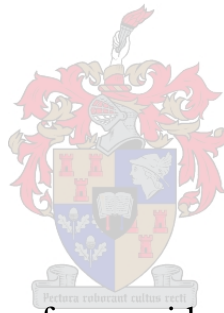


**UHLALUTYO LWESEMANTI KI YELEKHISI KONI
YESENZI SENTSHUKUMO U-HAMBA
KWISIXHOSA**

NGU-

MTETELELI NELSON MANGCUNYANA



Ithisisi efakwe njengenal`enye yeemfuno zesidanga seMaster of Arts
kwiDyunivesiti yaseStellenbosch.

Umqeqeshi ophambili: NguNjingalwazi M.W. Visser

DISEMBA 2007

ISIQINISEKISO

Mna osayine ngezantsi ndiyaqinisekisa ukuba uphando olwenziwe kule thisisi lolwam buku kwaye andizange ndifake lonke okanye ndithumele inxal'enye yalo ngaphambili nakuyiphi na iDyunivesithi ngeenjongo zokufumana isidanga.

Umsayino Umhla

ISISHWANKATHELO

Esi sifundo siqwalasele uhlalutyo lwesemantiki yelekhisikoni yesenzi sentshukumo u-hamba kwisiXhosa.

Kwisahluko sokuqala ndityhile injongo yesi sifundo. Ndixoxe banzi ngeempawu ezifunyanwa kuhlalutyo lwesemantiki yelekhisikoni yesenzi u-hamba kunye nengcingane yengcali uPustejovsky (1996) engeLekhisikoni eneMveliso. Ubume bengcingane nokuqokelelwa nokwakheka kwesifundo kuxoxiwe kwesi sahluko.

Kwisahluko sesibini ndinike ingqwalasela ngokubanzi iintlobo zesixokelelwano zesemantiki. Ingcingane enemveliso ichazwe njengequka imigangatho emininzi yokubonakaliswa ukuze kuvele nolwazi oluyimfuno lweentlobo ezininzi ezahlukeneyo zelekhisikoni. Le migangatho kuxoxwe ngayo iquka uLwakhiwo lwe-Adyumentu, uLwakhiwo lweSiganeke, uLwakhiwo lweKhwaliya noLwakhiwo lweLekhisikoni enofuzo. Kwa kwesi sahluko kukho ukudandalaziswa kwesakhiwo seKhwaliya nendima esithi siyidlale kwiindlela zokuziphatha kwamagama neziqwengana ezakhekayo.

Kwisahluko sesithathu ndiphonononge uhlalutyo lwesemantiki yelekhisikoni yesenzi sentshukumo u-hamba ukuze kutyhileke ngakumbi iimpawu ezizodwa zebinzana lesibizo esiyintloko lesenzi u-hamba. Kukwakho nokutolikwa okwenziwe kujongwe ukwakheka ngokusetyenziswa kwezinye ii-adyumentu. Ukuziphatha kwesenzi u-hamba okuze neentsingiselo ezininzi ezivela kusetyenziso okuhamba notshintsho lwamabinzana esibizo esiyintloko nokuveze ulwakhiwo lwesiganeko. Ndiphande ngakumbi ngokubonakaliswa kwelekhisikoni ndiqwalasele uLwakhiwo lwe-Adyumentu noLwakhiwo lweSiganeke sesenzi u-hamba kwizivakalisi ezohlukeneyo.

Kwisahluko sesine ndibhale isiqukumbelo apho ndishwankathele endikucholachole kwizahluko ezingaphambili kwesi sifundo singohlalutyo lwesemantiki yelekhisikoni yesenzi sentshukumo u-hamba ngesiXhosa. Emva kokuqukumbela ndibhale uludwe lwamagama asetyenziswe kwesi sifundo neentsingiselo zawo ndingqiyame ngendlela asetyenziswe ngayo.

ABSTRACT

This study explores semantic analysis of motion verb-**hamba** in IsiXhosa.

In chapter 1 I have stated the aim of the study. I have discussed properties related to the lexical semantic analysis of the verb-**hamba** as well as Pustejovsky's theory of the Generative Lexicon. The theoretical framework and the organization of study are also discussed in this chapter.

Chapter 2 addresses in more detail the type system for semantics. A generative theory of the lexicon includes multiple levels of representation for different types of lexical information needed. These levels include Argument Structure, Event Structure, Qualia Structure and Lexical Inherent Structure. In this chapter there is a more detailed structure of the qualia and the role they play in distributing the functional behavior of words and phrases in composition.

In chapter 3 I have examined the lexical semantic analysis of the verb-**hamba** to account for the range of selectional properties of the NP phrase subject argument of the verb-**hamba** and various interpretations that arise in terms of composition with its complement arguments. The polysemous behavior of the verb-**hamba** is examined in sentence alternation constructions with respect to the properties of the event structure. I have also investigated the lexical representation in terms of argument structure and the event structure of the verb-**hamba** in different sentences.

Chapter 4 is the conclusion, summarizing the findings of all the previous chapters in this study on lexical semantic analysis of the motion verb-**hamba** in IsiXhosa.

This is followed by word lists that contain meanings of words in the context in which they are used.

OPSOMMING

Hierdie studie ondersoek die semantiese analise van die bewegingswerkwoord –**hamba** in isiXhosa.

In hoofstuk 1 word die doelstelling van die studie uiteengesit. Ek het die eienskappe wat verband hou met die leksikaal-semantiese analise van die werkwoord –**hamba** en ook die teorie van Generatiewe Leksikon van Pustejovsky bespreek. Die teoretiese raamwerk en die organisasie van die studie word ook in hierdie hoofstuk bespreek.

Hoofstuk 2 bespreek hierdie tipe semantiese stelsel in groter besonderheid. 'n Generatiewe teorie van die leksikon sluit in veelvuldige vlakke van representasie vir die verskillende tipes leksikale inligting wat benodig word. Hierdie vlakke sluit in die Argument struktuur, Gebeure ('Event') struktuur, Qualia struktuur en Leksikale Erf ('Inheritance') struktuur. In hierdie hoofstuk is daar 'n meer gedetailleerde struktuur van qualia en die rol wat dit speel in die verspreiding van die funksionele gedrag van woorde en frases in kombinasie uiteengesit.

In hoofstuk 3 ondersoek ek die leksikaal-semantiese analise van die werkwoord –**hamba** om die reeks seleksiekenmerke te verklaar van die NP frase subjek argument van die werkwoord en die verskeidenheid interpretasies wat ontstaan in terme van die kombinasie met die komplement argumente. Die polisemiese gedrag van die werkwoord –**hamba** word ondersoek in sinsalternasiekonstruksies ten opsigte van die gebeure ('event') struktuur. Ek het ook die leksikale representasie in terme van argument struktuur en gebeure struktuur van die werkwoord –**hamba** in verskillende sinne ondersoek.

Hoofstuk 4 is die Samevatting van die studie, wat 'n opsomming bied van die vernaamste bevindings van al die vorige hoofstukke van hierdie studie oor die leksikaal-semantiese analise van die bewegingswerkwoord –**hamba** in isiXhosa.

Dit word gevolg deur woordelyste met die betekenis van woorde.

ISINIKEZELO

Le thisisi inikezelwe kwaba balandelelayo bengasekho kweli limagade ahlabayo; abadlala indima enkulu ebomini bokukhula kwam : Manxiwa Mangcunyana (utata ondizalayo) noWilson Mangcunyana , umkhuluwa wam. Kuni ke Mazizi, ooJama, ooFakade ndithi, “Yityani ihabile ningophusi”

ACKNOWLEDGEMENT FOR NRF REPORT

The financial assistance of National Research (NRF) towards this research is hereby acknowledged. Opinions expressed and conclusions arrived at, are those of the author and are not necessary to be attributed to the National Research Foundation.

IMIBULELO

Okokuqala mandibulele kubo bonke abantu abathe bandixhasa bendinika inkuthazo yokuzondelela ndibhala esi sifundo.

Umakhwekhwetha wekhankatha uNjingalwazi u-M.W. Visser, umbexeshi ophambili obe endinqwanqwada kwesi sifundo ndimothulela umnqwazi ngokuzidina endibonisa indlela emandinyathele kuyo. Amava nesakhono sakhe andenze ndacothoza de ndasigqiba esi sifundo. Ulwamkelo ngezandla ezishushu ebendilufumana kuye lundenze ndambona engumqeqeshi obonakalisa uthando lobuzali nokhathalele iiLwimi nenkcubeko yaseAfrika. Ndivumele ndithi kuwe “Enkosi, ungadinwa nangomso.”

Ndikwabamba ngazo zozibini kuMnu. M.W. Jadezweni noGqirha N. Satyo ngenkuthazo abandinike yona de ndazibona ndisiqukumbela esi sifundo. Isabhokhwe senu siyiqhuqhile imbothoza ebindifumene de ndaphuma ehlathini ndeza ebantwini.

Mandiwudlulise umbulelo ongazenzisiyo kuNkosikazi S. Du Plessis ngokusoloko egcine unxibelelwano ebendilwenza neSebe leZeeLwimi Zase-Afrika lusoko lukhawuleza. Iminxeba nemiyalezo ebesoloko eyiphatha ngezandla ezingenamikhinqi.

Ndibulele uNkosikazi wam uMaMfene, uLisa, uJambase, uHlangomv`eweni, uMalukazi ngokusoloko endixhasa efaka uzipho xa ingathi ndiyanyotha. Inkuthazo andinike yona nokundinyamezela ngamathuba okumshiya esindasindeka zezomzi wethu ingummangaliso. Ndivumele ndithi kuwe ‘Isandla sihlamba esinye’ Ndiyawabulela nala maqum-qumqumana am uVika, Liliso noMlibo ngokundinika ithuba lokujongana neencwadi logama benindifuna shushu emidlalweni yabo njengotata.

Ndibamba ngazo zozibini kumama wam uMaNdlangisa, uThole, uGqagqane nabantakwethu uZanekhaya, Sakhiwo nodadewethu uZuziwe. Amantyontyelo enu maZizi xa benimana ukuthi “Qula kwedini, uzuze nayo”, andinike amandla ndazibona ndiyiqabela le ntaba.

Mandilibulele igalelo laba bafundisi ntsapho: Mnu. H.F. Gayiza; M.P. Cekiso eKusile Comprehensive School kunye nongasekhoyo uM. Nkani. Liyinene elithi, “Inyathi ibuzwa kwabaphambili”. Kanti naMaXhosa awaphazami xa athi “Ummango oneentethe waziwa yintaka enamathole”

Kuni Nkosazana Bulelwa Kulata uMandungwana noNomhle Mbete uMamBhele ndibulela kakhulu ngokundichwethezela lo mqulu. Ukuzidina kwenu nilungisa neempazamo ebendizenzile kube luncedo kulo msebenzi. Amaqobokazana angalal'endleleni yazini kunyembelekile.

Le thesisi ndiyinikezela kutata wam uManxiwa noWilson umkhuluwa wam abangasekhoyo. Kuni ndithi "Nangona ningekho phakathi kwethu ngokwasenyameni, khanibone umsebenzi weminqweno yenu".

Elokugqibela, kuye wonke umntu othe wanegalelo kulo msebenzi ndithi "Mathol'oonyangе kukudlelana"

TABLE OF CONTENTS

ISIQINISEKISO	i
ISISHWANKATHELO	ii
ABSTRACT.....	iii
OPSOMMING	iv
ISINIKEZELO	v
IMIBULELO.....	vii
ISAHLUKO 1: INTSHAYELELO	
1.1 IINJONGO ZESIFUNDO.....	1
1.2 UBUME BENGCINGANE	1
1.3 ULUNGISELELO LWESIFUNDO	2
ISAHLUKO 2	
2.1 INTSHAYELELO	4
2.2 INGCINGANE YELEKHISIKONI EVELISAYO	5
2.3 UBUME BOLWAZI LOLWIMI LWELEKHISIKONI.....	6
2.3.1 IINDIDI ZESEMANTIKI KUNYE NOTSHINTSHO LWESIGAMA	8
2.3.2 UTSHINTSHWANO LWEZENZI.....	9
2.3.3 UTSHINTSHWANO LWEZIBIZO	13
2.3.4 IINDIDI ZEZIPHAWULI.....	15
2.3.5 UNXULUMANO PHAKATHI KWELEKHISKONI.....	17
2.4 IINTSINGISELO EZININZI ZIYINGXAKI YENQGIQO.....	19
2.4.1 UKWANDISA UKUGUQU-GUQUKA KWESUNTSWANA LENTSINGISELO.....	19
2.4.2 INTSINGISELO-MBINI ECHASENEYO.....	21
2.4.3 IINTSINGISELO EZININZI EZANDISIWEYO	23
2.4.4 ISIQALO SENGCIINGANE YESEMANTIKI YELEKHISIKONI.....	25
2.5 IMIDA YESUNTSWANA LENTSINGISELO YOLUHLU/YOBALO LWELEKHISIKONI	28
2.5.1 IINJONGO ZENGCINGANE YESEMANTIKI YELELEKHISIKONI.....	28
2.5.2 USETYENZISO OLWAKHAYO LWAMAGAMA	30
2.5.3 UKUBA NOKUNGENWA LULWELO LWAMASUNTSWANA ENTSINGISELO KWAMAGAMA	33
2.5.4 UMAHLUKO WENKANGELEKO YOBUMBO-ZIVAKALISI.....	36

2.5.5	UVAKALELO (UKUBA NOKUBONISEKA) LWESEMANTIKI.....	39
2.5.6	IMIFUNZISELO YELEKHISIKONI ENEMVELISO	41
2.5.7	OKOMELELEYO KUPHIKISANA NENDIBANISO EBUTHATHAKA.....	43
2.6	ISIXOKELELWANO SODIDI LWELEKHISIKONI	44
2.6.1	IMIGANGATHO YENKCAZELO	44
2.6.2	ULWAKHIWO LWE-ADYUMENTI.....	45
2.6.3	ISAKHIWO SESIGANEKO ESANDISIWEYO	50
2.6.4	ULWAKHIWO LWEKHWALIYA	61
2.6.5	INTSEBENZISWANO YEMIGANGATHO YESEMANTIKI.....	65
2.7	ULWAKHIWO LWEKHWALIYA	66
2.7.1	IINDLELA ZENKCAZELO.....	67
2.7.2	ULWAKHIWO LWEKHWALIYA LWESIBIZO.....	71
2.8	IZIXHOBO ZEMVELISO KWISEMANTIKI.....	78
2.8.1	UNYANZELEKO KUNYE NOTSHINTSHO-HLOBO.....	79
2.8.2	UNXULUMANO OLUNEENKCUKACHA EZININZI ZEPHARAMITHA KUNYE NOTSHINTSHO-HLOBO.....	79
2.8.3	UNYANZELO HLOTYANA.....	82
2.8.4	UNYANZELO LWEMFEZEKISO EYINYANI	84
2.8.5	INDIBANISELWANO	86
2.8.6	UBOPHO OLUKHETHIWEYO	91
2.8.7	UKHETHO LWESEMANTIKI.....	94

ISAHLUKO 3: UHLALUTYO LWESEMANTIKI YELEKHISIKONI YESENZI U-HAMBA

3.1	INTSHAYELELO	96
3.2	IIMPAWU EZIKHETHIWEYO ZEBINZANA LESIBIZO ESIYINTLOKO	96
3.2.1	IBINZANA LESIBIZO ESIYINTLOKO [ULUNTU].....	96
3.2.2	IBINZANA LESIBIZO ESIYINTLOKO [UBULWANYANA]	105
3.2.3	IBINZANA LESIBIZO ESIYINTLOKO [ISITYALO].....	113
3.2.4	IBINZANA LESIBIZO ESIYINTLOKO [IZINTO ZENDALO EZINOKUSETYENZISWA].....	120
3.2.5	IBINZANA LESIBIZO ESIYINTLOKO [IZINTO ZENDALO]	127
3.2.6	IBINZANA LESIBIZO ESIYINTLOKO [ISIGANEKO]	135
3.2.7	IBINZANA LESIBIZO ESIYINTLOKO [UTHUNGELWANO].....	142
3.2.8	IBINZANA LESIBIZO ESIYINTLOKO [UVAKALELO].....	149
3.2.9	IBINZANA LESIBIZO ESIYINTLOKO [INQGIQO]	157

3.2.10	IBINZANA LESIBIZO ESIYINTLOKO [ISIZWE].....	164
3.2.11	IBINZANA LESIBIZO ESIYINTLOKO [UBUNINI]	172
3.2.12	IBINZANA LESIBIZO ESIYINTLOKO [UKUTYA]	179
3.2.13	IBINZANA LESIBIZO ESIYINTLOKO [ILUNGU LOMZIMBA]	186
3.2.14	IBINZANA LESIBIZO ESIYINTLOKO [ISIGULO]	193
3.3	IZIVAKALISI EZIBONISA UGQALISO OLUNOTHELEKISO – Contrastive Focus	199
3.3.1	IBINZANA LESIBIZO ESIYINTLOKO [ULUNTU].....	200
3.3.2	IBINZANA LESIBIZO ESIYINTLOKO [ISITYALO].....	201
3.3.3	IBINZANA LESIBIZO ESIYINTLOKO [IZINTO ZENDALO EZINOKUSETYENZISWA].....	202
3.3.4	IBINZANA LESIBIZO ESIYINTLOKO [IZINTO ZENDALO]	202
3.3.5	IBINZANA LESIBIZO ESIYINTLOKO [ISIGANEKO]	203
3.3.6	IBINZANA LESIBIZO ESIYINTLOKO [UTHUNGELWANO].....	203
3.3.7	IBINZANA LESIBIZO ESIYINTLOKO [UVAKALELO].....	204
3.3.8	IBINZANA LESIBIZO ESIYINTLOKO [INGQIQO]	205
3.3.9	IBINZANA LESIBIZO ESIYINTLOKO [ISIZWE].....	205
3.3.10	IBINZANA LESIBIZO ESIYINTLOKO [INTO EYENZIWE NGUMNTU].....	206
3.3.11	IBINZANA LESIBIZO [INTO UMNTU IYEYAKHE [UBUNINI].....	207
3.3.12	IBINZANA LESIBIZO ESIYINTLOKO [UKUTYA]	207
3.3.13	IBINZANA LESIBIZO [ILUNGU LOMZIMBA].....	208
3.3.14	IBINZANA LESIBIZO [ISIGULO].....	208
3.4	ISISHWANKATHELO	209
IS AHLUKO 4		
4.1	ISIQUMBELO	211
IBHIBLIYOGRAFI		214
ISIGAMA		215

ISAHLUKO 1: INTSHAYELELO

Esi sahluko siyintshayelelo yesi sifundo, sichaza banzi ngenjongo yesifundo, ubume bengcingane kunye nolungiselelo lwesifundo. Isiseko sesifundo kukuhlalutya isemantiki yelekhisikoni yesenzi sentshukumo **u-hamba**.

