xi tinga kokwana.
(The cat bothers my grandmother)
- (iii) [Movha] lowu wa ndzi tinga hi mpfumawulo wa wona.
(This car bothers me because of its sound)

d. **Hlupha** (bother)

- (272) (i) [Mufana] u hlupha nhwanyana.
(The boy bothers a girl)
- (ii) [Mbyana] yi hlupha malume.
(The dog bothers my uncle)
- (iii) [Xihaha-mpfhuka] xi hlupha muhahisi.
(An aeroplane bothers the pilot)

e. **Karharisa** (bother)

- (273) (i) [Malume] u karharisa vatirhi.
(My uncle bothers his servants/workers)
- (ii) [Ximanga] xi karharisa manana hikuva xi thyakisa xitupu.
(The cat bothers my mother because it makes verandah dirty)

f. **Pfilunganya** (confuse)

(274) (i) [Mudzabi] u pfilunganya xipano.

(The coach confuses a team)

(ii) [Mpfundla] wu pfilunganya mbyana.

(The hare confuses a dog)

g. **Dunguluxa** (confuse)

(275) (i) [Mufana] u dunguluxa vatswari.

(The boy confuses his parents)

When using the verbs **pfilunganya** and **dunguluxa** the subject can only be human and animal.

h. **Harasa** (trouble)

(276) (i) [Mudyondzisi] u harasa machudeni.

(The teacher troubles the students)

(ii) [Mbyana] yi harasa vaendzi.

(The dog troubles visitors)

The subject can not be inanimate, it can only be human and animal.

i. **Xumbadza** (humiliate)

(277) (i) [Nhwanyana] u xumbadza mudyondzisi.

(The girl humiliates the teacher)

(ii) [Mbyana] yi xumbadza mupfinyi.
(The dog humiliates the rapist)

(iii) [Movha] wu xumbadza Mupresident
(The car humiliates the President)

j. **Tseketsela** (agitate)

(278) Mufundhisi u tseketsela nhlengeletano.
(The church Minister agitates the congregation)

The subject cannot be animal or inanimate, it can only be human.

k. **Pfindlusa** (agitate)

(279) [N'wini wa yindu] u pfindlusa mabodara.
(The landlord agitates the tenants)

The subject cannot be animal, but it can only be human.

With intransitive verbs

These types of verbs are considered as one-place predicate on the basis that they show only one argument.

a. **Vilela** (anxious)

(280) [Vatirhi] va vilela hi nkarhi.
(Workers are anxious about time)

The subject cannot be animal, it can only be human.

b. **Hiseka** (anxious)

(281) [Basani] wa hiseka hi mhaka leyi.

(My mother is anxious about this matter)

Even here the subject can only be human.

Summary

The selection restrictions on the subject argument can be shown as follows:

(282)	Human	Animal	Inanimate
xanisa	+	+	+
karhata	+	+	+
tinga	+	+	+
hlupha	+	+	+
karharisa	+	+	-
pfilunganya	+	+	-
dunguluxa	+	-	-
harasa	+	+	-
xumbadza	+	+	+
tsetselela	+	-	-
pfindlusa	+	-	-
vilela	+	-	-
hiseka	+	-	-

B. On the object argument

As above, the object argument will be forced to appear with noun phrases denoting the humans, animals and inanimate being:

With transitive verbs

As indicated above, transitive verbs appear with two arguments. In this case, their predicate argument structure permits two arguments where the first one is an external argument and the second one an internal argument.

a. Xanisa (worry)

(283) (i) Movha wu xanisa [muchayeri]

(The car worries the driver)

(ii) Mufana u xanisa [mbyana]

(The boy worries a dog)

The object cannot be state or concrete, but it can only be human and animal.

b. Karhata (worry)

(284) (i) Mudyondzisi u karhata [vadyondzi]

(The teacher worries the students)

(ii) Vafana va karhata [mbyana] hi ku yi hoxa hi maribye.