1.1 IINJONGO ZESIFUNDO

Iinjongo zesi sifundo kukuphonononga uhlalutyo lwesemantiki yesenzi sentshukumo u-hamba kwisiXhosa. Oku kuza kwenzeka ngokuhlalutyo lwesemantiki yelekhisikoni kungqiyame ngobume bengcingane evelisayo yengcali uPustejovsky (1996). Isifundo siza kunika ingcaciso epheleleyo yodweliso lweempawu ezikhethiweyo zebinzana lesibizo esiyintloko se-adyumentu yesenzi sentshukumo u-hamba kunye notoliko olwahlukahlukeneyo oluvela ngokwamagama endibaniso kunye nee-adyumentu zemfezekiso yawo.

Kwesi sifundo kuza kubakho uvavanyo lokukhangela ukuba isenzi u-hamba siyazivumela na iimpawu ezizizo zobumbo-zivakalisi zeenjongsenzi kwisiXhosa; oko kukuthi sakuba nesivumelanisi senjongsenzi kunye notshintsho kulwakhiwo lwesenziwa.

Kwakwesi sifundo kuza kuphononongwa iinguqu ezenzeka kwisenzi u-hamba xa kukho utshintshwano olwahlukeneyo olunika utoliko kunye namasuntswana entsingiselo egama esenzi u-hamba. Iza kuphononongwa nenkcazelo yelekhisikoni ngokwamagama olwakhiwo lwe-adyumentu kunye nolwakhiwo lwesiganeko.

Kwa kwesi sifundo kuza kuvavanywa ukuba nakho kwezivakalisi ukuba ukuthatha izihlomelo zokumis`ixesha, esexeshana nesibonisa isxhobo isixhobo esisetyenzisiweyo. Oku kwenzelwa ukuvavanya uhlobo lwesiganeko lwesivakalisi utshintshwano apho ezinye izivakalisi zingamkelekanga kuba zingakhekanga ngokulandela imigaqo yobumbo zivakalisi.

1.2 UBUME BENGCINGANE

Ubume bengcingane apho esi sifundo kushwankathelwa iimpawu ezibalulekileyo zengcingane yelekhisikoni evelisayo. Ingcingane yelekhisikoni evelisayo njengoko ichazwe nguPustejovsky (1996) ibhekiselele kwisemantiki yolwimi nokuba yingxaki kwendibaniselwano. Ingcingane ezizizo zesemantiki yolwimi zenze kancinci ekubonakaliseni imiba ebalulekileyo enjengale:

- Umba wokuqala kukusebenzisa ukudala amagama kwindawo entsha.
- Umba wesibini kukuxabisa umfunziso wesemantiki yelekhisikoni kwisiseko sendibaniso.

Ingcingane yelekhisikoni evelisayo ngokukaPustejovsky inokusetyenziselwa ukuvavanya intsebenziswano yentsingiselo yegama kunye nendibaniselwano njengokudibanisa kolo nxulumano. Ingcingane yelekhisikoni uchaza athi ingasebenzisana nokumiselwa jikelele kwengcingane yesemantiki ngeendlela ezahlukeneyo. Uhambisa athi ukuba kufundwa ngengqiqo, isemantiki yelekhisikoni ingayindlela yokuphinda ixabise kakhulu indalo yendibaniselwano yesemantiki kulwimi endaweni yokwanelisa iziphumo zengcingane yesemantiki.

Esi sifundo siza kuhlola eminye imiba esisiseko kwinkcazelo yelekhisikoni kunye nenkcazelo yentsingiselo-mbini yelekhisikoni kwengcingane kunye nomfunziso wentelekelelo. NgokukaPustejovsky olu luvo lubandakanya uluhlu lwesuntswana lentsingiselo olwahlula amasuntswana entsingiselo egama kwisiseko sokwahlula iimpawu zesiphelo. Kwisahluko sesithathu ukwaxoxa ngokuyelelana uWeinreich (1964) akubiza ngokuba yentsingiselo-mbini echaseneyo kunye neentsingiselo ezininzi. UPustejovsky ukwahambisa athi ingcingane yemveliso yelekhisikoni iquka imigangatho ephinda-phindeneyo yenkcazelo ngokweentlobo ezahlukeneyo zolwazi lwelekhisikoni olufunekayo. Le migangatho yile: ulwakhiwo lwe-adyumentu, ulwakhiwo lwesiganeko, ulwakhiwo lwekhwaliya kunye nolwakhiwo lobalo.

1.3 ULUNGISELELO LWESIFUNDO

Esi sifundo sinezahluko ezine. Kwisahluko sokuqala kukho intshayelelo ethhila iinjongo zesifundo, ubume besifundo kunye nolungiselelo lwesifundo. Isiseko sesi sifundo luhlalutywe lwesemantiki yelekhisikoni yesenzi sentshukumo **u-hamba**.

Kwisahluko sesibini kuza kuxoxwa ngokubanzi ngeempawu zengcingane yelekhisikoni evelisayo. Le ngcingane yelekhisikoni evelisayo kuza kuxoxwa ngayo kujongwe unxulumano kwisemantiki yeeLwimi eyingxaki yendibaniselwano. Kuza kuphononongwa ukuba intsingiselo yelekhisikoni ingasebenzisana njani kumiselwa jikelele kwengcingane yesemantiki yelekhisikoni ngeendlela ezahlukeneyo.

Kwisahluko sesithathu ndiza kuphonononga uhlalutywe lwesemantiki yelekhisikoni yesenzi sentshukumo u-hamba kwisiXhosa. Kwakwesi sahluko kuza kujongwa ukuba isenzi u-hamba siziphatha njani xa sisetyenziswe kwizivakalisi ezineenjongsenzi. Esi senzi u-hamba ndiza

kusisebenzisa nezihlomelo esokumis'ixesha, esexeshana nesibonakalisa isixhobo esisetyenzisiweyo ukujonga ukuba sinika iintsingiselo ezamkelekileyo na kubumbo zivakalisi. Kwezi zivakalisi ndiza kuqwalasela ulwakhiwo lwesiganeko nolwakhiwo lwe-adyumentu nakwizivakalisi ezinotshintsho apho ibinzana lesibizo esiyintloko likwindawo yebinzana lesibizo esiyinjongosenzi.

Kwisahluko sesine kukho isiququmbelo apho ndishwankathele endikucholachole kwizahluko ezingaphambili kwesi sifundo singohlalutywe lwesemantiki yelekhisikoni. Emva kwesiququmbelo kukho uludwe lwamagama asetyenziswe kwesi sifundo neentsingiselo zawo ndingqiyame ngendlela asetyenziswe ngayo.

ISAPHLUKO 2

2.1 INTSHAYELELO

Injongo yesi sifundo kukuqwalasela nokuphonononga ingcingane yelekhisikoni evelisayo njengokubonakaliswe yingcali uPustejovsky (1996) ngokunxulumene nesemantiki yeLwimi. Isemantiki yelekhisikoni le ngcali iyithatha njengofundo apho kukhangelwa ukuba amagama olwimi abonakalisa ntoni. Iingcungela zeenkubababuchopho zeelwimi ilekhisikoni ziyithatha njengengqokelela yobume bamasuntswana eentsingiselo zala magama, eziphawulwe ngeempawu zobumbo zivakalisi, ulwakhiwo lwamagama kunye nolwazi lwesemantiki. Ukususela kwezi zimvo zingentla, iingcingane eziphunyeziweyo zesemantiki yeelwimi zendalo zenze kancinci ukuxovula le miba mibini ibalulekileyo:

- Ukusetyenziswa kwamagama ngeenjongo zokuyila kwiindawo ezintsha zokusetyenziswa.
- Ukuphendlwa kwemifunziso yesemantiki yelekhisikoni kungqiyanywe ngendibaniselwano.

Kwesi sifundo uPustejovsky (1996) uqwalasela uthungelwano phakathi kwentsingiselo yegama kunye nendibaniselwano njengoko zinxulumene nale mipapasho.

Kukwakho uluvo olusesikweni oluthi amagama aziphatha njengeefakhitho ezidlamkileyo okanye abezii-adyumenti ezidangeleyo. Ngaphandle koku isemantiki yelekhisikoni ingasisixhobo sokuphonononga ubume besemantiki yendibaniselwano kulwimi ukuze kube nokuphunyezwa iinjongo zengcingane yesemantiki.

Ekuqaleni uPustejovsky (1996) uqwalasele imiba esisisiseko yokubonakaliswa kwelekhisikoni waphinda wabonakalisa uluvo olusetyenziswayo malunga nendlela yokubonakalisa ubuntsingiselo-ninzi belekhisikoni ngokwengcingane nangemifunziso yekhomputha. Lolu luvo olu luquka izakhono zobalo lwamasuntswana entsingiselo ukwahlula amasuntswana entsingiselo yamagama ungqiyame ngeempawu ezigqibeleleyo zokwahlula. Kwezi nkukacha ufikelele nakumba womahluko phakathi kwentsingiselo-mbini ezichaseneyo kunye nentsingiselo-ninzi ezahlukeneyo.

Kuza kulandela ingxoxo malunga nengqokelela yeengcebiso ezenza lula inkcazo engesemantiki kodwa ingaphandle komcamango wobalo lwesemantiki yelekhisikoni.

2.2 INGCINGANE YELEKHISIKONI EVELISAYO

Le ngcingane yelekhisikoni evelisayo ngokukaPustejovsky (1996) yingqokelela yamasuntswana eentsingiselo inezakhiwo ezingaphakathi, le ithi isetyenziswe ukuvelisa ingqokelela eninzi yamasuntswana eentsingiselo zamagama xa ilekhisikoni enye idibene namabinzana kunye namagatyana. Izakhelo ezivelisa la masuntswana entsingiselo angeziweyo abizwa ngokuba ngamacebo avelisayo aquka unyanzelo-hlobo kwakunye nendibaniselwano.

Kwakwesi sahluko kuza kuphononongwa iinjongo zengcingane yobungcali beelwimi ngokuphangaleleyo nakwisemantiki yelekhisikoni ncakasana apho UPustejovsky (1996) axoxa ngengqokelela yolwazi ngamagama elekhisikoni amawakhokelwe yingcamango yesemantiki ukongeza kwiGamma. Umfunziselo wotoliko lwesemantiki onokwakhiwa kufuneka ubonakalise iimfuneko kunye neenzima zolwimi lwendalo, ingathathwa lula njengosetyenziso loqiqo olusemgaqweni olulinde ukwambathiswa kumzimba wedata. UPustejovsky (1996) ukwathi iilwimi zendalo zibandakanywa kwiilwimi ezibuthathaka ezinobuninzi beenkcukacha kodwa zingaphantsi kweelwimi ezingenazimbophelelo iiLwimi ezinobuninzi beenkcukacha.

UPustejovsky uchaza ngelithi kothi kulandele isixokelelwano sesemantiki eyeyengcali. Ingingane evelisayo yelekhisikoni iquka imigangatho (amanqanaba) eyahlukeneyo yolwazi ngelekhisikoni olufunekayo. Phakathi kwale migangatho kukho ulwakhiwo lwe-adyumenti, ulwakhiwo lwesiganeko, ulwakhiwo lwekhwaliya nolwakhiwo lwelekhisikoni yemvelo/yofuzo. UPustejovsky (1996) uthi le migangatho ngamacebo alunyamezelo-hlobo, ubopho olukhethekileyo kunye nendibaniselwano. Ukwadlulela abonise ulwakhiwo lwekhwaliya nenxaxheba oluthi luyidlale ekuziphatheni ngokusebenza kwamagama namabinzana kwindibaniselwano. Kwakhona uPustejovsky (1996) ukwaxoxa esithi izibizo zingakhangeleka njengengcaciso yamagama emilinganisano emithathu yohlalelo equka ulwakhiwo lwe-adyumenti, uhlobo lwesiganeko kunye nolwakhiwo lwekhwaliya. Le nkangeleko uyijonga ukuba inxulumene njani kulungiselelo lwelekhisikoni kwingcingane esetyenziswe kwisikweko kunye nemetonomi yokudala injongo. Unxulumano oluneenkukacha ezininzi neendlela zosetyenziso ziyafuneka ukwanelisa ukungqinisisa (ukubonakaliswa) kubumbo-zivakalisi nakwiintlobo zesemantiki. Ingqwalasela eyodwa yonikwa indima edlalwa lunyanzelo-hlobo kwiGamma kunye nemfuneko yengebiso evelisayo njengobopho olukhethekileyo kunye nendibaniselwano.

2.3 UBUME BOLWAZI LWELEKHISIKONI

UPustejevsky (1996) uthathele ingqwalasela isemantiki ejongene nolwahlula-hlulo lwezenzi, izibizo nezichazi. Ukwazoba iindlela zotshintsho ezilandela amacandelo axhomekeke kumxholo. Ufumanise ukuba uphando olwenziwe kwiminyaka edlulileyo aluqkanga konke ekufunwa ukuqwalaselwa malunga nelekhisikoni. Iziphakamiso neencwadi eziqulathe okuzuzwa ngekhomputha zijonge ilekhisikoni kwisahluko esinye zaphinda zavelisa okunye okuninzi nokunomdla nezihloko ezinokuthatha indawo ekutolikeni ngokwesemantiki nangohlobo lwesintakisi. Okufundiweyo kule mihla kubonisa ukuba ubume (isakhiwo) besivakalisi buqkwe kwikhondo lelekhisikoni.

UPustejevsky (1996) uchaphazele ezi ngxaki zicinezela isemantiki yelekhisikoni ngolu hlobo lulandelayo:-

- (i) Uchaza ubume (indawo) bonxulumano oluneenkukacha ezininzi zelwimi
- (ii) Ucacisa okuqaqambisa isemantiki yentetho yolwimi lwendalo oluthethekayo
- (iii) Ubamba usetyenziso olwakhayo lwamagama kwiindawo ezintsha
- (iv) Uvelisa etyebileyo indibaniselwano yenkcazelo yesemantiki

UPustejevsky (1996) uthi uphando olwenziweyo lubonisa ukuba izixhobo zentelekelelo zofundo lwenkangeleko lungazuza ngokuqwalaselwa kweGrama nokwahlulwa kwelekhisikoni yamalungu.

Ukwathi iinkalo zokunika ubungqina ngeeyantlukwano kwilekhisikoni nakubumbo-zivakalisi lwamagama. UPustejevsky (1996) uxoxa nangokumanywa kwala macandelo okubalulekileyo. Ukwakholelwa ekubeni kuza kubakho ubunzima ekuqhubeni uphando oluyintelekelelo kwimimandla yolwazi lolwimi kunye necebo lentelekelelo lokubhala iincwadi ezingoovimba ezichaza amagama. Zonke ezi zifundo uzibona zinokuba negalelo kwilekhisikoni yesemantiki.

UPustejevsky (1996) uphakamise ezi mbono zinokubandakanyeka kwiingcebiso zobume besemantiki yelekhisikoni:-

- (i) Ufundo lwesemantiki yelekhisikoni lunokungaphumeleli xa kunokuxatyaniswa ulwakhiwo lobumbo-zivakalisi zeelwimi. Loo nto ithetha ukuthi isemantiki ayinakho ukohlulwa nesakhiwo esiqulathileyo. Iyantlukwano ngokubumbo-zivakalisi luphawu olubalulekileyo lwendlela esetyenziswayo ekuvavanyeni iingcingane zesemantiki ezikhuphisanayo.

- (ii) Iintsingiselo zamagama mazibonakalise ubunzulu besakhiwo esiyilekayo kwingqiqo yolwazi nakwimimandla esebenza kuyo uPustejovsky uyibeka elubala into yokuba isemantiki yeelwimi zendalo mayibe ngumfanekiso wemigaqo eyila, iqokelele ngokungaphandle kwelingwistiki (ubuncuba-buchopho ngeelwimi)

UPustejovsky (1996) ukwabeka phambili imigaqo emayikhokele intelekelelo yesemantiki yelekhisikhoni eyile ilandelayo:

- (a) Ingingane ecacileyo yokwakhiwo ngokufezekileyo iyimfuno khon'ukuze kube nokuphawulwa ingcingane yentsingiselo magama enokuphumelela. **Umzekelo idiscourse** kunye neemeko zepragmatic maziqwalaselwe ngokwahlukileyo kwaye zibekude kwinxaxheba yelekhisikhoni ekudibaniseni amanganelo. Nangona le mbono inokubangabiyiyo elungileyo kodwa inakho ukunceda ekwathuleni ingqwalaselo kweyona nto ibalulekileyo enokuba lulutho kwinkcaza yesemantiki yelekhisikhoni.

- (b) Isemantiki yelekhisikhoni mayijongane nemiboniso enokutyeba iphangalele kuneenkcazo zendima yesemantiki. Iindima ezithiyiweyo ziluncedo ekuyilweni okukuko kwiindlela zokwenza imaphu, imida kulwakhiwo lwesintaksi kulwimi ngokukaPustejovsky ebhekisa kwingxoxo kaLevin noRappaport (1986). UPustejovsky uphakamisa ukusetyenziswa kweendlela ezisemgaqweni zokwahlulwa kwamacandelo elekhisikhoni ukuze kube nokubandakanywa ukutolikwa kwesemantiki yesivakalisi okuluncedo. Oku uPustejovsky (1996) ucinga ukuba kuya kusebenza. Ngobukhulu ingcingane yokuphinda-phinda yindibaniso yesemantiki.

- Ingingqiqo yokwakheka kwesemantiki echazwe ngasentla
- Umntsalane wemigangatho eyahlukeneyo yotoliko kwisemantiki

- (c) Isemantiki yelekhisikhoni mayifunde ngazo zonke izigaba zobumbo-zivakalisi ukuze kube nokucaciswa iimpawu zesemantiki yolwimi lwendalo. Uthi uPustejovsky (1996) umsebenzi omninzi sele wenziwe kutsha nje kumacandelo ezenzi nakwiimeko zobumbo-zivakalisi oluthi lwamkeleke. Lo migaqo (mthetho) ucele umngeni ukuze amanye amacandelo anje: izihlomelo, izimelabizo njalo njalo nazo kufuneka zifundwe ukuze kube nokuqondakala isemantiki yazo neendlela eziziphatha ngayo kubumbo-zivakalisi.

Ngokubhekiselele kwimigaqo ekhankanywe ngasentla uPustejovsky uphakamise iindlela ezixhaphakileyo ezinokusetyenziswa ukuhlela isemantiki yelekhisikoni (items). Iinjongo eziyimiphumela eziyongene (ezikhangelwe yiyo) nayiphi na ingcingane yeseantiki yelekhisikoni zezi:-

- Ukuhlela amalungu elekhisikoni yolwimi abe kumacandelo **esenzeko** ukujonga iindlela aziphatha ngazo kwisemantiki nakubumbo-zivakalisi.
- Ukuzoba iintsingiselo zamagama elekhisikoni ngokwezivakalisi ukuze kubhaqeke ulwalamano ngokwesemantiki phakathi kwamagama ngokwendlela eya kukhuthaza imaphu.

2.3.1 IINDIDI ZESEMANTIKI KUNYE NOTSHINTSHO LWESIGAMA

UPustejovsky uxoxa athi uninzi lwenkangaleko esisiseko nebalulekileyo yentsingiselo yamagama iluhlobo lwesemantiki. Kulo mbono ulwazi ngohlobo lokuhlela lubonisa ukuba igama liziphatha njani kwiimeko zobumbo-zivakalisi kwaye ingawaphi la malungu olu hlelo kubhekiswa kuwo. Umzekelo izenzi ezinjengo '-love' no '-hate' zinganika unxulumano phakathi kwabantu.