(The boys worry the dog by stoning it)

Even here, the object cannot be state or concrete, but it can only be human and animal.

c. **Tinga** (bother)

- (285) Vatukulu va tinga [kokwana]
(Grandchildren bother their grandmother)

The object can only be human.

d. **Hlupha** (bother)

- (286) (i) Mufana u hlupha [nhwanyana]
(The boy bothers a girl)
- (ii) Vongani u hlupha [mbyana] hi ku yi tsona swakudya.
(Vongani bothers the dog by not giving it food)

The object can only be human or animal.

e. **Karharisa** (bother)

- (287) (i) Malume u karharisa [vatirhi] va yena.
(My uncle bothers his workers)
- (ii) Mukhandziyi u karharisa [hanci]
(The rider bothers a horse)

The object here can only be human and animal.

f. **Pfilunganya** (confuse)

- (288) (i) Mudzabi u pfilunganya [vatlangi]
(The coach confuses the players)
- (ii) Mpfundla wu pfilunganya [timbyana]
(The hare confuses the dogs)

The object cannot be state or concrete, but it can only be human and animal.

g. **Dunguluxa** (confuse)

- (289) Mufana u dunguluxa [vatswari] va yena.
(The boy confuses his parents)

When using the verb **dunguluxa**, the object cannot be state nor concrete, but it can only be human.

h. **Harasa** (trouble)

- (290) Mudyondzisi u harasa [machudeni]
(The teacher troubles the students)

Here the object can only be human.

i. **Xumbadza** (humiliate)

- (291) Nhwana u xumbadza [mudyondzisi]
(The girl humiliates the teacher)

The object can only be human.

j. **Tseketsela** (agitate)

- (292) (i) Mufundhisi u tseketsela [vanhu].
(The church minister agitates people)
- (ii) Mufana u tsetselela [donki]
(The boy agitates the donkey)
- (iii) Wansati u tsetselela [vutomi] bya yena.
(The woman agitates her life)
- (iv) Wanuna u tsetselela [movha] hikuva wa durha.
(The man agitates his car because it is expensive)

When one is using the verb **tseketsela**, the object can be human, animal, state and concrete.

k. **Pfindlusa** (agitate)

- (293) N'wini u pfindlusa [mabodara]
(The owner agitates his tenants)

Summary

The selection restrictions on the object argument can be shown as follows:

(294)	Human	Animal	Inanimate
xanisa	+	+	-
karhata	+	+	-
tinga	+	-	-
hlupha	+	+	-
karharisa	+	+	-
pfilunganya	+	+	-

dunguluxa	+	-	-
harasa	+	-	-
xumbadza	+	-	-
tsetselela	+	+	+
pfindlusa	+	-	-

Event structure

The verbs of anxiety which are indicated above, indicate an event structure of **state**. The type of stative predicate above is a stage-level predicate because such states are non-permanent states of individuals:

a. **Xanisek-ile** (to be worried)

(295) Machudeni ma xanisek-ile hikwalaho ka ku pfumala mali.

(The students were worried because of lack of funds)

b. **Karhat-ile** (worried)

(296) Hosi yi karhat-ile vanhu va yona.

(The chief worried his people)

c. **Ting-ile** (bothered)

(297) Vana lava va ndzi ting-ile hi huwa ya vona.

(These children bothered me with their noise)

d. **Hluph-ile** (bothered)

(298) Vana va mina va ndzi hluph-ile evuntshweni bya vona.
(My children bothered me during their youth)

e. **Karharis-ile** (bothered)

(299) Swikoxa swi ndzi karharhis-ile
(Old people bothered me)

f. **Pfilunganyile** (confused)

(300) Mudzabi u pfilungany-ile xipano.
(The coach confused the team)

g. **Dungulux-ile** (confused)

(301) Mufana u dungulux-ile mutswari.
(The boy confused his parent)

h. **Haras-ile** (troubled)

(302) Phorisa ri haras-ile khamba.
(The policeman troubled a thief)

i. **Xumbadz-ile** (humiliated)

(303) Mhwanyana u xumbadz-ile mufana.
(The girl humiliated the boy)

j. **Tseketser-ile** (agitated)

(304) Mufundhisi u tseketser-ile nhlengeletano.
(The church minister agitated the congregation)

k. **Pfindlus-ile** (agitated)

(305) Vadyondzi va pfindlus-ile mudyondzisi.
(Students agitated the teacher)

l. **Viler-ile** (anxious)

(306) Vatirhi va viler-ile hi nkarhi
(Workers were anxious about time)

m. **Hisek-ile** (anxious)

(307) Tatana u hisek-ile hi mhaka liyani
(My father was anxious about that matter)

Meanings of verbs

Some verbs of anxiety may have different interpretations, that is, a verb can be understood in more than one sense. Some of the verbs below will be interpreted with different meanings:

a. **Xanisa** (worry)

The meaning of **xanisa**: the person is worried or unhappy

(308) Vadyondzi va [xanisa] mudyondzisi
(The students worries a teacher)

b. **Karhata** (worry)

The meaning of karhata: one is worried about something.

(309) (i) Vusweti byi [karhata] vanhu.
(Poverty worries people)

Another meaning of karhata: one is doing something which is difficult for him.

(ii) Ntirho lowu wa [karhata]
(This work is difficult)

The third meaning: one is harsh.

(iii) Kokwana wa [karhata]
(My grandmother is harsh)

c. **Tinga** (bother)

The verb **tinga** is used when one is making noise which is unbearable.

(310) (i) Huwa ya vana lava ya ndzi [tinga]
(The noise of these children is unbearable)

Another meaning: someone is talking about something several times.

- (ii) Mhaka leyi ya ndzi [tinga]
(This matter bothers me)

d. **Hlupha** (bother)

The first meaning: one bothers someone.

- (311) (i) N'wana wa mina wa ndzi [hlupha]
(My girl bothers me)

The second meaning: one is troublesome

- (ii) Vafana va [hlupha]
(Boys are troublesome)

The third meaning: one is doing a difficult job/work.

- (iii) Ntirho lowu wa hlupha.
(This job/work is difficult)

e. **Karharisa** (bother)

The first meaning: someone bothers a person

- (312) (i) Makhelwani wa ndzi karharisa.
(My neighbour bothers me)

The second meaning: one carries something heavy, and makes someone tired.

- (ii) Mbita leyi ya [karharisa]
(This pot is heavy)

f. **Pfilunganya** (confuse)

The first meaning: one is confused by something else

- (313) (i) Xikambelo xi pfilunganya vadyondzi
(Examination confuses students)

Another meaning: one is mixing things

- (ii) Vafana va pfilunganya swiambalo
(Boys mix clothes)

g. **Dunguluxa** (confuses)

The meaning of **dunguluxa**: one is asking many things at the same time to an extent that the giver do not even know what to do.

- (314) N'wana u [dunguluxa] vatswari hi ku kombela lexi na lexiya.
(The child confuses his parents by asking/demanding this and that)

h. **Harasa** (trouble)

The meaning of this verb: one is troubling other people.

(315) Gezani u [harasa] mathicara.

(Gezani is troubling the teachers)

i. **Xumbadza** (humiliate)

The verb **xumbadza** means to make one to feel ashamed or disgraced.

(316) Mudyondzisi u ndzi [xumbadza] emahlweni ka vanhu.

(The teacher humiliates me in front of other people)

j. **Tseketsela** (agitate)

The meaning of **tseketsela**: one speaks ill about other people.

(317) Mufundhisi u [tseketsela] vanhu

(The church minister agitates people)

k. **Pfindlusa** (agitate)

The first meaning: one is disturbing a person or his feelings.

(318) (i) Machudeni ma [pfindlusa] nhloko ya xikolo

(The students agitates the principal)

The second meaning: one creates a situation which will put him in trouble.

(ii) Mphephu u [pfindlusa] xihlovo.

(Mphephu befouls her own nest)

l. **Vilela** (anxious)

The verb **vilela** means to worry about something.

(319) Ndza [vilela] hi n'wana loyi
(I am anxious about this child)

m. **Hiseka** (anxious)

The meaning is to be anxious about something. The other meaning is when one is anxious about something.

(320) Ndza [vilela] hi nkarhi.
(I am anxious about time)

Neuter-passive verbs

Intransitive verbs may also be extensively used with **-ek-** as an affix on the verb. The object argument with its thematic role may land in the subject position.

a. **Xanisa** (worry)

(321) (i) [Mudyondzisi] u xanisa [machudeni]
(The teacher worries the student)

(ii) [Machudeni] ma xanis-eka [t_i]
(The students are worried)

b. **Karhata** (worry)

- (322) (i) [Maphorisa] ma karhata [vakhomiwa]
(The policemen worry the prisoners)
- (ii) Vakhomiwa va karhat-eka [t_i]
(The prisoners are worried)

c. **Tinga** (bother)

- (323) (i) Vana va tinga manana
(The children bother my mother)
- (ii) Manana wa ting-eka [t_i]
(The mother is easily bothered)

d. **Hlupha** (bother)

- (324) (i) Dyondzo yi [hlupha] vana
(Education bothers children)
- (ii) Vana va hluph-ek-a [t_i]
(Children are bothered)

e. **Pfilunganya** (confuse)

- (325) (i) Mudyondzisi u [pfilunganya] machudeni.
(The teacher confuses the students)
- (ii) Machudeni ma pfilungany-eka [t_i]
(The students are confused)

f. **Dunguluxa** (confuse)