Ezinye izibizo njengo-blacks, women, Indians zinokhetho kuba zibhekisa kwiqela elithile elikhethiweyo elineempawu ezifanayo kwelo qela.

Isemantiki yelekhisikoni yohlula ngaphezu koko ngokukhetha inxalenye yengqokelela yamalungu amacandelo. Oku uPustejovsky uthi kunakho ukwenzeka ngokuthatha okusetyenziswe nguChomsky (1955) noHans (1951) abakubiza ngokuba ziimvamvanyo zokufumaneka ndaweninye nokwenzeka ngaxeshanye (**co-location co-occurrence tests**)

Omnnye umzekelo: Izibizo u-'dog' kunye no-'boy' zohlulwa ngokwendidi zokhetho olwahlukileyo ngokwendawo equka, ubulwanyana nobuntu, kanti izibizo u-'book' zahlulwa ngokweendidi zokhetho olwahlukileyo ngobunzima okanye umahluko wobalo.

2.3.2 UTSHINTSHWANO LWEZENZI

NgokukaPustejovsky ingcali kwezeelwimi uLevin (1993) ibe nehlelo olubanzi lotshintshano lwe-adyumenti yesenzi kwisiNgesi ngenjongo yokuhlela izenzi ngokweendidi zibe nohlobo (inkangeleko) oluthatha injongosenzi nolungayithathiyo injongosenzi apho ubume (intsingiselo) ngokwelekhisikoni buzalaniswa (bunxulunyaniswa) ngokutolika iimpawu zobango kwisenzisa.

Umzekelo, izenzi 'utshona', qengqeleka kunye 'nophuka' zonke zinenkangeleko ethatha

injongosenzi kunye nenkangeleko engathathi njongosenzi. Kukho iindlela zobalo mizekelo yezenzi ezingathathi njongosenzi apho zingenayo imvelaphi engekho ye nkangeleko yesenzisa. Umzekelo: fika, fa, tshona.

- (1) a. The boat **sank** in stormy weather.
b. The plane **sank** the bottle in stormy weather.
- (2) a. The ball **rolled** down the hill.
b. Bill **rolled** the ball down the hill.
- (3) a. The bottle **broke** suddenly.
b. Mary **broke** the bottle suddenly.
- (4) a. The letter **arrived** on time
b. The mailman **arrived** the letter on the time.
- (5) a. My terminal **died** last night.
b. The storm **died** my terminal last night.
- (6) a. The **block** tower fell.
b. Zachory fell the **block** tower.

NgokukaPustejovsky izivakalisi eziku (4 b) no (5 b) azakhekanga ngokuqinisekileyo kodwa ziyaqondakala. Isemantiki yelekhisikoni ibalule ukuba yintoni ezi ndidi zimbini ezohluke ngayo ezinjengokuba nolwakheko lwenkangeleko lokungathi yinjongosenzi, kodwa ngokubaluleka okulinganayo yingcaciso yokuba zahluka njani, njengokuba emva kwemvume yodidi olungenankangeleko lokungathi yinjongosenzi. Kukho olunye utshintshwano olubalulekileyo lomfuziselo oluquka isenzi esichaza imfuno njengokuba ichazwe ngezantsi ku (7)- (10).

- (7) a. Mary **shot** the target.
b. Mary **shot** at the target.
- (8) a. Mary **scraped** the window.
b. Mary **scraped** the window.
- (9) a. The cat **touches** my leg.
b. The cat **touches** at my leg.
- (10) a. Mary **shot** the arrow (at the target).
b. Mary **shot** at the arrow.

Ingcali uPustejovsky uthi apha sekubonakala ucalulo lwesemantiki olukhokela ukuziphatha komahluko wezenzi ezithatha injongosenzi, nangona kwakhona zicaciswa ukuba kutheni u9 (b)-10

(b) bengakhekanga kakuhle. UPustejevsky (1996) uphakamise ukuba le mizekelo ingentla ibonisa into yokuba ukuzibandakanya (ukuthatha inxaxheba) kutshintshwano lobumbo-zivakalisi akubonakalisi ngokupheleleyo uhlelo lwe-semantiki lwezenzi. Ukuba zintlobo ngeentlobo kwizifizekisi ezinokuthathwa sisenzi ubukhulu becala ziboniswa yisemantiki yezi zifizekisi ngokwazo. Ngokwezakhe izimvo uPustejevsky uxoxa esithi ngeli khondo lokuhlela uhlelo olulutshintshwano alunakho ukumisa ingcingane. UPustejevsky uqwalasela ufundo lukaLevin (1993) naye ngokwakhe owalatha phandle umsebenzi wezixhobo zengcingane onika phezulu ulwabiwo lwenkcazo lokuziphatha kobumbo-zivakalisi. Uqhuba athi azibonakalisi kukhanya kweendidi zona ngokwazo.

UPustejevsky ebhekisa kwiingcali uBresnan (1982), Fillmore (1986) noLevin (1993) ababonisa ukuba utshintshwano lwe-udyumentu oluxoxwe ngasentla lunokusetyenziswa kunye notshintshwano lokuhlisa i-adyumentu. Le mizekelo iza kulandela, ibonisa umthetho wokumisa usiso lwebinzana lesibizo njengotshintshwano, enye ingcingane apho isibizo esingachazwanga sisuswayo.

- (11) The woman devoured the cookie.
- (12) John drank his beer feverishly.
- (13) John drank feverishly.
- (14) John gulped his beer feverishly.
- (15) Mary hummed a song while she walked.
- (16) Mary performed a song while she ate her dinner.

NgokukaPustejevsky le mizekelo ibonisa imeko yokulahlwa kwenjongosenzi. Ezinye zibonisa umahluko wenxalenye phakathi kwezenzi ezikhethekileyo.

Isenzi ukubimbiliza, sicingelwe jikelele kwindlela ebalulwe kwisenzi u-tya, uya kuthwala umfunziso ogqibeleleyo ongekho ku-tya. UPustejevsky ubhekisa kufundo lukaFillmore (1986) yena obonisa ukuba kukho imeko apho kukho izithetha-ntonye ezikhangeleka ngokuziphatha, hlukileyo ngokuhlonipha imvume yokuhla kwemfezeko ngaphandle kwezenzi ezithatha iinjongosenzi ezimbini njengakule mizekelo (19 - 24)

- (17) Mary attempted to start her car in the morning.
- (18) John gave a book to Mary.
- (19) John gave a lecture to the academy.
- (20) John mailed a book to his brother.

(21) John mailed a letter to his brother.

(22) Bill showed a book to Mary.

Uhambisa ngelithi okubonakala kwezi zivakalisi imbonakalo efanelekileyo yenjongo ye-adyumenthi iyehla kunye nesenzi sithatha injongosenzi ngokulula.

Okusuka kule ngxoxo kubonisa ukuba amagama angahlelwa kumahlelo esemantiki ubukhulu nobuncinane ngokuqikelela indlela yokuziphatha kwesemantiki usebenzisa icandelo nolwazi olukhethekileyo notshintshwano lolwazi ngokobumbo zivakalisi. UPustejovsky (1996) ucebisa ngenye indlela yakudala yesemantiki yokuhlela izenzi ekudidi lwenxalenye (wembonakalo) kwiimeko eziqhelekileyo kukho iindidi ezintathu zembonakalo (nxalenye)/nkangeleko ezizezi. ubume, umsebenzi (isenzeko) nesiganeko. Udidi lwembonakalo, isiganeko luphinda lucazululwe ze kuphume isiganeko sempumelelo nesiganeko senzuzo kule mizekelo:

(23) a. John walked (ran) yesterday.

b. John walked (ran) to the Post office yesterday.

Ucacisa ngelithi kwezi zivakalisi ziku (23 a) isenzi u-hamba sibonisa isenzeko sexesha esingabalulwanga, ku (23 b) isenzi u-hamba sibonisa isiganeko senzuzo kuba isenzo sokuhamba sigqitywe xa uJohn efika ePost Office. Izenzi u-chitha injongosenzi zikwabonisa iziganeko zempumelelo.

IZIHLOMELO ZOKUMIS'IXESHA

Kwezi zivakalisi:

(24) a. Mary built a house.

b. Mary destroyed the table.

Kwesi sivakalisi siku (24 a) ubukho bendlu luphelelo lwesenzeko sikaMary, kanti ku (24 b) ukungabikho kwento kubonisa, njenge tafile, luphelo oluthe ngqo okanye sisiphumo sesenzo. UPustejovsky (1996) ubonisa nokuba izihlomelo zokumis'ixesha zingasetyenziswa ekuvavanyeni ukuba isenzi okanye isiqwengana sentetho sinakho na ukubonisa isiganeko sempumelelo. Nantsi imizekelo:

(25) The workers have constructed the bridge in two months.

Kwesi sivakalisi kubonakaliswa into yokuba isenzi u-construct sisiganeko sempumelelo kwaye isenzeko esikukwakha sigqitywe ngexesha elithile.

Inzuzo njengodidi lwembonakalo isisiganeko esinokukhokhela kutshintsho lobume olunokuthathwa njengento eyenzeka ngesiquphe njengakwesi sivakalisi:

(26) John arrived at noon.

Apha isihlomelo sexesha u-noon sixela ukuba esi sivakalisi sibonisa inzuzo.

Izihlomelo zokumis'ixesha zinokubonakalisa ixesha lokuqala kwesiganeko nexesha eliqingqiweyo elinokuthathwa ekwenziweni kweso siganeko umzekelo:

(27) John wrote a three-hour paper in two hours.

Ngamanye amaxesha ubukho besininzi bungasusa ukutolikeka kwesenzeko sijike sibe yinzuzo njengalapha kwesi sivakalisi.

(28) Stainly runs the Comrade marathon. -ukufeza

IZIVISA ZOBUME

NgokukaPustejovsky iingcali uCarlson (1977) noKratzo (1989) baphakamisa ukuba izivisa zobume zinakho ukuhlelwa zibe zizivisa zobume ezikumgangatho othile nezivisa zobume ezizodwa ezizimeleyo. Izivisa ezinjengo bude, krele-krele nobukhulu bomzimba zinokuthathwa njengezivisa ezikumgangatho ozimeleyo kuba umntu uzigcina yedwa ekule meko ubomi bakhe bonke, umzekelo:

(29) John read himself intelligent with the Great Book.

Izivisa ezinjengo: Lamba, gula nococa zizivisa zobume ezikumgangatho othile wendawo ekwenzeka kuyo into kuba azisosigxina, zinokutshintsha kuba izezenguquko-mo umzekelo:

(30) The child was hungry when he came from school.

2.3.3 UTSHINTSHWANO LWEZIBIZO

UPustejevsky uphakamisa ukuba izibizo nazo zineendlela eziziphatha ngayo kubumbo-zivakalisi ngokuxhomekeka kwicandelo lesemantiki. Ukuhlelwa kweentlobo zezibizo ngokwesemantiki bekusekwe ekuhlulahluleni phakathi kwezibizo zobungakanani nezibizo zobalo. UPustejevsky uthi lo mahluko wezibizo zobungakanani nezibizo zobalo waxelwa kwangaphambili kufundo lwengcali uAristotle.

- Izibizo zobungakanani zezi, isanti eninzi, amanzi amaninzi zibhekisa kwizinto ezingenakho ukwahlulwa.
- Izibizo zobalo zezi, ezinye izindlu, wonke umntwana. Zona zibhekiselele kwizinto ezizodwa ezinokuqukwa ngeentlobo ezahlukeneyo.

UPustejevsky (1996) uMiller noFellboun (1991) baxoxa besithi kwimeko yeeLwimi zaseAfrika ezi zibizo zobungakanani zingabonakala ngokoosoku abanjengo: ninzi no- onke. Umzekelo *onke amakhwenkwe , *utywala obuninzi, *wonke umntwana

Kukwakho nezibizo ezithi zibekho kuluhlu lwezobungakanani ziphinde zibekho kwezobalo njengalapha:

- (31) a. Many boys drink a lot of beer every week-end.
b. A driver is allowed to take one beer before driving a car.

Izibizo zingabonakala nangokwamahlelo anokuba sisimaphambili sesininzi njengezi:

Isimaphambili sesinye

iflawu- 3
igxeke- 5
isidudu- 7

Isimaphambili sesininzi

amanzi- 6
iiglasi- 10
amathe- 6

Izibizo zinokuphinda zahlulwe ngolu hlobo:

- Izibizo zobungakanani ezingaphathekiyo: ubisi, amanzi, isidudu
- Izibizo zobungakanani ezingaphathekiyo: umonde, ugezo, uthando, ubulumko

Izibizo kwakhona zinokuhlelwa ngokuthi kubekho izibizo zonxulumano kunye nezibizo ezixhomekeke kwenye inkangeleko ngokwamagama athi abonise wona ngokobume. Umzekelo: ‘ummelwane’ no ‘umntakwenu’ babonisa ukuma kokuzimela ngokunxulumene nenye into zakumelana ngendlela ecacileyo.

UPustejevsky ubhekisa kufundo lukaBierwish (1983), noEschenbock (1993) baphawule iindidi ezimbini zezibizo zonxulumano ezinokuhlelwa ngokuhlonipha impatho yezininzi-zibizo ezinjengo ‘mmelwane’ kunye no ‘dade’ zibonisa unxulumano oluthe tyaba. Utata no-intombi babonisa unxulumano ngokwamanqanaba. Intombi yinto exhomekeke ngokunxulumano kwaye iziphatha ngokwahlukileyo kutata ozimeleyo ngoxhomekeko.

UPustejevsky (1996) ukwaxoxa ngolwahlulo lwezibizo olumayela nezibizo ezibhekisa **kwizinto eziphathekayo** umzekelo: umfazi, inkwenkwe, indlovu, inkomo nezibizo ezibhekisa kwizinto ezingaphathekiyo umzekelo: ixesha, ukumila, ubudala, isantya, umsindo kunye **nezibizo zobungakanani** eziyingca, amanzi, umhlaba.

2.3.4 IINDIDI ZEZIPHAWULI

NgokukaPustejevsky iziphawuli zonke zithathwa ngokuba zibonisa ubume. Uqhuba athi u-Aristotle nezinye iingcali bazohlula iziphawuli ngokuzicaka bejonge iimpawu ezithile. Elinye icebo lokwahlula iziphawuli ingakukujonga iingxoxo ezidlulileyo zobume umzekelo ukujonga umgangatho wokuzimela uphikisana nomgangatho wendawo ekwenzeka kuyo into ngeyantlukwano.

Iziphawuli ezineempawu ezinokwenzeka ngephanyazo (ngengozi) ziquka u-lamba, mdaka, coceka nezinye. Ezi ziphawuli bubume obungesosigxina emntwini kwaye zihlelwa ngokuba zizivisa-zobume ezikumgangatho othile wendawo ekwenzeka kuyo into zinokutshintsha. Kukho neziphawuli ezibhekisa kwiimfuno ezifunekayo ezinjengo -de, -dala, -khulu, -hle njlnjl, ezi zizivisa zomgangatho othile. Ezi zibizwa ngokuba zizivisa ezizodwa ezizimeleyo ezinokufumaneka kwezi zigaba zentetho zilandelayo:

(a) Kwizenzi

(32) a. He is mad / lazy

(b) Ixsha langoku

(33) He is the laughing stock

(c) Iziphawuli okanye izibaluli ezineziq ezakhiwe kwizenzi umzekelo tyebileyo, cocekileyo njlnjl.

Izivisa zomgangatho othile zinokubandakanywa kwizivisa ezibonisa okusaqhubekayo umzekelo:

(34) He is so impatient.

Iziphawuli zinokwahlulwahlulwa ujonge kwiimeko zokuziphatha kwazo olunokwakhiwa okwahlukeneyo. Oku kunokwenziwa ngokuqwalasela umahluko phakathi kwezivisa nendawo ekwenzeka kuyo into njengalapha:

- the frightened boy -adjective

- the boy is frightened -predicative

NgokukaPustejovsky xa ingqwalasela iikwimeko-meko zokuncedisana (zokulebelana) kwezivisa singanakho ukwahlula phakathi kwezivisa ezinyathelo-linye nezinyathelo-mbini ezinokubanakho ukuthabatha injongosenzi okanye zingayithabathi injongosenzi njengakwizenzi njengoko unokujonga kule mizekelo:

(35) My mother is old. (intransitive unary predicative adjective)

(36) He is jealous of Johns appointment as a manager. (transitive binary predicative adjective)

Kukwakho nezivisa ezilawula (ezilawulwa) iintloko ezinjengo: **eager, anxious, no** unwilling kunye neziphawuli eziphuhlisa ubunzima- bentshukumo ukuquka u- easy, tough no difficult.

Imizekelo:

It is easy to teach this class.

This class is easy to teach.

UPustejevsky ubhekisa kufundo lukaDixon (1982) ophinde wadlulela esohlula-hlula iziphawuli ngokwecandelo lesemantiki elinokunxulunyaniswa nazo. Uludwe lwakhe luquka oku kulandelayo:

- i) Dimension- big, little, longer
- ii) Physical properties- hard, soft, heavy
- iii) Colour- red, green, black
- iv) Human propensity- happy, proud, kind, novel
- v) Age- new, old, young
- vi) Volume- good, bad, excellent
- vii) Speed- fast, quick
- viii) Difficult- easy, difficult
- ix) Similarity- similar, alike
- x) Qualification- possible, probable, likely

NgokukaPustejevsky olu ludwe luwa nganeno kuba lubonakalisa ulwazi oluncinci malunga nokusebenza okanye impawu zonxulumano phakathi kwezivisa. Umzekelo u-nzima no-lula zizivisa eziziphatha ngokufanayo zikhangaleke zinokuvumela ukunyuka kodwa azinako nangona zifumaneka kuludwe luka-Dixon alubonisi kuziphatha kufanayo ngokwesintaksi.

2.3.5 UNXULUMANO PHAKATHI KWELEKHISKONI

Isemantiki yelekhiskoni ifunda ngokuba amagama anxulumana kanjani kwamanye ngaphandle kokuhlanganisa amagama ngokomahluko weendidi zesemantiki, kule indawo uPustejevsky uqwalasela iindindi ezintathu zonxulumano lwelekhiskon ezizezi.

- Izithetha ntonye
- Izichasanisi
- omabizwafane kunye nodalo lwelekhiskoni
- Imeronimi
- Uquko kunye nokucingelo

A ISITHETHA-NTONYE

UPustejevsky kufundo lwakhe uchaza athi isithetha ntonye jikelele sithathwa njengonxulumano phakathi kwamagama kunengqikelelo, enye inkcazelo epheleleyo yezithethantonye ithi amagama

okanya iziqwana-qwana ziba zizithetha ntonye xa unokuthi ubeke igama okanye isiqwana-qwana endaweni yelinye kwindawo ekuthethwa kuzo lingatshintshi ixabiso lenyani apho kwisivakalisi apho usetyenziso lokubambisa lwenzeke khona. Ukuba isithetha ntonye sinokuchazwa ngokubeka igama endaweni yelinye kwizibonakalisi - candelo olwengezelekileyo lonxulumano.