- (326) (i) Mufana u [dunguluxa] vatswari
(The boy confuses his parents)
(ii) Vatswari va dungulux-ek-a [t_i]
(Parents are easily confused)

g. **Harasa** (trouble)

- (327) (i) Vaongori va harasa vavabyi
(The nurses trouble patients)
(ii) Vavabyi va haras-eka [t_i]
(Patients are easily troubled)

h. **Xumbadza** (humiliate)

- (328) (i) Mudyondzisi u [xumbadza] vafana
(Boys are humiliated)
(ii) Vafana va xumbadz-eka [t_i]
(Boys are easily humiliated)

i. **Tseketsela** (agitate)

- (329) (i) Phorisa ri [tseketsela] vavanuna
(Policeman agitates men)
(ii) Vavanuna va tseketseleka [t_i]
(Men are easily agitated)

4.7.4.2 With applicative -el-

Du Plessis indicated that if the applicative suffix -el- is added on to an intransitive verb, this will change the verb to a transitive verb. He also indicated that the transitive verb together with -el- will then have an external and internal argument.

All these verbs of disgust are transitive.

a. With objects

- (330) (i) Vadyohi va sandz-el-a mufundhisi kereke
(The sinners despise the church minister for the church)
- (ii) Mudyondzisi u nyeny-el-a vana thyaka
(The teacher despise the children for their dirt)
- (iii) [Vatswari] va tsan'w-el-a vantshwa vutshwa bya vona
(Parents despise young people for their youth)
- (iv) Ndzi nyenyets-el-a vatswari vana
(I disgust the parents for their children)

The verb **phira** can not be used in applicative. The sentence will be ungrammatical.

- (331) (i) *Ndzi phir-el-a n'wana swakudya
(I disgust the child for food)
- (ii) Vana va siring-el-a kokwana vun'ame
(The children annoy grandmother for she is steenchy)
- (iii) Vanhu va sol-el-a Xikwembu vaKriste
(People blaspheme against God for the life of Christians)

(iv) Vatswari va veng-el-a vana hanyelo
(Parents hate the children for their behaviour)

(v) Gezani u rhukan-el-a vana vatswari
(Gezani insults the children for their parents)

4.7.4.3 Causative -is-

The effect of the causative affix **-is-** on the predicate argument structure of predicates is to add a new external argument as subject to the sentence and to change the old external argument into an internal argument.

a. Sandz-is-a

(332) *Vanhu va sandz-is-a [mufundhisi] [kereke]
(The people cause the church minister to be despised of the church)

The above sentence is ungrammatical. To be grammatical, **-hi** must be added.

(333) Vanhu va sandzisa mufundhisi **hi** kereke
(The people cause the church minister to be despised of the church)

b. Nyeny-is-a

(334) Ndzi nyeny-is-a [vana] [swa kudya]
(I cause the children to be disgust of food)

c. **Nyenyets-is-a**

(335) *Vana va nyenyets-is-a [mudyondzisi] [marhimila]

(The children cause the teacher to disgust of the mucus of the nose)

For the above sentence to be grammatical, **hi** must be added:

(336) Vana va nyenyets-is-a [mudyondzisi] **hi** [marhimila]

(The children cause the teacher to be disgusted of the mucus of the nose)

d. **Phir-is-a**

(337) *Vasweki va phir-is-a [muxavi] [swakudya]

(The cook cause the customer to be disgust of the food)

This sentence is ungrammatical in Xitsonga. To make it grammatical, **hi** must be added:

(338) Vasweki va phir-is-a [muxavi] **hi** [swakudya]

(The cook cause the customer to be disgusted of food)

e. **Siring-is-a**

(339) *Vana va siring-is-a [mutswari] [hanyelo]

(The children cause the parent to be annoyed of their behaviour)

The above sentence is ungrammatical. **Hi** must be added to make it to be grammatical.

(340) Vana va siring-is-a [mutswari] **hi** [hanyelo]

(The children cause the parent to be annoyed of their behaviour)

f. **Sor-is-a**

(341) *VaKreste va sor-is-a [Xikwembu] [hanyelo]

(The Christians cause God to be blasphemed of their behaviour)

Hi must be added to make this sentence to be grammatical.

(342) VaKreste va sor-is-a [Xikwembu] **hi** [hanyelo] ra vona.

(The Christians cause God to be blasphemed of their behaviour)

g. **Veng-is-a**

(343) *Gezani u veng-is-a [vana] [vatswari]

(Gezani cause the parents to hate their children)

The above sentence is ungrammatical, it can only be grammatical if **hi** is added.