UPustejevsky unike umzekelo othi kwindawo ekuthethwa kuyo yochwelo amagama iplanga kunye nebhodi angabizwa njengezithetha ntonye kodwa kungeyiyo imfuneko kwezinye iindawo ekuthethwa kuzo. Izithetha ntonye zichazwa njengebambela lengcaciso sikwanika unxulumano lwesigaba songeno umzekelo: isibizo sibanjelwa sisibizo nesenzi sibanjelwa sisenzi njalonjalo

B. ISICHASANISI

NgokukaPustejevsky isichanisi yingcaciso enxulumene namagama achaseneyo ngokwesemantiki kwaye inokuchazwa njengezibini zamagama elekhisikoni kunokuthathwa njengengqikelelo. Imizekelo yezichasanisi ngunyuka/yehla; nzima/lula, khawuleza/cotha; de/futshane

C. OOMABIZWAFANE

Ngokofundo lukaPustejevsky oomabizwafane lunxulumano oluchazwa njengothungelwano olunofuzo. Unxulumano lwelekhisikoni lufunda kakhulu ekuhlaleni ngentekelelo ngomabizwafane. Umzekelo ukubalula imoto njengomabizwafane (wenqwelo mafutha) wesithuthi kwaye ungobhekisa nakwiinqwelo-mafutha ezininzi. Kwakhona imoto ingayinxalenye yezo zizimelayo ezinokuboniswa yinxalenye yezithuthi (yeenqwelo).

D. IMERONIMI

UPustejevsky ucebisa ngelithi imeronimi yenye ekholisa ukuba nzima kuba ilunxulumano lwelekhisikoni oluchazwa kunye nemivumelwano ngokusemthethweni. Ilunxulumano phakathi kwamasuntsu kunye nokupheleleyo. Ngokofundo lukaPustejevsky uKantz (1987) noColen (1990) olu nxulumano baluchaza ngokuthi lunokubokakaliswa xa kuchazwa amasuntsu ento ephelileyo lawo kufuneka ekho okanye kunokunyanzeleka ekho. Uhambisa athi imeronimi lunxulumano olulungele kakhulu izibizo kodwa lulungele kancinci izenzi. Unxulumano phakathi kokushukuma kunye nokunyuka kohlukile kunxulumano phakathi kwesebe kunye nomthi.

Kukho unxulumano phakathi kwezenzeko ezichazwe zizenzi urhona, phupha kunye nolala.

Ukurhona okanye ukuphupha kungaludidi lokulala, ngokwesuntswana lentsingiselo lwezenzeko ezibini, nokwana, ngokwenxalenye, ulwandiselelwano lwexeshana. Ixesha othe walichitha ekurhoneni okanye ekuphupheni sisenzeko esisiso sexesha alichithe ekulaleni. Iyinyaniso eyokokuba xa uyeke ukulala ngokufanelekileyo uyeke ukurhona kunye nokuphupha.

E. UUKO KUNYE NOKUCINGELA

UPustejevsky olu nxulumano ulungachaza ngolu hlobo lulandelayo: Ingcaciso u“A” ngokwesemantiki ibanga ingcaciso “B” ukuba kunye kuphela kuyo yonke indawo eyenza u“A” abe yinyaniso yenze u“B” abe yinyaniso. Kwelinye icala u A"ngokwesemantiki angacingeleka ku"B"ukuba kuyo yonke indawo apho u “A” eyinyaniso u“B” eyinyaniso kunye no(b) kuyo yonke indawo apho u“B” eyinyaniso apho u“B” ingeyonyani u “B” eyinyani. Ukuba ukubona olu qikelelo lubaluleke kanjani ngokomiso lwentsingiselo yelekhisikoni ukuqwalasela njani isivakalisi (a) ukubanga intetho eboniswe kwisivakalisi (b) apha ngezantsi.

- (a) John killed Bill.
- (b) Bill died.
- (c) *Bill dead.

Isiganeko sokubulala sinxulunyaniswa nesiganeko sokufa. Kubakho unxulumano njengoquko okuyenye yempembelelo eyahlulwa ngamacandelo elekhisikoni kulwazi ngeelwimi.

2.4 IINTSINGISELO EZININZI ZIYINGXAKI YENGOQO

UPustejevsky (1996) ubuyele kwingxaki yentsingiselo-mbini yelekhisikoni. Impatho efanelekileyo yenkcazelo yesemantiki yamagama elekhisikoni kwilwimi ingavumela ingcaciso eyaneleyo kwimpatho yentsingiselo-mbini ngokunjalo nakwinkqubo yokhetho lwelekhisikoni kwigama, uPustejevsky uphonononga ingxaki yemilinganiselo emibini yentsingiselo-mbini yelekhisikoni olula onokucaciswa zezi zenzeko.

2.4.1 Ukwandisa ukuguqu-guquka kwesuntswana lentsingiselo

UPustejevsky ucebisa ukuba ngokuqinisekileyo iyinyaniso ukuba amagama amaninzi kwilwimi anentsingiselo engaphezu kwenye, ngokuqhelekileyo olu phawu silubiza ngokuba ziintsingiselo ezininzi kukho indlela apho amagama athwala iintsingiselo eziphinda-phindiweyo anakho

ukutshintshwa. NgokukaPustejovsky uWeinreich (1964) wohlula iindidi ezimbini zentsingiselo-mbini, eyokuqala yintsingiselo-mbini echaseneyo. Le ibonakala ngokuzenzekelayo apho igama lelekhisikoni lithwala iingcaciso ezimbini ezineentsingiselo ezichaseneyo (oomabizwafane)

Imizekelo yoku ilapha ngezantsi:

- (37) a. Marry walked along the **bank** of the river .
 b. Harbor Bank is the richest **bank** in the city.
- (38) a. The judge asked the dependent to approach the **bar**.
 b. The dependant was in the pub at the **bar**.

Kule mizekelo ingentla uPustejovsky uchaza athi amagama abhalwe ngqindilili anesuntswana lentsingiselelo yelekhisikoni engaphezu kwenye, kwaye la masuntswana entsingiselo abunxulumana ngokwembali okanye anokuzenzekela ngokobhala-magama kunye nomxube wefonoloji, iinjongo ezingayelelelanga izezokwakha ilekhisikoni kunye nofundo lwelwimi kwixesha langoku lwentsingiselo. UPustejovsky ubhekisa kolunye ufundo apho uWeinreich abhekisa kuhlobo lwentsingiselo-mbini, aluchaza ngezantsi oluquka amasuntswana entsingiselo elekhisikoni abonisa isiseko sentsingiselo efanayo yegama efunyanwe kwiindawo ezohlukileyo.

- (39) a. The **bank** raised its interest yesterday.
 b. The street is next to the newly constructed **bank**.
- (40) a. Mary crawled through the **window**
 b. The **window** is closed.

Okulandelayo uPustejovsky usebenzisene noWeinreich ekuchazeni ezi yantlukwano zamasuntswana entsingiselo njengeentsingiselo ezininzi ezandisiweyo. Uhambisa athi umfuziselo wentsingiselo yelekhisikoni mawube nokucacisa igama u-bank libhekiselele entweni kwisakhiwo kunye nokumisa. Igama u-window libhekiselele entweni phakathi kwentunja kunye nento ephathekayo, kunye nezivisa. Kule mizekelo ingentla kukho iintlobo ezimbini zokwandisa isuntswana lentsingiselo:

- (a) Ugcino lwesigaba kunye
 (b) Notshintsho lwesigaba

UPustejovsky (1996) uchaza ngeentsingiselo ezininzi zoqiqiso ngentsingiselo-mbini eyandisiweyo apho kungekho tshintsho kwisigaba selekhisikoni ikunye namasuntswana entsingiselo aphinda-

phindiweyo egama angenayo, axhomekekile kwaye ahlulwe ngeentsingiselo ezininzi ezandisiweyo bububanzi obucuthekileyo begama kunobuchule bokuqeqisa iintsingiselo. Uhambisa athi ukususela ngoku iintsingiselo ezininzi ezandisiweyo bububanzi obucuthiweyo begama kunobuchule bokuqeqisa iintsingiselo ezininzi, umzekelo ngokusebenzisa igama njengesibizo kunye nesenzi kweli candelo lilandelayo uPustjovsky uxoxa ngendalo yentsingiselo echaseneyo ngokupheleleyo, kwaye uphonononga ukuba zintoni iziphumo zemigaqo-ntetho kwakhona zintoni iindidi zolwazi ezikhangeleka ngokudlalwa yinkqubo yokususa iintsingiselo ezininzi ngolu didi lweentsingiselo ezimbini

2.4.2 INTSINGISELO-MBINI ECHASENEYO

Ingcali uPustejovsky (1996) ithe yaphakamisa ubuchule obubizwa ngokuba yilekhisikoni yobalo yamasuntswana eentsingiselo evela kuqala. Kolu fundo ukwachaphazele ukwanelisa isuntswana lentsingiselo, ukwahlula zombini iindidi zentsingiselo-mbini ukwenza umsebenzi weyantlukwana ochazwa ngasentla. Uqhuba athi iza kucaca ukuba inkoliso yomsebenzi yenye yazo yabelwe intsingiselo-mbini echaseneyo, ngokwesiseko zithandelane ngobudlelwane ukuphinda-phinda amasuntswana entsingiselo ngegama elinye, ngaphezu koko, ukuba yenziwe ngeentsingiselo ezininzi ezandiswayo iya kuba yintsingiselo-mbini yesigaba exubeneyo eyodwa ngokuqhelekileyo. Iya kuphatheka njengengqokelela yeendidi zamasuntswana entsingiselo echaseneyo. Kwelinye isuntswana lentsingiselo echaseneyo loo nto ayimangalisi, ukususela kokunikwe kokuqhubekayo kwezixhobo kunye nobuchule bamasuntswana entsingiselo ahlula igama, ingavela ingabonakalisi sizathu ukwenza iiyantlukwana zengqiqo phakathi kwezi ndidi zentsingiselo-mbini. Oku kubonakaliswa kwesi sivakalisi silandelayo.

(41) John shot a few bucks.

Kwesi sivakalisi isenzi **u-shot** kunye nesibizo **u-bucks** (imbabala) zintsingiselo-mbini ezichaseneyo kuba esi sivakalisi singathetha ukuthi uJohn uphumelele kuhambo lokuzingela sinokubhekisa kwinkcitho yakhe yokudlala ngemali. UPustejovsky (1996) ucebisa ngelithi lo mzekelo ucacisa ukuba yintoni enokuthi ithintele ukujonga into ebambekayo ekunikeneni intsingiselo-nye kuba ukuze ube nokuyiqonda le ntetho kufuneka nendawo eyodwa esetyenziswe kuyo kufuneka ukuba wazi ukuba ngubani lo-John kwaye sesiphi esi senzeko waye ekuso. Apha qwalasela ukunika intsingiselo-nye yelekhisikhoni yokuzimela ayenzeki kwigama elinye lelekhisikoni, kodwa kungathi ukuba indawo okanye ummandla ngegama elinye okanye lachongwa, likhethiwe intsingiselo-mbini yamanye amagama inganothintelo.

INGXAKI EZIVEZWA YINTSINGISELO-MBINI ECHASENEYO

NgokukaPustejovsky obu buchule bubandakanya imiba yokubhekisele kwiindawo ezizodwa zosetyenziso magama kunye nendlela eyamkelekileyo yokunxulumanisa ulwazi losetyenziso magama kwinkqubo (**process**). UPustejovsky ubhekisa kufundo lukaHerst (1988) oxoxa ngalo mzekelo:

(42) **Nadia's plane** taxied to the **terminal**.

NgokukaPustejovsky zozibini izibizo u-plane kunye no-terminal zintsingiselo-mbini. Apha isibizo u-plane sinamasuntswana amabini entsingiselo njengesixhobo esisetyenziswa ekukhweleni. Isibizo u-terminal sinomasuntswana entsingiselo amabini, ixesha elimisiweyo lentelekeleli kunye nokuba sibheki kwisakhiwo esikwinqwelo-moya, isikhululo sikaloliwe, okanye isikhululo sikadula-dula. Intekelelo inxulumene ngentsingiselo-nye njengamagama elekhisikoni umbuzo ngowokuba yintoni eya kufika kwisuntswana lentsingiselo yegama elifanelekileyo, unike ubuchule obuthile endaweni kunye nokwenza into ibe nokusetyenziswa kokujonga kwento ebambekayo.

NgokukaPustejovsky iimeko zentsingiselo-mbini echaseneyo ezingafuni ndawo kunye nolwazi lokujonga into ebambekayo ngoniko lwentsingiselo-nye oluvela nokulunga kokubekela konxulumano lwesivisa kwisivakalisi. Kulo mzekelo ungezantsi isuntswana lentsingiselo lokubeka kwesibizo umbutho ufike ngokulunga kolwazi lweendidi kwebinzana lesibizo kwimpendulo yendawo yesifundo.

(43) a. Nadia's favorite **club** is the five-iron.

b. Nadia's favorite **club** is the Carlton.

UPustejovsky ubhekiselele kulo mzekelo njengemeko yokunika intsingiselo-nye yothintelo lwendidi kuba njengendlela yesuntswana lentsingiselo efanelekileyo ichongwe kulo mzekelo.

Uhambisa athi kukho indlela apho iiyantlukwano ezininzi ezicacileyo ezenzeka kwindalo yentsingiselo-mbini echaseneyo, nangokunjalo nakubuchule kunye nemvelaphi yolwazi enokuncedisa amasuntswana entsingiselo anika intsingiselo-nye. UPustejovsky apha unxulumanisa ekwathelekisa olu didi lwentsingiselo-nye neentsingiselo ezininzi ezandisiweyo kwaye uphonononga ukuba yintoni inkcazelo yelekhisikoni eyanelisa ingcaciso njengeyantlukwano yamasuntswana entsingiselo.

2.4.3 IINTSINGISELO EZININZI EZANDISIWEYO

NgokukaPustejovsky iintsingiselo ezininzi ezandisiweyo zingabonakala zibandakanye unxulumano olwahluke kakhulu phakathi kwamasuntswana umzekelo kwizibizo ezibonakala njengamasuntswana entsingiselo anxulumane ngendlela ethile emisiweyo. Olu tshintshwano lwesuntswana lentsingiselo lolunye lweenguqu-nguquko zezibizo ezininzi ezinokuchazwa njengeentsingiselo ezininzi zoqiqiso.

Imizekelo yolu tshintshwano.

Count/mass, alternations - lamb

- (44) a. The **lamb** is running in the field.
b. John ate **lamb** for breakfast.

Figure/ground reversals - window

- (45) a. A thief went/jumped through the **window** (ground).
b. **The window** is broken (figure).

Container/container alternation - bottle

- (46) a. Mary broke the **bottle**- container.
b. He drank a **bottle** of whisky for the whole day -containeer.

UPustejovsky uchaza athi kuqapheleka ukuba ngelixa kwenziwa into ibe nokusetyenziswa kwindawo kunye nendlela yokufunda enceda amasuntswana entsingiselo achaseneyo anika intsingiselo-nye, ibonakala ingafanelekanga kule meko yokumisela isuntswana lentsingiselo lesibizo leentsingiselo ezininzi zendlela yokuqiqisa. Ngelixa amasuntswana entsingiselo achaseneyo aphikisanayo ngokwendalo (loo nto isuntswana lentsingiselo elinye lifumaneka kuphela ukuba elinye lentsingiselo alifumaneki) amasuntswana entsingiselo andisiweyo abonakala enesiphumo sesenzeko esiphantsi kakhulu. Omabini amasuntswana entsingiselo esibizo soqiqiso lweentsingiselo ezininzi abonakala efanelekile kutoliko lwesibizo kwindawo ekuthethwa kuyo. Iintsingiselo ezininzi ezandisiweyo zingabonakala kwezinye izigaba ngokunjalo. Umzekelo:

A. Iziphawuli

UPustejovsky uthi iziphawuli ezinjengo 'good' (lungile) zineentsingiselo eziphinda-phindiweyo

ngokuxhomekeka kwizinto eziyichazayo.

- (47) a good car
 a good meal
 a good knife

NgokukaPustejovsky kubonakala ukuba isiphawuli **u-good** kuphela siqinisekisa kuvavanyo lwentloko yesibizo esichazwayo. Ukungafani kweentsingiselo ezininzi ezingentla kananjalo akunakubonakala kukho utshintshwano okanye isiphumo sogqaliso kodwa kungathi uxhomekeko lomsebenzi kwintloko uchaziwe. Loo masuntswana eentsingiselo eziphawuli abonakala ehlelwe ngcono njengeentsingiselo ezininzi ezandisiweyo kunamasuntswana entsingiselo achaseneyo nangona ingacacanga ukuba yintoni olona lona nxulumano phakathi kwala masuntswana entsingiselo ngaphaya kwesigqibo esiqingqiweyo.

B Iindidi zemfezekiso ezithi zithathwe zizenzi

Kule mizekelo ilandelayo:

- (48) a. Mary **began** to read the novel.
 b. Mary **began** reading the novel.

NgokukaPustejovsky apha **isenzi u-began** (qala) singakwazi ukukhetha ngokobumbo-zivakalisi kunye ngokwesemantiki iindawo ezininzi ekuthethwa kuzo njengebinzana lesenzi (ibinzana lemo yesenzi esetyenziswa njengesibizo) okanye ibinzana lesibizo. Isenzi ngokunokwaso sigcina intsingiselo efanayo kodwa ibe nomahluko omncinci ngokuxhomekeke kudidi lwemfezekiso oluyikhethayo.

Nakule mizekelo ilandelayo:

- (49) a. The **window** opened suddenly.
 b. Mary opened the **window** suddenly.
 (50) a. The **bottle** broke.
 b. John **broke** the bottle.

Uchaza athi kuyacaca ukuba isuntswana lentsingiselo nganye kwezi zilandelayo linokuquka

intsingiselo yelinye isuntswana.

UPustejovsky uthi zimbalwa iindidi zeentsingiselo ezininzi ezandisiweyo ezivumela iilwimi. Iinjongo zale ngxoxo kukuveza kuphela iyantlukwana kwiindidi zentsingiselo-mbini, kunye nokungapheleli kofundo lwenene kwezi ntsingiselo zininzi ngokwazo, enye into ichazwe ngokulandelelana kwezahluco kweli candelo lilandelayo uPustejovsky uchaza umfuziselo wesiqalelo sesemantiki welekhisikoni nokuchaza ngokwaneleyo iyantlukwano yesuntswana lentsingiselo elichaziweyo.