(344) Gezani u veng-is-a [vana] **hi** [vatswari]

(Gezani cause the parents to be hated by their children)

h. **Rhukan-is-a**

(345) *Malumbete u rhukan-is-a [Gezani] [Makhuvele]

(Malumbete cause Makhuvele to insult Gezani)

This sentence is ungrammatical. It can be grammatical if **hi** is added.

CHAPTER 5

CONCLUSION

The basic emotion in Xitsonga have been analysed in details. Different types in verbs and expressions have been investigated according to their contextual meanings. This chapter indicates the findings of previous chapter.

Chapter one introduced the discussion, i.e. basic emotions in Xitsonga. This chapter indicated the purpose and aim of study, methods of compilation of data and analysis of data which is the core of this research.

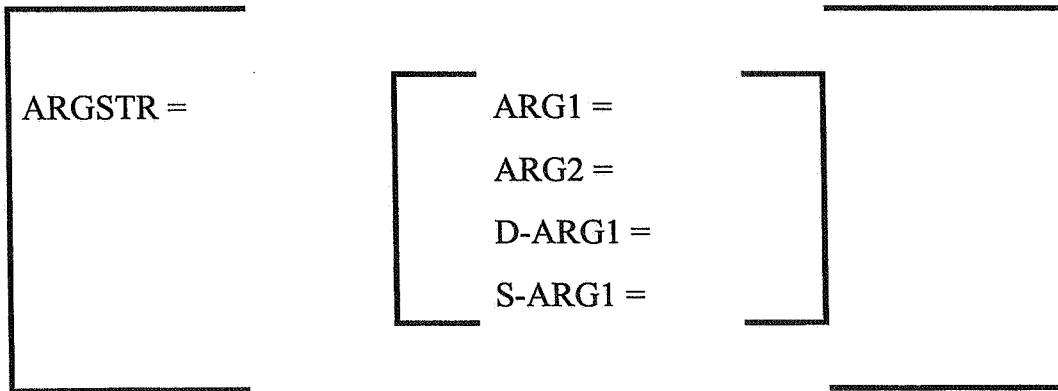
Chapter two dealt with an overview of basic emotions. Summaries of different linguists are shown. The views on basic emotions are divided into two sections, namely:

- (a) Psychological overview where we find the emotional brain, basic emotions, rationality and folk theory, affect imagery consciousness, emotion and human emotions. Here different scholars gave their inputs.
- (b) Linguistic overview where different scholars indicated that words and expressions may indicate various aspect of emotion concepts.

Chapter three indicates lexical semantics. Various thematic roles are incorporated in here. There are also different argument structures like **true arguments** where parameters of the lexical item are realized syntactically.

- (1) [Leti tihomu] ti nonile.
(These cattle are fat)

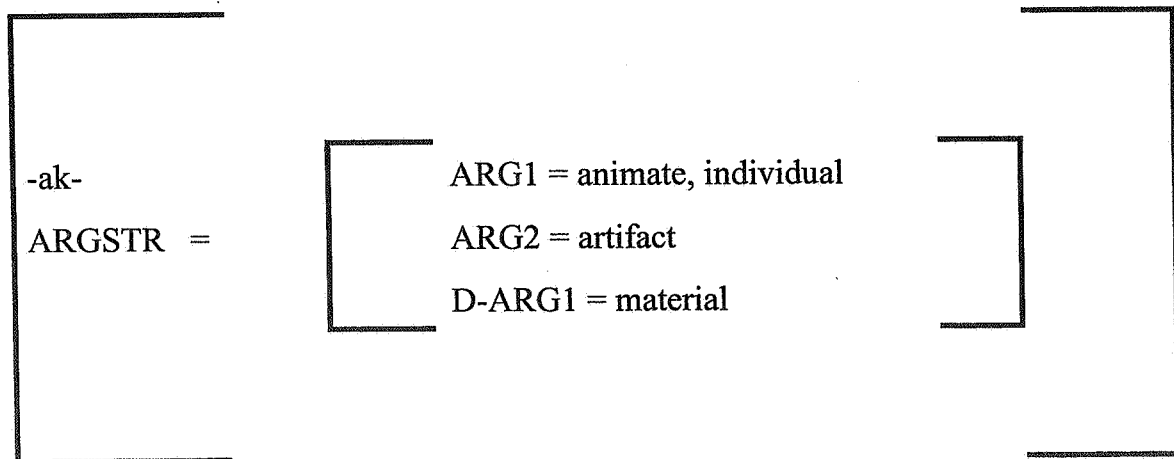
A lexical item's argument like ARG1, ARG2, ARGn are represented in a list structure where argument type is directly encoded in the argument structure, that is, ARGSTR, where D-ARG is a default argument and S-ARG is a shadow argument.