2.4.4 ISIQALO SENGQINGANE YESEMANTIKI YELEKHISIKONI

UPustejovsky (1996) uphakamisa into ethi ukuze ukwazi ukunika utoliko lwesemantiki olwamkelekileyo kuyo nayiphi na intetho (ingcinga) kulwimi kuthenjwe ukuba ucando-mida phakathi kwenkangeleko yamagama nenkangeleko yesemantiki kwiimo zamagama neemosemantiki lungaqhuba ngokuchaza okukuko okukhethekileyo kunye nenqubo yomisele eyamkelekileyo. Ukungqinisisa ngezi ntsingiselo zinintsi kwisahluko esidlulileyo ilekhisikoni mayibe nesininzi soludwe lwamagama lulunye lunike intsingiselo eyahlukileyo. UPustejovsky uhambisa athi le yenye yeendlela zokuqokelela kugcinwe iiyantlukwano zamasuntswana entsingiselo ngokwenkangeleko yelekhisikoni. Uthi abaphandi bachaza isichazi-magama njengoluhlu lwesuntswana lentsingiselo yelekhisikoni enokucaciswa ngqo ngolu hlobo: ilekhisikoni luluhlu lwesuntswana lentsingiselo yelekhisikoni ukuba kuphela naliphi na igama, linamasuntswana entsingiselo aphinda-phindiweyo anxulumene nelo gama, kwaye ufakelo lwelekhisikoni lucacisa lamasuntswana entsingiselo agciniweyo ngokolu luvo lunikiweyo lolungiselelo lwesuntswana lentsingiselo yelekhisikoni inyaniso yokuba isimo segama sineentsingiselo ezimbini alibonakali lihlangabezana okanye lunika uxakeko lwenkqubo yolwakhiwo lokuba amagama adibana njani kutoliko lwesivakalisi. Amasuntswana amabini entsingiselo achaseneyo egama angadweliswa ngokusebenzisa (olusemgangathweni ulwazi lwelekhisikoni) umgangatho ofanelekileyo wolwakhiwo lohlobo lwenqanaba yedata (yolwazi) yesigaba selekhisikoni kunye nokubalula isiseko sesiqu segama lohlobo olubonakalisa ingqiqo ephakathi (esembindini) kulwakhiwo oluhleliweyo lwesichazi-magama. Umzekelo igama u-**bank** lingaboniswa ngolu hlobo:

$$(51) \left[\begin{array}{l} \text{bank 1} \\ \\ \text{CAT} = \text{COUNT NOUN} \\ \text{Genus} = \text{financial institution} \end{array} \right]$$

(52) $\left[\begin{array}{l} \text{bank } 2 \\ \text{cat} = \text{count noun} \\ \text{Genus} = \text{shore} \end{array} \right]$

UPustejovsky uqhuba athi izenzi nazo zingachazwa ngolu bumbo lunye ngokujonga iindidi ezahlukeneyo zeentsingiselo ezizikhethayo. Intsingiselo-nye ingabonakala kuphela kwinqubo yokulungisa ukufana kweempawu zefankitha kunye nee-adyumenti ezikhoyo zokungenisa ilekhisikoni. Umzekelo isenzi u-**lend** (boleka) singaboniswa ngolu hlobo ngokwamasuntswana entsingiselo.

(53) The bank will **lend** the money to the customers .

$\left(\begin{array}{l} \text{Lend} \\ \text{Cat} = \text{verb} \\ \text{SEM} = \text{R0(o1,o2,o3)} \\ \\ \text{ARG STR} = \left[\begin{array}{l} \text{ARG 1} = \text{np [+ financial-institution]} \\ \text{ARG 2} = \text{np[+money]} \\ \text{ARG 3} = \text{np[+human]} \end{array} \right] \end{array} \right)$

Uqhuba athi olu luvo lwengcingane yolwazi lolwimi, nguwona mfuziselo womiselo lwelekhisikoni, ngapha koko, ukuba ulwakhiwo kunye neemfuneko zesemantiki ziyaneliseka, akukho sizathu sokutshintsha okanye wandise ulwakhiwo lwezinto ezisebenzayo ukuze ukwazi ukusebenzisa ulwazi lwelekhisikoni. Indlela efanayo isetyenziswa kwizenzi eziza kuthi zivumelane noguquguquko lwesandiso esikhethiweyo ukuba simele amasuntswana entsingiselo awohlukeneyo ngokunxulumene nolwakhiwo lohawu lwelekhisikoni ngokwayo. Isemantiki yohlobo ngalunye olubonakaliswe ngezantsi ngokulula njengonxulumano uR1 (0,0) lunganxulumana nokomthetho ongafunekiyo okanye ngobango lwentsingiselo.

Omnye umzekezo kwisenzi u-**begin** ‘qala’

(54) Mary began to read the novel.

- (55) $\left. \begin{array}{l} \text{begin 1} \\ \text{Cat} = \text{verb} \\ \text{sem} = \text{R} (0\ 1,0\ 2) \\ \text{ARG STR.} = \left[\begin{array}{l} \text{ARG} = \text{np} \\ \text{ARG} = \text{vp} [+ \text{inf}] \end{array} \right] \end{array} \right\}$
- (56) $\left. \begin{array}{l} \text{Begin 2} \\ \text{CAT} = \text{verb} \\ \text{SEM} = \text{R}(0\ 1,0\ 2) \\ \text{ARG STR} = \left[\begin{array}{l} \text{ARG 1} = \text{np} \\ \text{ARG 2} = \text{vp} [+ \text{prog}] \end{array} \right] \end{array} \right\}$

UPustejovsky (1996) ube nengcinga ethi le ndlela yakubonakalisa ngokusebenzisa ubumbo lwenkcazo yelekhisikoni inamanqaku okulunga kunye nokusebenziseka kuba ilekhisikoni ihlala ilisuntswana elisecaleni elizimeleyo okanye liba nguvimba wedata (wolwazi) xa ijongwe yaqwalaselwa ngobuxhaka-xhaka bala maxesha. Olu bumbo kwakhona lukwancedisa nasekufundweni kwesinkantazisi njengoko ilekhisikoni isisigxina sendawo yokuphengululwa ibambisane namanye amasuntswana eentsingiselo zeGramma ngendlela enokuqikelela necacise ngendlela eyiyo. Kwisahluko esilandelayo uPustejovsky (1996) ubonisa ukuba umfuzisela woluhlu lwesuntswana lelekhisikoni luyilwe njani ngentla, awanelisanga ngokweenjongo zengcingane yolwazi lolwimi kwakhona ukwaqwalasela ukuba izithako ezifunekayo ngengcaciso eyaneleyo yesemantiki yelwimi njengombono welekhisikoni.

2.5 IMIDA YESUNTSWANA LENTSINGISELO YOBALO (YOLUHLU) LWELEKHISIKONI

UPustejovsky ubeka phambili iingxaki zemvelo ngokwesicwangciso soluhlu ngokwenkcazo yelekhisikoni (echazwe kwisahluko esidlulileyo) . Uqaphele ukuba inkcazelo ebonakaliswe ngamasuntswana entsingiselo (yoluhlu) yobalo lwelekhisikoni ayonelanga khon'ukuze ibe nokunika ubungqina bokuchaza isemantiki yolwimi lwenene. UPustejovsky (1996) ubonisa ukuba kukho ii-adyumenti zesiseko ezintathu ezibonisa ukungoneliseki koluhlu lwamasuntswana entsingiselo elekhisikoni anokuthi anike (achaze) ingcaciso yesemantiki yolwimi. Ezi adyumenti zezi:

- Ukusetyenziswa kwamagama ngengcinga eyakhayo: Amagama athathwa njengenyano kumasuntswana entsingiselo amatsha kwiindawo ezintsha.
- Ukuba nokungenwa lulwela lamasuntswana entsingiselo yamagama: Amasuntswana entsingiselo yamagama akangawenkcazo ye-atomi kodwa ayangenana kwaye enze inkangeleko kwamanye amasuntswana entsingiselo egama.
- Imbonakalo yophinda-phindo lwenkangeleko yobumbo-zivakalisi: Igama elinye lesuntswana lentsingiselo linganokuphumeza uphinda-phindo lobumbo-zivakalisi.

UPustejevsky (1996) uxoxa esithi le nkcazo ibonisa ukuba ubalo lwamasuntswana entsingiselo awanakho ukubonisa ngokwanelisayo obona bume bolwazi lwelekhisikoni kwakunye nolwentsingiselo-mbini nangona ukuphendla okuguqu-guqukayo ekuyileni ilekhisikoni lunokwanela kwiintsingiselo ezingacacanga ezichaseneyo. Ukwaphakamisa uluvo lokuba lonke uqikelelo olumalunga nentsingiselo yamagama kunye nendibaniselwano yamasuntswana kufuneka ichatshazelwe khon'ukuze kube nokuqwalaselwa iintsingiselo ezininzi ezandisiweyo ngokwanelisayo ukuze ube nokuphunyezwa lo msebenzi umntu kufuneka abe nokunika ingqwalasela indima edlalwe ngamalungu angefakhtha kwizivakalisi. Ngokuthathela kwezi ziphakamiso nemigaqo ingasentla uPustejevsky (1996) ucebisa ngomfuziselo wesemantiki obizwa ngokuba **yilekhisikoni enemveliso**.

2.5.1 Injongo zengcingane yesemantiki yelelekhisikoni

UPustejevsky uphakamisa injongo yokuqala esisiseko kwingcinga yesemantiki yelelekhisikoni iquka isemantiki yendibaniso, ikukuchaza ngokwaneleyo idata (iinkcukacha) kunye nokucacisa malunga nala manqaku mabini. Indlela emisiweyo mayibe nokufundeka kwaye ezinye iinkcukacha zobuncukacha mazinike ingqwalasela ngokwanelisayo. UPustejevsky ukwaqwalasela ukusetyenziswa kwezixhobo zobuxhaka-xhaka bala maxesha kunye nenkcazo njengamalinge abalulekileyo okuhlalutya iingcingane zelingwistikhi (ubuchwephesha ngeelwimi). Omnye umcamango ofuna ukwaziswa lufundo-nzulu ngeentsingiselo zamagama uPustejevsky athi luhamba ngokuchaseneyo nezimvo zobumbo-zivakalisi zika-Chomsky (1964). Ingingane yofundo-nzulu ngeentsingiselo zamagama ibhekisele ekwakhiweni kofundo ngeentsingiselo yesivakalisi kufundo nolwazi lobumbo-zivakalisi. Oku kubandakanya ukujonga i-adyumenti nokubona ukuba intetho leyo yamkelekile okanye ayamkelekanga.

Kwezi zivakalisi:

- (58) a. The cookies were baked.
b. The cookies were baked in the oven.

NgokukaPustejovsky isivakalisi esiku- (a) ngokwentsingiselo samkeleka kancinci nangona sibumbeke ngokobumbo-zivakalisi. Isivakalisi esiku (b) samkelekile ngokupheleleyo ngokwesemantiki kuba sicacisa ngokupheleleyo nangaphandle kwamathandabuzo ukuba isenzeko senzeka kweyiphi na indawo.

- (59) a. Mary kicked me with her foot.
b. Mary kicked me with her left foot.
(60) a. John buttered the toast with butter.
b. John buttered the toast with an expensive butter from Wisconsin.

Uchaza athi izivakalisi eziku (a) zamkelekile ngokwentsingiselo kodwa ngokwesemantiki ziyasilela kwezi zivakalisi ziku -(b) ngentsingiselo

- (61) a. Mary began the book.
b. John began the dictionary.
c. Mary began the rock.

UPustejovsky uchaza athi ezi zingentla zohlukile ngobusemantiki ngokwendlela yentsingiselo. Isivakalisi esiku (61a) samkela iinkcazelo ezimbini ezomeleleyo. Kunokwenzeka ukuba encwadini kwenzeka into ngokuqhelekileyo okwenziwa ngumfundi, ikukufunda, okwesibini kunokwenzeka into ngokuqhelekileyo encwadini njengokwenziwa ngumbhali, ikukubhala. Kukho ngaphezu koko naliphi na inani leendlela zokuqala iincwadi nangona u (61 b) enalo naliphi inani lenkcazelo ngokwemisebenzi enxulumene nokudala okanye ukwakha le njengosenzi, ayiphumeleli lula kwinkcazelo ekhoyo ku (61a), oko kufumaneka ekufundeni isichazi-magama.

Okufumaneka kule ngxoxo ingasentla kujonge imigangatho yembonakalo yesemantiki, ubusemantiki bungangumlinganiselo wokubonisa ubungakanani bedata (benkcukacha) kunye nokujonga ukuba utoliko ngokwesemantiki lunxibelelana njani na nemimiselo yosetyenziswa lwamagama ukwakha izivakalisi kulwimi.

2.5.2 Usetyenziso olwakhayo lwamagama

UPustejevsky uthi le ngcamango ijongene nokukhangela ukuba amagama angalithatha njani na inani leentsingiselo ezingenasiphelo kwiindawo ezintsha. Uthi oku kuquka uhlobo oluthile lokutshintshwa rhoqo kweentsingiselo zamasuntswana kwiimeko zokudibanisa amagama ukwakha izivakalisi (kwisintakisi). Makhe siqwalasele ukusetyenziswa kwesiphawuli u-**good** kule mizekelo:

- (62) a. Mary finally bought a **good** umbrella.
 b. After two weeks on the road 'John was looking for a **good** meal.
 c. John is a **good** teacher.

UPustejevsky uchaza athi ngokusebenzisa isakhono sobalo lwamasuntswana entsingiselo awohlukeneyo esiphawuli u-good angacaciswa ngodweliso olulodwa lwamasuntswana entsingiselo ngokufumana usetyenziso lwamagama ngolu hlobo: good 1 good 2 good n. Iimeko ezenza isibizo u-umbrella (62 a) sibe yelungileyo esisixhobo yokwenza into ethile zinokwahluka ngokupheleleyo kunezo zenza uJohn abe ngu 'teacher' olungileyo. Ezi ziphawuli zicaciswa ngolu hlobo lungezantsi ngokukaPustejevsky:

good (a) to function well

good (b) to perform some act well

good (c) tasty

UPustejevsky ubhekisa kufundo lukaKatz (1964) noVendler (1967) abolatha phandle ngokungafihlisiyo ukuba u-good uchazwa ngokunxulumene nomlinganiselo othile onokuthi utshintshe kwisibizo ngasinye esichazwe sisiphawuli. U-good angabhekisa kwizinto ezininzi ezifana umzekelo no- good movie, good weather, good children, good conversation. Ubalo lwamasuntswana entsingiselo yelekhisikoni lubhityile (luyalambatha) kuba lufaka isuntswana lelekhisikoni kwisichazi-magama luvelisa ungenelo olunye ngesuntswana lentsingiselo entsha. Xa kujongwe oluphangaleleyo nolubandakanyayo utoliko intsingiselo ka-good ingayekwa igcinwe ingacacanga ukuquka zonke iindawo apho la masuntswana entsingiselo athi azibone esebenza kuzo. Iimpembelelo zepragmatikhi zingedlulela zicacise imeko ebonisa ukuba into ethile ilunge kujongwe eziphi iinkalo ngokujonga ulandele ukuxhaphaka kwamasuntswana entsingiselo esivakalisi (esiqwengana sentetho) kunye nemeko ethi iboniswe kuyo. Ingxaki kule indlela yokuphonononga kukuba iingqokelela zolwazi oluxhaphakileyo lwamasuntswana ezifuneka ekutolikeneni ukuba u-good usichaza njani na isiqwengana sentetho esisodwa, ziyinxalenye yeentsingiselo ezaziwa elizweni.

UPustejevsky uhambisa athi ezinye iziphawuli ezicacisa gca uxhomekeko lwendawo yosetyenziso lwamagama ngokwengcingane eyakhayo ngu-fast no-slow. Nantsi imizekelo:

fast 1 to move quickly

fast 2 to perform some act fast

- (63) 1. The island authorities sent out a fast little government boat.
 2. A fast typist.
 3. My friend is a fast driver.

fast 1 to move quickly

fast 2 to perform some act quickly

fast 3 to do something that takes little time.

UPustejevsky uxoxa athi yena noBorguraev (1993) baxoxa ngelithi ngokwelekhisikoni eyiyo amasuntswana entsingiselo egama angaxhasa inkcazelo ngokwezithintelo ezikhethiweyo. Umzekelo isiphawuli u-**fast** singachaza udidi oluthile lwezinto ezinokushukuma okanye intshukumo ethatha ixesha elincinci okanye iimeko ezithi iingcamango zijongwe kumgama othile umzekelo a fast road. Kuhlaluty oloyeleleneyo isenzeko ngasinye sikwalungile sixela indlela engumahluko ocutheneyo. Ukwahambisa athi nasiphina isiphelo sobalo samasuntswana entsingiselo egama asinakucacisa ukusetyenziswa kwengcingane yesi siphawuli kwiiLwimi. Ukucacisa oku ukucinge ngamabinzana anjenge-fastest motorway kunye ne-fast garage njengoko zisetyenziswe ngezantsi.

- (64) a. The Autobahn is the fastest motorway in Germany.
 b. I need a fast garage for my car.

Isiphawuli u-**fast** kwisivakalisi u- (64a) sibhekiselele kwisuntswana lentsingiselo elitsha, umzekelo ukukwazi kwemoto kwisitrato esikhulu ukuthwala isantya esiphezulu.

Omnye umzekelo uthi:

- (65) The fastest road to school this time of the day would be Lexington Street.

Oku kubandakanya isuntswana lentsingiselo elitsha lika - fast kuba kulo mzekelo kuqukiwe ekukhangeleni "endleleni" ephuma kwinjongo yebinzana lombekwa-phambili phakathi kwebinzana lesibizo, oku kulandela kuvumela utoliko lobude bexesha kwisiphawuli u-fast intsingiselo

ekhawuleza ukunqamleza.

Ukungabikho kwesuntswana lentsingiselo lobalo lwelekhisikoni olugqibeleleyo amasuntswana entsingiselo egama elekhisikoni athile awanamda kwimizekelo engasentla okanye ukwakha nangayiphi na indlela kule mizekelo ilandelayo okanye ukugqiba into ethile:

- (66) a. Mary **wants** another cigarette.
 b. Bill **wants** a beer.
 c. Mary **wants** a job.
- (67) a. Mary began his class.
 b. John finished his article.
 c. We had to better postpone our coffee until 11:00

NgokukaPustejovsky kwizivakalisi eziku- (66) kukho utshintsho lwendawo edlalwa sisenzi esinjengo-want umzekelo- want another cigarette ku- (66a) want to drink ku- (66b) no- want a job ku-(66c) akufani ngotoliko jikelele. Ingqwalasela efanayo inokusetyenziswa nakwizenzi eziku- (67 a-c).

NgokukaPustejovsky ubalo alunalo uluhlu olupheleleyo kumasuntswana entsingiselo kuba ezi zenzi zithatheka njengenyaniso kwiindawo ezikuzo ezintsha. Ubunzima ngokwesemantiki kunye nelekhisikoni yentelekelelo lela suntswana lentsingiselo legama lobalo elinokucacisa zonke iintsingiselo ezamkelekileyo zegama lelekhisikoni kwilekhisikoni. Isemantiki yelekhisikoni mayibenako ukucacisa ngosetyenziso lwengcinga yamagama kwiindawo ezahlukeneyo ngaphandle kokuvumela utoliko olugqibeleleyo olungenasithintelo.

2.5.3 UKUBA NOKUNGENWA LULWELO LWAMASUNTSWANA ENTSINGISELO KWAMAGAMA

Isakhono esilubalo lwesuntswana lentsingiselo ngokukaPustejovsky sibe nengxaki kumasuntswana entsingiselo asisigxina apho i-adyumenti yolungiselelo olwahlukileyo lwelekhisikoni isekwe kwingqikelelo yokuba imida phakathi kwamasuntswana entsingiselo yamagama iqinile kakhulu. Ukuba nokungenwa lulwelo lwamasuntswana entsingiselo kwamagama kubhekisa kwindlela apho isuntswana lentsingiselo elinye liquke elinye isuntswana lentsingiselo. Oku kuthetha ukuthi utshintsho lobume luquka ukubumba (ukudala) enye into. Nantsi imizekelo ngezantsi:

- (68) a. John baked the potatoes. (change of state)
 b. Mary baked a cake (creation)

Ngokwengxoxo kaPustejovsky ingxaki kwesi sakhono kukho ungenano olukhulu embindini kanye wamalungu esemantiki kufundo olwahlukileyo ngako oko ayinakho ukunika ingqiniseko yegama elifanelekileyo kukhetho lwesuntswana lentsingiselo kwisiseko esisodwa sezithintelo kukhetho.

Kwakhona uhambisa athi esi sakhono siyasilela nakuliphi na ubekelo olululo okanye umgangatho wendalo wokungenakubonwa. Olu singa- ngenano lombindi (lomphakathi) kunye namalungu asemacaleni eentsingiselo zamagama ezahlukeneyo zenze umbono osesikweni esuntswana lentsingiselo yegama ingabinakwanela.

Uqhuba athi enye ingxaki yemifunziso yobalo lwesuntswana lentsingiselo kulwazi lelekhisikoni kukungabinakho ukuboniswa ngokupheleleyo ulwalamano lwengqiqo phakathi kwesuntswana lentsingiselo kwimibandela ephathelelene noqiqiso kwiintsingiselo ezininzi (Ukubanokungenwa lulwelo lwesuntswana lentsingiselo kukwabandakanya neziphawuli)

Umzekelo utshintshwano lwesuntswana lentsingiselo luquka izibizo ezinjengo: window, kunye no-door ezixoxwe kwisahluko sesibini kunye nesesithathu ezicazululwe ngokoludwe lwezibini lesuntswana lentsingiselo njengalapha ngezantsi:

$$(69) \left[\begin{array}{l} \text{Window} \\ \text{CAT} = \text{count-noun} \\ \text{GENUS} = \text{aperture} \end{array} \right]$$

$$(70) \left[\begin{array}{l} \text{Window 2} \\ \text{CAT} = \text{count-noun} \\ \text{GENUS} = \text{physical-obj.} \end{array} \right]$$

UPustejovsky uthi ingxaki apha yeyokuba unxulumano lobuchule obuthi bubekho phakathi kwezinto ehlabathini buboniswa ngezi ngcaciso azicaciswanga, kunye nala masuntswana entsingiselo aqulathekileyo emsebenzini wegama njengalapha ngezantsi:

- (71) John crawled through the broken window.

UPustejovsky uchaza athi ukuba nokungenwa lulwelo lwesuntswana lentsingiselo kukwabandakanya neziphawuli ezinamasuntswana entsingiselo andisiweyo ngokwenkcazelo eyiyo kwindawo akuyo. UPustejovsky uchaza ukuba ezo ziquka izivisa zobume bengqondo ezixoxwe nguOster noAtkin (1990, 1992) ezibonakala zinganakho nokutshintsha uhlobo. Umzekelo isiphawuli u-sad kwizivakalisi ezingezantsi:

- (72) a. The woman is sad.
 b. A sad woman.
 c. A sad day/event/occasion.

Oku kungaboniswa kolu ngeno lulandelayo:

$$(73) \left[\begin{array}{l} \text{Sad 1} \\ \text{CAT} = \text{adjective} \\ \text{ARG 1} = \text{animate-ind.} \end{array} \right]$$

$$(74) \left[\begin{array}{l} \text{Sad 2} \\ \text{CAT} = \text{adjective} \\ \text{ARG 1} = \text{interval} \end{array} \right]$$

NgokukaPustejovsky nangona ezi adyumentu zingentla zibhekisa kwiinjongosenzi eziphilayo, zinokuqoshela amaxesha, zinokutolikwa ngokunxulumene nomntu ogweba iziganeko zesithuba selo xesha njengo-sad kunye nokuzijonga kunxulumano lwesenzi.

UPustejovsky (1994) ushwankathela ngelithi umahluko apha ungakhangeleka bunxulumana ngobaluleko lokuba iziphawuli zahlukile kulwaxiwo lwazo lonxulumano. Kuba iziphawuli zobubi azithathi njongosenzi yombekwa-phambili ngaphandle kwesongezelelo. Iziphawuli zokoyika umzekelo 'ukoyika ukudada' kuqapheleka kuphela ukuba iziphawuli ezinganxulumananga zivumela olu tshintsho ngokwesuntswana lentsingiselo. Olunye uhlobo lweentsingiselo ezininzi zeziphawuli ziquka izichazi ezinjengo-'noise' ezenzeka ngokuzimela (kwindawo ethile).

- (75) a. A noisy car
 b. A noisy dog
 c. A noisy room
 d. A noisy cafeteria

NgokukaPustejovsky esona sichazi-magama siza kuxela oku kwamasuntswana entsingiselo amabini ngesiphawuli u-noisy, injongosenzi eyenza ingxolo, kunye nendawo ekhatshwa yingxolo. Ungenelo lwezi ziphawuli lulapha ngezantsi :

$$(75) \left[\begin{array}{l} \text{Noisy 1} \\ \text{CAT} = \text{adjective} \\ \text{ARG 1} = \text{phys.-ad} \end{array} \right]$$

$$(76) \left[\begin{array}{l} \text{Noisy 2} \\ \text{CAT} = \text{adjective} \\ \text{ARG} = \text{location} \end{array} \right]$$

UPustejovsky ufuna ezinye izixhobo zohlobo olomeleleyo isiphawuli esinjengo ngxolo" njengokuba ufundo lokuqala lenze ukubakho ngohlobo lokuguqula okungathanga ngqo. Apha ngezantsi uPustejovsky ubuyele kumba oshwankathelwe ongobume belekhisikoni enokuvelisa.

2.5.4. UMAHLUKO WENKANGELEKO YOBUMBO-ZIVAKALISI

NgokukaPustejovsky kukho iimeko apho uphuhliso lobumbo- zivakalisi lwesenzi olwandisiweyo luxela ukuba isiphakamiso eso sinokutolikwa njani ngokwesemantiki. Iintetho zingatolikwa njengeziyinyani, ezingenabunyani eziquka umbuzo, umbuzo ofihlakeleyo okanye izinto ezishiyiweyo zingenabunyani imizekelo:

(78) Madison Avenue is apt to forget that most folks aren't members of the leisure class (factive).

(79) But like many others who have made the same choice, he forgot to factor one thing into his plans (non- factive).

(80) As for California being a state being run by liberal environmental loonies, let's not forget where Ronald Reagan come from (embedded question) .

(81) What about friends who forgot the password or never got. (concealed question).

(82) He leaves forgets his umbrella and comes back to get it (ellipsed non-factive).

NgokukaPustejovsky ukutolikeka okuchanekileyo kwezi zivakalisi kunxulumene nesimo sengqondo yomntu, uhlobo lobumbo-zivakalisi lwamasuntswana eentsingiselo zamagama kunye nohlobo lwesongezelelo esivakalisini. Ukubonakalisa amangeno egama u-**forget** apha ngezantsi:

$$(83) \left[\begin{array}{l} \text{forget 1} \\ \text{CAT} = \text{verb} \\ \text{SEM} = \text{R 2 (O 1, O 2 [-factive])} \\ \text{ARG STR.} = \left[\begin{array}{l} \text{ARG 1} = \text{NP} \\ \text{ARG 2} = \text{VP [+inf]} \end{array} \right] \end{array} \right]$$

$$(84) \left[\begin{array}{l} \text{forget 2} \\ \text{CAT} = \text{verb} \\ \text{SEM} = \text{R 2 (Q1, Q2 [_ infactive])} \\ \text{ARG STR.} = \left[\begin{array}{l} \text{ARG 1} = \text{np} \\ \text{ARG 2} = \text{s [+tns]} \end{array} \right] \end{array} \right]$$

$$(85) \left[\begin{array}{l} \text{forget 3} \\ \text{CAT} = \text{verb} \\ \text{SEM} = \text{R 3 (O 1, O 2)} \\ \text{ARG STR.} = \left[\begin{array}{l} \text{ARG 1} = \text{np} \\ \text{ARG 2} = \text{np} \end{array} \right] \end{array} \right]$$

Ingxoxo kaPustejovsky noBoguraev (1993) ivelise ukuba ukuva ubuthathaka kwingxelo kungathanda ukuzenzisa umzekelo utoliko ngokombuzo- mpendulo wesixokelelwano: xa kunokubuzwa, uMary wayelitshixile ucango?, ixhomekeka nokuba into efakwa phakathi okanye ingena entweni ukuba uMary walibala ukuba ucango ulutshixile (yinyaniso) okanye uMary walibala ukutshixa (asiyonyaniso), impendulo kufuneka ibe ngu-ewe okanye u-hayi ngokwahlukeneyo. Iyantlukwano enjalo inokubaluleka ekubhaleni amasuntswana entsingiselo egama awohlukeneyo abekwa lula kuhlobo olunye lobumbo- zivakalisi kodwa oku kuphosa unxulumano olucacileyo phakathi kwemizekelo emibini ka-forget. Ikwaphosa kwakhona hayi kuphela ukunxusana phakathi kombuzo onjengokufunda ku (80) no (81) kodwa kwakhona ukufumana phakathi kwengeyonyaniso ku (79) kunye nokungabiyonyani koshiyo magama ku (82). Nangaphezu koko umphakathi jikelele wesuntswana lentsingiselo lesenzi u-forget kwi-adyumentu enxulumana ngokucinga kwengqondo kwintetho okanye isiganeko silahleke phakathi kwamasuntswana entsingiselo ahlukeneyo esenzi. Imeko yexesha nokuba ezi ziganeke zenzeke njani ingaboniswa ngeendlela ezininzi zolwahlulahlulo lweentlobo zesemantiki zobumbo-zivakalisi.

Uqhuba athi omnye umzekelo ungaboniswa ngokusebenzisa uhlalutyo lotshintshwano lwezenzi

eziquka unxulumano oluphindaphindiweyo. Umzekelo ngesenzi u-remember kule mizekelo:

- (86) John probably won't remember that he already fed the dog (factive).
- (87) The neighbour remembered to feed the dog (factive).
- (88) Mary can never remember where she leaves her car keys (embedded question).
- (89) Edith finally remembered her husband's name (concealed question).
- (90) John couldn't remember his lines for the play (concealed question).
- (91) Mary remembered the keys before she left (ellipsed factive).

Kwakhona eminye imizekelo yesigaba sophindaphindo siquka imibuzo efihlakeleyo kunye nezikhuzo ezifihlakeleyo ezinikwe ngezantsi.

- (92) a. John knows the plane's arrival time. (= what time the plane will arrive.)
- b. Bill figured out the answer. (= what the answer is).
- (93) a. John shocked me with his bad behavior (how bad his behavior is) .
- b. You'd be surprised at the big cars he buys = (how big the cars he buys are)

UPustejevsky uthi amabinzana akrwelelweyo ngokobumbo-zivakalisi abonakala njengamabinzana ezibizo kanti isemantiki yawo ifana njengokuba izenzi zikhethwe njengombuzo ophandle okanye isikhuzo.

Kule mizekelo ilandelayo kukho uluhlu lwezifundo olunokwenzeka kwisenzisa kunye nezenzi zomvi. Nantsi imizekelo:

- (94) a. Driving a car in Boston frightens me.
- b. Driving frightens me
- c. John's driving frightens me.
- d. Listening to this music upsets me.
- e. Cars frighten me.
- f. This music upsets me.
- (95) a. John killed Mary.
- b. The gun killed Mary.
- c. The war killed Mary.
- d. John's pulling the trigger killed Mary.

Uqhuba athi ngokwale mizekelo ingentla i-adyumenti yobumbo-zivakalisi ayikho okoko kwi-adyumenti enye yoqiqiso kunxulumano lwelekhisikoni.

Olunye uhlalutyo lotshintsho kwizenzi oluquka unxulumano lwesenzana umzekelo u-met lunganika iintsingiselo ezininzi kunye nokuvumela utoliko lwesifundo esikwisenzana. Jonga kule mizekelo ilandelayo:

- (96) a. John **met** Mary.
 b. John **met** with Mary.
 c. John and Mary **met**.
- (97) a. A car **ran** into a truck.
 b. A truck and a car **ran** into each other.

UPustejevsky uchaza athi olu tshintshwano lwezenzi ngasentla luvumela utoliko lwentloko njengefumaneka ikwisenzana. Isuntswana lentsingiselo lelekhisikoni alinakho ukubamba unxulumaniso phakathi kwesuntswana lentsingiselo kwimizekelo engentla ngaphandle kokudibanisa (kokwengeza) izixhobo ezinamandla njengentsingiselo ebangayo (ethatha njengento ekhoyo).

2.5.5 Uvakalelo (ukuba nokuboniseka) lwesemantiki

UPustejevsky uphakamisa ukuba ukuze ube nokuchaza amandla anokuboniseka eelwimi zendalo kufuneka sinike ingqwalasela isixokelelwano sesemantiki kukho isongezelelo kumandla okusebenziseka. Oku kungafikelelwa ngokusebenzisa uhlobo lwesixokelelwano olubizwa ngokuba lutoliko lwalo ngokweGrammar. Uchaza athi ngexesha lamandulo malunga nonyaka wama 1950 umgaqo wendawo (imeko) yosetyenziso ekhululekileyo kunye neGrammar yenguqulelo zenze igalelo elibalulekileyo kuba bekukho ukunganelisi kwenkcazelo yesiphelo (yemida-yobume) yolwakhiwo kwilwimi zendalo ezahlukene ngokofundo lukaChomsky (1957). Amandla yenesongezelelo iGrammar ebonakalisayo abeyimfuneko kuba iingcungela ezikhononda ngesakhiwo (ngolwakhiwo) kwiGrammar zingazithandi izongezelelo zemida yobume. UPustejevsky uchaza ngelithi iingcali zeGrammar kunye noChomsky zibone ukuba buyimfuneko ubukho bezakhono ezizodwa ezinokunika uncedo ukuze kumkiwe kwikhaya leelwimi ezikhululekileyo ngokwendawo yosetyenziso kwaye le nkuthazo ijolise ngokucacileyo kwidata (kulwazi). Kula maxesha angoku ukusetyenziswa kwesixokelelwano sesemantiki yelekhisikoni, iingqiqo ezininzi nezenzeko ezikulwimi ezingaphaya kodweliso zinokuchazwa zibe nokufunyanwa. Uthi iiGrammar zamandulo

(isuntswana lentsingiselo) ngokokubizwa kuba zinakho ukuvelisa zingaphawulwa ngokuba ziziilwimi ezikhondoza ngobunye benkcukacha (monomorphic). Oku kungenxa yokuba amagama elekhisikoni apha anikwa intsingiselo enye.

- NgokukaPustejovsky kuqapheleka ukuba iinkcukacha ezininzi kwilekhisikoni zithathwa (ziqwalaselwa) ngokuba zinodweliso (luludwe) oluphinda-phindiweyo lwamagama njengoko besikhe saxoxa kumagama anjengo door, window. Kula magama bekuxoxwe kujongwe ukuba iyinto ebambekayo kunye nokuba yimbobo (ubukho bentunja). Le ngxoxo isikhokelele ekubeni siphawule ingcingane esemgangathweni yobuntsingiselo-mbini kwelekhisikoni njengolunye uhlobo lolwimi oluntsingiselo-nye yegama. Oku kungenxa yokokuba ngokwesi sakhono singentla, unxulumano lobuchule bokuqeqisa obuthi umnyango yimbobo ecaciswa kukuba uyinto ebambekayo ngendlela eyodwa lishiyiwe. Nazi ezinye iimpawu zeelwimi ezikhondoza ngenkcukacha enye yegama:
- Uqhuba athi kwiilwimi ezinenkcukacha enye apho amagama elekhisikoni kunye namabinzana ambaxa, alungiselelwa uhlobo olunye kunye nolwalathiso (noboniso)
- Ngokwezi zimvo lonke igama linentsingiselo yengcalo (enjengoko linjalo).

UPustejovsky uthi ubuntsingiselo-mbini belekhisikoni buthathwa njengophinda-phindo lodweliso lwamagama ukulungisela zombini iintsingiselo-mbini ezichaseneyo kunye nentsingiselo -mbini elunobuchule boqeqiso. UPustejovsky uthi ingcali uSearle (1979) iyaphikisana nesi sakhono singentla kuba wandisa (osasaze) ingcingane eyalayo ngokupheleleyo ukunika ingqwalasela inxaxheba edlalwa yintsingiselo yengcalo (eyegama njengoko linjalo). Le ngcingane ingabizwa ngokuba yengenazithintelo eneenkcukacha ezininzi kulwimi (UPL). Apha intsingiselo imiswa yindawo (yimeko) yosetyenziso kunokuphononongwa iimpawu zemvelo zolwimimi lwelekhisikoni.

Iimpawu zosingiselo oluneenkukacha ezininzi kulwimi (UPL)

UPustejovsky ucacisa iimpawu zosingiselo ezingenazinkcukacha zininzi kulwimi ngolu hlobo:

- Akukho zithintelo kuhlobo (olunokuboniswa) olunokuthathwa ligama lelekhisikoni.
- Akukho yantlukwano ngokokusebenza phakathi kwendidi ezincinci zenguqulelo zosingiselo.
- Inxaxheba yolwazi olungaphambili ludlale indima ephambili nebalulekileyo ekususweni kwentsingiselo yebinzana lentetho lisiwe kwiindawo ezahlukeneyo zosetyenziso ezimiswe yipragmatiki (I ujongo lwento ukuba iyabambeka na) Iinjongo kukufumana ingcingane

yelekhisikoni. Le ngcingane ingabizwa ngokuba lusingselo-ninzi lweelwimi olunobuthathaka (WPL).

IIMPAWU ZOSINGISELO-NINZI LOLWIMI OLUNOBUTHATHAKA (WPL)

UPustejevsky uhambisa achaze iimpawu zosingiselo-ninzi olunobuthathaka ngala manqaku:

- Onke amagama elekhisikoni adlamkile ngokwesemantiki kwaye anolutyebileyo uhlobo lokuboniswa ngokwesemantiki kunokuba kujongwe ingqikelelo enokuguqu-guquka.
- Usetyenziso ngokwesemantiki olumiswa ngokwelekhisikoni lutshintsho lohlobo olusebenza phantsi kweembophelelo ezicaciswe kakuhle .

Uhambisa athi iindidi ezincinci ezahlukeneyo zosetyenziso losingselo -ninzi zicaciswa inye ngokweempawu ezizodwa ezizimeleyo kunye neemeko ezi zisetyenziswe kuzo.

Udweliso olukhethiweyo lwesuntswana lentsingselo olwengeziweyo lwelekhisikoni luyanda njengokuba imbophelelo (izithintelo) kuveliso luyasuswa. Ukuthathela kule ngxoxo ingasentla, icacile into yokokuba idata yolwimi lwendalo ifuna isixokelelwano sesemantiki esiwela ngaphandle kolwimi olungenazithintelo olujonge iinkcukacha ezininzi zegama uPustejevsky alubiza ngokuba lulwimi olujonge iinkcukacha ezininzi ezinobuthathaka.