Default arguments are parameters that participate in the logical expressions in the qualia, but are not necessary syntactically expressed.

- (2) Ndzi aka yindlu ya Maribye
(I built a stone house)

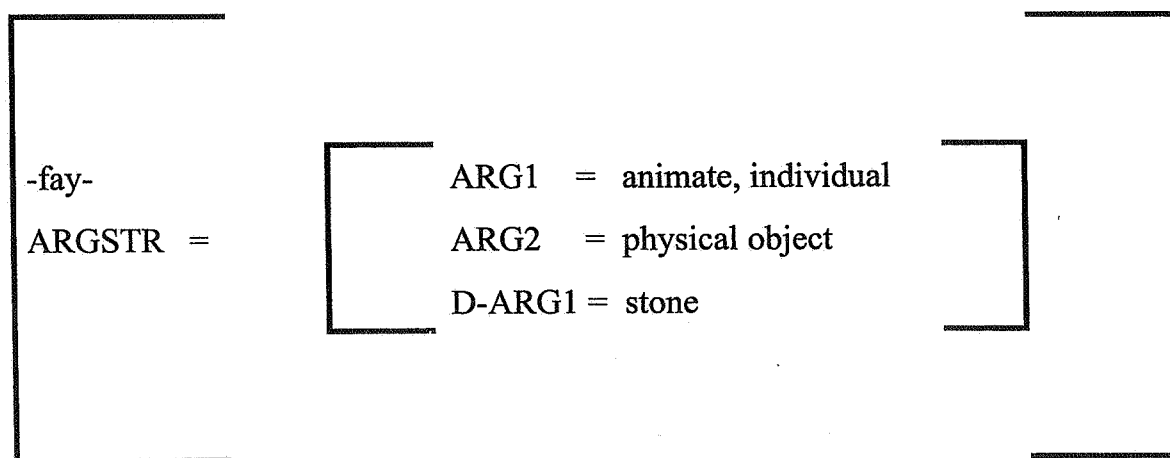
Default arguments are optional arguments in alternations like the material/product.



Shadow arguments are parameters that are semantically not incorporated into the lexical item.

- (3) Ndzi ta chela mati [endlilazini]
(I will pour the water into the glass)

Shadow arguments may be represented as follows:



True adjuncts are parameters which modify the logical expression but are part of the situation interpretation, and are not tied to any particular lexical item's semantic representation.

- (4) Ndzi tshamile laha [tin'hweti timbirhi]
(I stayed here for two months)

Aspectual class and event structures are also indicated in this chapter. Different types of verbs are also emphasized namely, intransitive (verbs which do not have objects), transitive (verbs which have an object) and ditransitive (verbs which have two objects). Some verbal extensions are also applied. Applicative verbal extension `-el-` is applied.

- (5) Manana u tekela [n'wana] [jaha]
Mother Agr take-el- daughter boyfriend
(Mother takes away her daughter's boyfriend)

The causative verbal extension **-is-** is also applied.

- (6) Manana u ambar-is- n'wana roko
(Mother makes the girl put on a dress)

Verbal extension play an important role in morphological and syntactic aspects.

Chapter four indicates an overview of anger by scholars and the expressions and verbs of anger such as anger, fear, sadness, disgust and anxiety are analysed. Expressions of anger are seen with body parts, with inalienable possession and with causative suffix.

With body parts

- (7) Nyeleti u - rhurhumela milomu
Nyeleti shiver mouth
(Nyeleti is very angry)

With inalienable possession

- (8) Mahlo ya Tiyani ya tshuka
The eyes of Tiyani become red
(Tiyani becomes furious)

With causative suffix

- (9) Wanuna u tshuk-is-el-a mahlo
The man reddens eyes
(The man is angry with me)

In this chapter, we also indicated that we have fixed expressions of anger.

- (10) Tsakani u ndzi nghena emapfalweni
Tsakani enters remorse
(Tsakani makes me angry)

Verbs of anger are semantically and syntactically manipulated. We also indicated that in intransitive verbs we have assignment of argument, selection restrictions, event structure, and meaning of each verb.

In this chapter, we summarised the findings of the previous chapters.

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