2.5.6 IMIFUNZISELO YELEKHISIKONI ENEMVELISO

UPustejevsky uphakamise ezi mfuneko zisisiseko zilandelayo zengcingane yesemantiki enokuba kubuxhakaxhaka boomatshini ezizalisekisa iimfuneko ezikhankanywe kwesi sahluko sidlulileyo. Udandalazisa amagama elekhisikoni ngokuthi azohlula-hlule ngamacala zibe ziimo ezakhiweyo. Iingcingane azibeka phambili zezi zilandelayo:

- Iingcingane ezisekwe kwimeko yamandulo apho intsingiselo yegama icaciswa kujongwe iseti esisigxina. Apha iimbono zenziwa ngokwezamandulo apho igama lithi lahlulwe ngokwamacala.
- Iingcingane ezigxilwe kunxulumano oluhamba ngokwesiseko sentsingiselo yamagama. Apha akukho mfuneko yolwahlulo ngokwamacala kwamagama aze ngokwala ndlela yamandulo ukuba amagama ayanyaniswa (azalaniswa) ngothungelwano lwamakhonkco amaqhagamshela acaciswe ngokucacileyo.

Kwakhona imithetho yoqiso inalo ifuthe ekudandalaziseni uqhagamshelwano phakathi kwentsingiselo yelekhisikoni kunye nekusingiselwe kuko. Engqiyame ngale ngxoxo ingentla uPustejovsky uphakamise esinye isakhono sokuqwalasela ulwahlula-hlulo ngokwamacandelo. Ugxininise (unike) kwingqwalasela enemveliso okanye iinkangeleko ezinolwakhiwo zelekhisikoni yesemantiki kunokujonga ulwahlula-hlulo ngokwamacala abe lelicacileyo inani ngokwezamandulo. Uqaphele ekwaphakamisa ukuba ilekhisikoni evelisayo inokuba nesixokelelwano esiquka imigangatho emine yenkcazelo yesemantiki. Le migangatho yingcinga yolwakhiwo lwe-adyumentu (ecacisa inani kunye neendidi ze-adyumentu), ulwakhiwo lwesiganeko (olwanelisa kakhulu ukucacisa igama lelekhisikoni nolwakhiwo lwelekhisikoni elifanisa ulwakhiwo lwelekhisikoni ukuba lunxulumene njani kolunye ulwakhiwo lwelekhisikoni), ulwakhiwo lwekhwaliya nolwakhiwo lwelekhisikoni yemveli (inokuba lubalo lofuzo okanye ilekhisikoni esegazini)

Uqhuba athi ingqokelela yamacebo adibanisa le migangatho mine yile: unyanzelo-hlobo; indibaniselo ehamba/enokhetho olulodwa; kunye notoliko lokubhalwa-ndawonye kwamagama. UPustejovsky uthi elona cebo libalulekileyo kula macebo mathathu lunyanzelo-hlobo kuba ingqwalasela inikwe unxulumano lwesemantiki phakathi kokubonisa iyantlukwano zobumbozivalalisi. Ukuba amagama elekhisikoni afundiswe njengokuthwala iipharametha ezahlukeneyo zotoliko ,kwaye kwangoko umbuzo uvela njani kwindawo enikiweyo. Lo mbuzo uphendulwe ngokwahlula ukusebenzisa isemantiki yonyanzelo-hlobo . Ulwazi oluthi qatha engqondweni , inkqubo isebenza njengoku kulandelayo. Kulwakhiwo lotoliko lwesemantiki ngokwebinzana okanye isivakalisi ,igama lelekhisikoni linganyanzela olucacileyo kuphela ukuba elo gama okanye ibinzana likhona kulo, olo toliko lohlobo olulindelekileyo. Njengenyaniso ezo njongosenzi zivelise phakathi kohlobo nokugcina imithetho namasiko angqongqo esemantiki. UPustejovsky uluchaza unyanzelo- hlobo ngale ndlela eqikelela ukuba iinjongosenzi ziboniswe kuhlobo lwesemantiki:

UNYANZELO-HLOBO: isemantiki yokusebenza eguqula i-adyumentu kuhlobo elivelise umsebenzi apho ingathanda ngenye indlela inokuphuma kuhlobo lwesiphosiso oluthile

2.5.7 OKOMELELEYO KUPHIKISANA NENDIBANISO EBUTHATHAKA

UPustejovsky ucebisa ngelithi imigaqo yendibaniso ingabonwa njengeyanelisayo kujongwe ezi ndlela zimbini zizezi: "ubuthathaka" kunye nendibaniso eyomeleleyo. Ukushwankathela lo mahluko ungacaca njengoku kulandelayo. NgokukaPustejovsky isiseko sikaFregean sinxulumana ngendibaniso engonelanga ngokwaneleyo ngokuqonda okanye umfuziselo wentelekelelo wesemantiki yolwimi lwendalo . Enye imbono mayinike ingqwalasela indawo (ukuba kuyenzeka

nexesha) kwalapha kwisixokelelwano. Oku kuthetha ukuba iipharamitha ezimbini zibalulekile ngamacebo okucacisa isemantiki. Ezi paramitha zezi:

- A. Iqondo lendibaniso kwalapha kwimboniso (oko kukuthi mngakanani umsebenzi wecala elinye okanye wamacala amabini onokuthi ubonakale kwalapha kwibinzana) Le yokuqala iqwalasela ukuba ngokwendlela aphethwe ngayo ingaba anokusebenza na amalungu ebinzana ngokunxulumene nesiphumo sotoliko. Kwindlela zokubona (zokuphonononga) eziguquguqukayo kuphela libe linye ilungu lebinzana eliphathwa njengelisebenzayo.
- B. Eyesibini ijonga ukuba zingaphi iingcaciso ezichaziweyo zamasuntswana entsingiselo afunekayo khon'ukuze kuphunyezwe utoliko olulodwa lwebinzana. Oku kubhekisa kubungcali ngeelwimi kunye noqiqiso olusesikweni olwenziwa ngokulula ngokuthi uphinda- phinde amasuntswana entsingiselo akwimfuno ngokwakwindawo entsha yosetyenziso nanjengokuba ifunwa khon'ukuze kube nokwakhiwa amasuntswana eentsingiselo amagama amatsha. UPustejevsky ugxininisa ngelithi indibaniso ifunyanwa ngokubala amasuntswana eentsingiselo zamagama kwaye oku kukhokelela kwisixokelelwano apho uludwe lwelekhisikoni ezifunekayo zikhula ngokulinganayo nenani lotoliko kwiiLwimi. UPustejevsky esi sixokelelwano usibiza ngokuba "yindibaniso ebuthathaka" kuba ithatha 'imbonakaliso enemveliso ' ngokuthi idwelise inani elingenasiphelo lamasuntswana eentsingiselo. Kwelinye icala uPustejevsky kukho isixokelelwano asibiza ngokuba "yindibaniso eyomeleleyo "Kwesi sixokelelwano kukho ubuchwephetshe obunemveliso obuvelisa amasuntswana entsingiselo ncakasana (angawona) ngokwendawo yosetyenziso ingeyiyo ilekhisikoni de iye kufikelela kumzamo womthi njengoko ibinjalo ngokusebenzisa indibaniso.

2.6 ISIXOKELELWANO SODIDI LWESEMANTIKI

2.6.1 IMIGANGATHO YENKCAZELO

UPustejevsky kufundo lwakhe ucacisa ngelithi ilekhisikoni enemveliso ithathwa ngokuba isisixokelelwano sentelekelelo esiquka imigangatho emine yenkcazelo. Le migangatho yile:

- **Ulwakhiwo lwe-adyumenti:** ukubalulwa kwenani kunye neentlobo ze-adyumenti zoqiqiso kwaye zijongwe (zikhangelwe ukuba ziqondakala njani) ngokobumbo-zivakalisi.

- **Ulwakhiwo lwesiganeko:** Ukuchaza uhlobo lwesiganeko lwegama lelekhisikoni kunye nebinzana. Iindidi zeziganeko (iintlobo) ziquka ubume, inkqubo, nenguqulo kwaye iziganeko zingalulwakhiwo oluphantsi kokulandelwa.
- **Ulwakhiwo lwekhwaliya:** Imifunziso yengcaciso ebandakanya esesikweni (okusemgaqweni), ulwakhiwo, itheliki kunye nendima zomenzeli.
- **Ulwakhiwo lwelekhisikoni yemvelo (esegazini):** Uchongo lokuba ingaba ulwakhiwo lwelekhisikoni lunxulumana njani kolunye ulwakhiwo kuhlobo lwesakhelo kunye nenxaxheba yalo kulungiselelo oluquka konke kwilekhisikoni. Isethi (ingqokelela) yamacebiso emveliso iqhagamshela (idibanisa) le migangatho mine ukulungiselela utoliko lwendibaniso lwamagama kwindawo ekuthethwa kuyo. Ekuqkwe kolu setyenziso lwemveliso zezi nguqulelo zesemantiki zilandelayo. Zonke ziquka imiqathango yokwakheka okuhle kwiintlobo zendibaniso.

Ezi ngcebiso zezi:

Unyanzelo hlobo: Apha igama lelekhisikoni okanye ibinzana linyanzelwa kutoliko lwesemantiki ngokwegama lolawulo kwibinzana ngaphandle kotshintsho kuhlobo oluqulathe konke kwindibaniso.

Ubopho olukhethekileyo: Apha igama lelekhisikoni okanye ibinzana lisebenza kanye-kanye kulwakhiwo olusezantsi lwebinzana, ngaphandle kokutshintshwa kohlobo oluqulathe konke kwindibaniso.

Indibaniselwano: Apho amalungu aphinda-phindwe ngaphakathi kwibinzana aziphatha njengefankitha njengasebenza ngokweGramma ngokupheleleyo, evelisa iilekhisikoni ezingezizo ezintsha zamasuntswana entsingiselo zamagama kwindibaniso. Oko kuquka iimeko zobalulophantsi kwenkangeleko yesemantiki ezifanele ukutyetyiswa malunga neendawo ezisetyenziswe kuyo (ezibhalwe kuyo) njengobume (indlela) **indibaniselwano, ukhuphelo lophawu kunye nobalo lwesenzi olubuthathaka.** UPustejovsky uthi ezi nguqulo zintathu zesemantiki zibalulekile kwingxoxo emayela nokukhangela ukuba lungazuzeka njani unxulumaniso lwesemantiki phakathi kokubonisa umahluko kubumbo-zivakalisi. Ukwathi i-adyumenti, isiganeko kunye neentlobo zekhwaliya mazivumelane ngokwemiqathango yolwakhiwo-luhle (yokwakhekileyo gqibelele) echazwe ngokwesixokelelwano sohlobo kunye nolwakhiwo lwelekhisikoni oluyimvelo xa imisebenzi ihamba phantsi kwendibaniselo yesemantiki. Ukucacisa ukuphatha uhambelana nokuba nokusebenza kwamagama elekhisikoni kwimigangatho eyahlukileyo yemiboniso kujongiswe

ekucacisweni kwelekhisikoni njengelidlamkileyo nelisembindini ilungu kwindibaniso yentsingiselo yesivakalisi. Esi sakhono siya kunceda ekunciphiseni amasuntswana entsingiselo awohlukileyo abalungeno lwemitha luquka imigqaliselo yokuziphatha kwamagama kuxhomekeke kwindawo elibhalwe (elisetyenziswe) kuyo ngenxa yobuchwepheshe obunokubonakaliswa obubandakanyeka kwindibaniso. Olu ngeno lwemitha uPustejovsky ulubiza ngokuba yimizekelo yenguqulo yamagama ngokwengqiqo kwilekhisikoni. Ingcaciso apha inyanzela eyona inokufumaneka intsingiselo yegama enokuba yiyo ngokobuchwepheshe bokwakheka obugqibeleleyo kwembonakaliso yesemantiki.

2.6.2 Ulwakhiwo lwe-adyument

UPustejovsky uchaza athi eyona iqale ngaphambili ngokulula njengodweliso lweepharamente okanye ii-adyument ezinxulumane nesivisa ikhule yafikelela kwinkangeleko enqabileyo ngendlela yee-adyument ezibonakaliswe ngokwengcaciso yobumbo-zivakalisi. UPustejovsky usebenzise lo mzekelo kaChomsky (1981) ongekhritheriyoni yeTheta kunye nezimvo zika Bresnan (1982) ezingosetyenziso olugqibeleleyo kunye nokunamathelana kwemigqaliselo apho kufuneka ukuba i-adyument mayicaciswe njengamalungu obumbo-zivakalisi kwaye namalungu obumbo-zivakalisi abopheleleke kulwakhiwo lwe-adyument. UPustejovsky usebenzisa lo mthetho-siseko wophuhliso kaChomsky (1981) obeka phambili ukuba le migqaliselo mayizalisekise kuyo yonke imigangatho kubekho ingcaciso yobungcali bezeelwimi. Uchaza athi kutsha nje ingcingane yeGramma ibe noluvo oluthi ulwakhiwo lwe-adyument ngokwalo lulwakhiwo oluphezulu oluzimeleyo lungaxhomekekanga kwisintakisi. UPustejovsky usebenzisa ingxoxo kaWilliams (1981) owahlula phakathi komphandle nomphakathi we-adyument. Ngokusebenzisa umpoposho kaGrushau (1990) uPustejovsky uwubona njengowolwakhiwo lwamanqanaba olusisiboniso (ingcaciso) oluzise isintakisi esisiseko senkangeleko enye yentsingiselo yegama. Oko kukuthi ulwakhiwo lwe-adyument lwegama lungathathwa njengesiboniso esincinci salo semantiki yelekhisikoni. Uhambisa athi uphando lungqinile ukuba ulwakhiwo lwe-adyument yeyona nto imisayo enamandla ekufunyanweni kwentsingiselo yesivisa ekufumaneni ulwimi lomntwana.

UPustejovsky wazisa umahluko phakathi kweendidi ezine zeentlobo ze-adyument yamagama elekhisikoni apha zicaciselwe izenzi ngezantsi:

- (i) Ii-adyument eziyinyani: ziiparamitha zegama lelekhisikoni ezicaciseka ngokobumbo-zivakalisi, umzekelo:

John arrived late.

- (ii) Ii-adyumenteni ezisilelayo: ziiparamitha ezithatha inxaxheba ekubonakalisweni ngokwengqiqo kwikhwaliya kodwa zinganyanzelekanga ukuba zibonakaliswe ngokobumbo-zivakalisi umzekelo:

John built the house out of bricks.

- (iii) Ii-adyumenteni ezisisithunzi (ezinqinileyo): ziiparamitha ezibandakanywa ngokwesemantiki kumagama elekhisikoni. Zingabonakaliswa kuphela ngohlobo olusezantsi (uphindo locaciso olunganyanzelekanga). umzekelo:

Mary buttered her toast with an expensive butter.

- (iv) Izakhelo ezingekho semgangathweni (ezinokungabikho) eziyinyani: ziiparamitha ezichaza ubonakaliso ngokwengqiqo kodwa ziyinxalanye yotoliko lwemeko okunye azibotshelelwanga kwimbonakalo yesemantiki kwigama lelekhisikoni elithile. Ziquka iimbonakalo zezakhelo ezichaza ixesha okanye indawo yesenzeko umzekelo:

Mary drove to New York on Tuesday.

NgokukaPustejovsky ii-adyumenteni eziyinyani zicacisa ezo paramitha zifunekayo zicaciswe kubumbo-zivakalisi. Lo mmandla uquka jikelele ngumgaqo wetheta kunye neminye imiqathango kulwakhiwo lwe-adyumenteni njengoko ichatshazelwe ngasentla. Utshintshwano lwesenzi phakathi kobume bobuntsingiselo-ninzi kwesenzi lunganesiphumo kwingcaciso ye-adyumenteni eyinyani emayahluke kutshintsho olubandakanya imbonakaliso yebinzana elinganyanzelekanga. Olu lwamva luquka utshintshwano olunye ngotshintshwano lwesenzi kanti olunye luquka utshintshwano lwezinto ezisetyenziswayo kunye nesiphumo njenga kule mizekelo:

- (99) a. **The window** broke.
 b. John broke **the window**.
- (100)a. Mary carved **the doll** out of wood.
 b. Mary carved **the wood** into **a doll**.
 c. Mary carved **a doll**.
 d. Mary carved the **wood**.

UPustejovsky uqhuba athi kuba ingcaciso yokunokuphatheka kungangabandakanywa (kunokunganyanzeleki) iwonga layo njenge-adyumenti lahlukile kwinjongosenzi edaliweyo. Ezo adyumenti zikhethiweyo (zinokunganyanzeleki) kutshintshwano ezinje ngokunokuphatheka okanye izibini zemveliso (zesiphumo), uPustejovsky uzibiza ngokuba zii-**adyumenti ezisilelayo** zona ziyimfuneko kuqiqiso olwakheke ngokugqibeleleyo lwesivakalisi kodwa zingashiywa zingacaciswanga kubumbo-zivakalisi olungaphandle. Njenge-adyumenti esilelayo i-adyumenti esisithunzi (enqinileyo) ibhekisa kumxholo wesemantiki engafunekiyo ukuba ibonakaliswe kubumbo-zivakalisi njengoko ibandakanyiwe kumxholo wesemantiki kwizenzi ' **u-butter' kunye' nokick'**.

- (101)a. Mary **buttered** her toast.
 b. Harry **kicked** the wall.

NgokukaPustejovsky i-adyumenti ezimeleleyo yinto enokuphatheka ku (101 a) enokusasazwa esonkeni esirhawuliweyo kanti ku (101 b) ngumlenze okhabe eludongeni. Ngokungafaniyo ne-adyumenti esilelayo, enokuchazwa ngokuzikhethela ngenxa yemigqaliselo ngaphezulu komgangatho wesivakalisi, ii-adyumenti ezisisithunzi (ezinqinileyo) zinokubonakaliswa kuphela phantsi kwemigqaliselo eyodwa phakathi kwisivakalisi ngokwaso. Utsalela ingqwalasela kwezi adyumenti zisisithunzi kwezi zivakalisi:

- (102)a. Mary buttered her toast **with margarine**/with butter.
 b. Harry kicked the wall **with his gammyleg**/with his leg.
 c. Mary and John danced a **Waltze**/a dance.
 d. Harry elbowed me **with his arthiric elbow**/with his elbow.

Kungokuba imigqaliselo ezithi ii-adyumenti zibonakaliswe phantsi kwazo yecacileyo uPustejovsky wahlula zona ngohlobo loqiqiso kumndilili (kwihlelo elikhulu) omkhulu wee-adyumenti ezisilelayo.

UPustejovsky uthi ihlelo lokugqibela ulucacisa ngokohlobo olululo lweendidi ze-adyumenti ezichazwe ngokwesongezelelo kunokuba ngokweemeko zeempawu ezizodwa zehlelo njengezakhelo. Olu ke uhlobo lwe-adyumenti ukwathi lunxulumene nehlelo lezenzi kunokuba lunxulumane nesenzi esisodwa (esizimeleyo) Unika umzekelo apho kujongwa ukubanakho kwesenzi u-'**sleep**' ukuchazwa ngengcaciso yexesha kuTuesday (103 a) ifuzwe ngokuba ulwahlulo

Iwesenzi njengesiganeko esikumila kukodwa oku kwenzeka ngokufanayo nakwisenzi u'see' kunye nesihlomelo sendawo esichazayo 'u-eBoston' ebonisa kule mizekelo.

- (103)a. John slept late on **Tuesday**.
 b. Mary saw Bill in **Boston**.

Le ngcaciso ingentla uPustejovsky uyithatha njengelinge lokuqala ekucokiseni umahluko phakathi kwe-adyumenti kunye namabinzana esakhelo singekho semgangathweni. Uqhuba athi iziphumo zengcingane kule ntshukumo zinakho ukuba nobaluleko umzekelo ayizompawu zelekhisikoni zegama elinye kuphela ezinokumisa iwonga loqiqiso lwebinzana njengelilodwa uhlobo lwe-adyumenti. Ukusetyenziswa kwendibaniselwano kungadala i-adyumenti okanye kungabeka emthunzini i-adyumenti kwisibonakaliso sebinzana ngokwa kubundibaniselwano kwibinzana. Kwezinye iimeko uthi i-adyumenti eyinyani iba nokusileliswa bubungakanani besongezelelo sesemantiki. Umzekelo kwisenzi u-'show' i-adyumenti eyinyani ebonisa injongo ye-adyumenti ku (104a) ingenakusileliswa ngokwesemantiki yesongezelelo itsho ijike ibe yi-adyumenti yokukhetha njengaku (104b) apha ngezantsi.

- (104)a. Mary showed her paintings to **John**.
 b. Mary showed a movie to **John**

UPustejovsky uchaza athi ibinzana u-'show a movie' linokubonisa injongo eyi-adyumenti eyinyani kwi-adyumenti esilelayo inika iwonga elinokukhethwa kubumbo-zivakalisi. Esinye isiphumo solu luvo lohlobo lwe-adyumenti yi-adyumenti esilelayo enokwaneliswa yimbonakalo yebinzana elibandakanyeka kwi-adyumenti eyinyani njengaku (105b)

- (105)a. Mary built a house **with wood**.
 b. Mary built a **wooden** house.

Into enokusebenziseka xa oku kusenzeka inokuba nokucaciswa njenge-adyumenti esisithunzi/enqinileyo (efihlakeleyo) njengalapha kulo mzekelo:

- (106) Mary built a **wooden** house **out of pine**.

UPustejovsky apha ngasentla uchaza athi ku (105b) i-adyumenti esilelayo ibe nokuzaliswa ngokungathanga ngqo njengesichazi kwinjongosenzi ethe ngqo kanti ku (106) ingcaciso engaphaya

eyenziwe libinzana u-'out of pine' inemvume kwindlela enye njengakwi-adyumententi esisithunzi. Ukususela kule ngxoxo ingasentla, uPustejovsky uqikelela ngelithi i-adyumententi yegama lelekhisikoni uya kuyibonisa ngolu hlobo, ARG, zimelwe kwisakhiwo esiluludwe apho uhlobo lwe-adyumententi lufakwe kulwakhiwo lwe-adyumententi, ARG STR, njengoko kuboniswe ku (107) ngezantsi

$$(107) \left[\begin{array}{c} ? \\ \text{ARGSTR.} = \left[\begin{array}{l} \text{ARG}_1 = \dots \\ \text{ARG}_2 = \dots \\ \text{D} = \text{ARG}_1 = \dots \\ \text{S-ARG}_1 = \dots \end{array} \right] \end{array} \right]$$

Umzekelo, isemantiki yelekhisikoni yezenzi ezichazwe ngasentla ingaba bubonakaliswa kwingcaciso yolwakhiwo lwe-adyumententi njengoku kucaciswe ku (108-110).

John built a house out of bricks.

$$(108) \left[\begin{array}{c} \text{build} \\ \text{ARG STR.} = \left[\begin{array}{l} \text{ARG}_1 = \text{animate-individual} \\ \text{ARG}_2 = \text{artifact} \\ \text{D. ARG}_1 = \text{material} \end{array} \right] \end{array} \right]$$

$$(109) \left[\begin{array}{c} \text{butter} \\ \text{ARG STR} = \left[\begin{array}{l} \text{ARG}_1 = \text{human} \\ \text{ARG}_2 = \text{phys-object} \\ \text{S ARG}_1 = \text{butter} \end{array} \right] \end{array} \right]$$

$$(110) \left[\begin{array}{c} \text{Kick} \\ \text{ARG STR} = \left[\begin{array}{l} \text{ARG}_1 = \text{animate - individual} \\ \text{ARG}_2 = \text{phys - object} \\ \text{S-ARG}_1 = \text{leg} \end{array} \right] \end{array} \right]$$

UPustejevsky ngokofundo lwakhe uxoxa ngemiqathango esemgaqweni ezithi ii-adyumentu zibe semthethweni okanye phantsi kwazo kodwa into emayicace esuka kule ngxoxo luncedo lolwahlulo oluqiwiweyo kwiintlobo ze-adyumentu ngokwengcaciso ngokokuqhagamshela iintlobo zokwakhiwa kunye nengcingane kwimeko zokuyila imigaqo yokubonisa inkangeleko ukusuka kwimifuziselo (kwimo) yesemantiki yelekhisikoni.

2.6.3 Isakhiwo sesiganeko esandisiweyo

NgokukaPustejevsky ibe ngumgangatho oqaqambileyo into yokuvuma indima edlalwa ziziganeko kwisemantiki yezenzi. Ngokuguququkayo umba wesiganeko kwisenzi phakathi kwisemantiki esekwe kwisiganeko idweliswe njenge-adyumentu enye ngokuhamba nepharamitha yoqiqo echazwe sisivisa esithile okanye unxulumano. Ukuqhubeka nengxoxo ibikwizahluko ezingaphambili uPustejevsky uthatha ukuba isiganeko singacazululwa phantsi kweendidi ezintathu, inkqubo, ubume kunye nenguqulelo. UPustejevsky ukwaqikelela ukuba ulwakhiwo oluphantsi kwesiganeko lungakho. Oko kuluncedo oluvumela imigaqo yobumbo lwesivisa ne-adyumentu ukuba lubhekise kwiziganeko ezisezantsi kwimbonakaliso yesemantiki, intshukumo eneziphumo zengcingane ezibalulekileyo njengoko zibhalwe kufundo lukaGrimshau 1990, noPustejevsky (1991/6). Njengokubonakaliswe nguPustejevsky noBusa (1995) ubungqina obusuka kukungabinasenzisa kunye nobume obuguqu-guqukayo bezakhiwo zesenzisa zibonisa ukuba le mbono yesakhiwo sesiganeko ayizuzi ngokwanelisayo isemantiki engaphantsi yolwakhiwo olunesenzisa ngokumayela nokuba iziganeko ezingezantsi zivela njani kubumbo-zivakalisi.

Kwesi sahluko u C. S. Smith uxoxa ngeentlobo zemeko kwiilwimi zonke ngokomgangatho ongabambekiyo. Uqhube wachaphazela iimpawu zobume bexesha kwiimeko ezisembindini nezo zisembindini kancinci. Kwakhona uqwalasele ingqokelela yezenzi nezivakalisi kuhlobo lwemeko nganye.

2.6.3.1 Iintlobo zemeko

Ngokofundo luka C.S. Smith iintlobo zemeko yimigangatho, isisiseko kunye nomgangatho ovela kwenye into. Iimeko zihlelwa ngokweempawu zexesha ezingaphakathi. UC.S. Smith ubhekise kwizimvo zika-Aristotle kufundo lwakhe wohlula phakathi kweemeko ezimileyo nezishukumayo, okanye iimeko kunye neenkukacha (iimpawu) zetheliki kunye nexesha. Ezi nkukacha zisekwe kutoliko nakwingqiqo yabantu. Iintlobo zeemeko ngamacandelo esemantiki ahlulwa ngokolwimi, amahlelo (izintlu) eemeko eziphuhlisiweyo eneenkukacha zexesha ezahlukeneyo. Ezi ntlobo zeemeko zesemantiki ziyahambelana nemigaqo yeGrama ekuxoxeni inqaku eliphucukileyo

likaVender (1957) abhekise kulo uSmith esithi elo nqaku labonisa ukuba ingqokelela yeenkcukacha zelingwistiki zohlula izivakalisi zohlobo lwemeko nganye. Kukho iimpawu ezibonisa ugxalathelwano lwezihlomelo, iziganeko nezinye iimo. Usebenzise esi sivakalisi singezantsi:

Mary walked by the river.

Esi sivakalisi sibonakalisa iinkcukacha zobume nexesha. Sona ngokunokwaso sinokunxulunyaniswa nohlobo lwemfezekiso kuba sicacisa ukubakho kotshintsho, iTheliki kunye nexesha lesiganeko.

U C.S. Smith usebenzise ezi zibini zezivakalisi zinokuhlelwa ngolu hlobo:

- I (a) Bill new the truth (stative)
- (b) Suddenly Bill knew the truth (achievement)
- II (a) Mary coughed. (semelfactive)
- (b) Mary coughed for an hour (activity)
- III (a) Kim played a set of tennis on Friday (accomplishment)
- (b) Kim always played a set of tennis on Friday (Habitual status)

Uchaza athi kwezi zibini zezivakalisi eziku (I a) zibonakalisa umgangatho osisiseko kanti esiku I(b) sibonakalisa umgangatho oyiliweyo isiphumo sotshintsho kwisiganeko. Esi siku I(b) sifuna isihlomelo okanye olunye ulwazi oluvela kulo nto kuthethwa ngayo.

2.6.3.2 Iimpawu zokumis' ixesha zeentlobo zenxalenye

USmith uhambisa athi iimpawu zokumis' ixesha zotshintsho, itheliki kunye nexesha zohlula iintlobo zenxalenye (zeemeko). Ezi mpawu zingacaciswa ngolu hlobo lwezibini ezichasaneyo.

- i) Ukuma/nokuba notshintsho, ukwahlula iimeko ezimileyo nezinentshukumo kusemgaqweni xa kusohlulwa iintlobo zenxalenye zibe kwihlelo lobume kanti iziganeko zinotshintsha-tshintsho.
 - Ubume buluhlobo lwenxalenye elula. Bunexesha elinye elingahlukanga.
 - Buboniswa ngezenzi ezinjengo: gula, thanda, cinga, azi. (sick, love, think, know).
 Iziganeko ezinotshintsho zezo zingemanga ndaweni inye zezenzeka ngamaxesha awahlukileyo kwimigangatho elandelayo.

ii) **Iziganeko ezitheliki/nezo zingekho theliki**

- Iziganeko ezitheliki zintshintsho lobume oluyila isiphumo okanye injongo yesiganeko. Xa injongo izuziwe kwenzeka utshintsho lobume kwaye isiganeko sigqityiwe ngokofundo lukaGarey (1957) UC.S. Smith axoxa ngalo. Icandelo leziganeko ezitheliki ziquka iziganeko kungekho menzeli.
- Iziganeko ezingekho theliki ziinkqubo ezilula. Zingema nangaliphi na ixesha kwaye azinaso isiphumo. Ezi ziganeko zineziphelo ezifika ngequbuliso zingacwangciswanga .

iii) Iziganeko zokumis'ixesha nezenzeka ngokukhawuleza.

Iziganeko zinokwenzeka ngesaquphe okanye ngokumis'ixesha. Isenzo esinjengo 'phumelela ugqatso' (win the race) sisiganeko esenzeka ngesaquphe.

2.6.3.3 Iintlobo zenxalenye

Iintlobo zenxalenye zimbini ngokofundo luka C.S. Smith, zezi:

- (i) yimeko esisiseko yomgangatho.
- (ii) nemeko eyiliweyo

UC.S. Smith kufundo lwakhe uchaza athi iziganeko ezikumgangatho osisiseko zilula kwaye zenzeka kwiimeko ezigqibekileyo. Ukwathi ezo ziganeko ziyiliweyo zona zinesakhiwo esingaphakathi esimbaxa esifumaneka kwezinye iintlobo zenxal'enye okanye zimele unxibelelwano lwengqokelela yezenzi kunye nolunye uhlobo lwenxal'enye.

Uphinda athi uphawu lokuma (lokungabinantshukumo) lucacisa ixesha elingahlulwa-hlulwanga kanti ukubanentshukumo kumele utshintsho kwimo yokuphumla (yokuhlala).

Ukwachaza athi uphawu lwesithathu lokumisi'xesha lubonakalisa ubukho nokungabikho kwamanqanaba angaphakathi angumzobo ocacisa ixesha.

2.6.3.4 Izenzeko

UC.S. Smith uzichaza izenzeko ngolu hlobo.

(a) Uthi kukho uhlobo lwenxalenye esisenzeko.

Uzichaza izenzeko njengeenkqubo eziquka ukusetyenziswa komzimba okanye ingqondo. Ezi zenzeko uthi zineenkukacha ezihambelana nexesha ezinjengezi zilandelayo: ukubanentshukumo (utshintsho), ukungabinatheliki nokumis'ixesha. Imizekelo yezenzeko ayinikayo yile: stroll in the park; laugh; revolve; think about no-enjoy. Ukwathi ukupheliswa komsebenzi akulindeli sakhiwo sesiganeko. Isiphelo somsebenzi esixhomekeke kwithuba sibopheleke kwixesha sinokucaca okanye sigqibeke ngaphandle kwamathandabuzo. Ukwathi izenzeko ziyanqunyanyiswa kodwa azigqitywa. Uqhuba athi isenzeko singanemida ecacileyo nezimeleyo njenga xa ibonakala nezihlomelo zexesha (imizekelo ukusuka kwintsimbi yesibini ukuya kweyesithathu nokangangeyure enye)

(b) Okwesibini kukho iinxalenye ezizenzeko

Ngokofundo luka C.S. Smith ezi nxalenye zinokuhlulwa zibe ngamahlelo amathathu ezenzeko ezingala alandelayo:

- (i) Ihlelo lokuqala lineenkqubo ezingenalulawulo ngokoluvo (ngokomthetho) olusisiseko ezo zifana nolala, tyhala inqwelo nohleka.
- (ii) Ihlelo lesibini linemigangatho emininzi engaphakathi engenasiphelo njengo **eat cherries**.
- (iii) Izenzeko ezitshintshiweyo neziyiliweyo.

Eqhuba ngale nkcazo uC.S. Smith uthi isenzeko singaquka izinto ezingabambekiyo, neziganeko zentshukumo; isenzeko kunye nokwenzeka ngentando. Iinkqubo zemozulu ezinjengokuna kwemvula, ukuwa kwekhephu; iintshukumo ezinjengokungangcazela, jikeleza neentshukumo ezingongezelekiyo ezinjengofuna, mamela, jonga. Ukwaqhuba athi kukho izivakalisi ezinezenzi ezibonisa umlinganiselo zingabonisa izenzeko zeziganeko xa zibonisa ukukhula okanye ukuncipha kwaloo nto kuthethwa ngayo njengakule mizekelo:

- (a) They are **widening** the road.
- (b) They **widened** the road.

Ngokwenkcaza yakhe ezi zivakalisi zibhekisa kwinxalenye yotshintsho olungakhawuleziyo ezingafuni mgangatho othile ofuna ukuzuzwa. Izenzi ezibonisa ubungakanani zizenzi ezingacacanga (vague). Ngokwale ngxoxo kaC.S.Smith iziganeko eziboniswa zizenzeko ngokuphinda-phindeneyo zilolunye uluhlu olunokufumaneka kwizenzi njengakule mizekelo:

- (a) We fed the puppy **for an hour.**
 (b) The wheel revolved **for an hour.**
 (c) Mary coughed **for an hour.** } **frame adverbials**

Ngokohlalutyo lukaC.S.Smith isivakalisi esiku (a) sibonakalisa isiganeko esinophinda-phindo lokondla (to feed). Isivakalisi esiku (b) sibonisa ukuba umjikelezo sisangqa esipheleleyo esilandelwa sisiphelo okanye kukuqala kwesinye isangqa.

(c) Okwesithathu izivakalisi ezingezenzeko

Ngokwengxoxo kaC.S.Smith izivakalisi ezibonisa isenzeko kumgangatho osisiseko ziba nezenzi eziyingqokelela; ezinezenzi ezingekhotheliki kunye nezifizekisi ezinokulinganiswa okanye izenzi ezitheliki ezinobunzima bebinzana lesibizo esisisifizekisi. Kwezi ziganeko akukho zimbophelelo okanye ziphelo zendalo.

Ezi zivakalisi zinezibizo ezinobunzima, zingakha izivisa ezimbaxa kwisuntswana lentsingiselo libandakanye injongosenzi kwisenzi. Imizekelo:
 write books, repair shoes.

Ngokuka C.S.Smith izivakalisi ezingumsebenzi ezimbaxa kunokuba zibe kumgangatho osisiseko zinesihlomelo esinexabiso esahluka kwinqokelela yezenzi. Ukwathi imisebenzi eziganeko ziphinda-phindiweyo ziluluhlu lwemisebenzi eyakhiweyo. Imigangatho inezi ziganekwana zikule mizekelo:

- (a) We fed the puppy **for an hour.**
 (b) The wheel revolved **for an hour.**
 (c) Mary coughed **for an hour.** } **frame adverbials**

Ngokuka C.S. Smith isivakalisi esiku (a) sibonisa isiganeko esinye esikukufunzwa okuphinda-phindiweyo. Esi siku (b) sibonisa umjikelelo omnye owenza isangqa esipheleleyoolandelwa ukuphela komjikelelo okanye ukuqala kwesinye isangqa. Ezi izenzeko ezakhiweyo zinika ingqwalasela kwimigangatho engaphakathi kwizenzi ezithile nezongezelelo zesivakalisi. Izenzi **u-continue, keep on walking** zingena kweli hlelo lezenzi njengakule mizekelo:

- (a) Mary continued to read the letter.
- (b) John kept on walking to school.

(d) Okwesine izivakalisi ezibonisa isenzeko

Ngokofundo luka C.S. Smith izivakalisi ezibonisa umgangatho osisiseko zinengqokelela yezenzi apho kufuneka isenzi esingekhotheliki nezongezelelo ezinokulinganiswa okanye isenzi esitheliki esihamba nebinzana lesibizo esinobunzima esisebenza njengesongezelelo. Ukwathi kwezi zivakalisi akubikho mlinganiselo okanye ziphelo zendalo kwiziganeko ezinjalo. Izivakalisi ezinezibizo ezinobunzima uthi zingenza izivisa ezimbaxa kwisuntswana lentsingiselo kubandakanyeka nenjongosenzi apho kwisenzi.

Imizekelo: write books, repair shoes. Uqhuba athi izivakalisi ezibonisa isenzeko zimbaxa ingezizo ezikumgangatho osisiseko zinezihlomelo ezahluka kwinqokelela yezenzi.

2.6.3.5 Isiganeko sempumelelo

(a) Ngokofundo luka C.S. Smith kukho uhlobo lwenxalenye oluyimpumelelo.

Ngokolu fundo iziganeko eziyimpumelelo zinenkqubo kunye nesiphumo okanye utshintsho lobume. Olu tshintsho kukuqhutywa kwenkqubo. Ukwathi iziganeko eziyimpumelelo ziqingqekile kwaye zinembophelelo. Ukwazichaza njengeziganeko ezineempawu zokumis'ixesha (dynamic, telic durative)

Imizekelo: construct a bridge, go to school, drink a glass of wine. Ngokwengxoxo ka C.S. Smith iziganeko eziyimpumelelo zinemigangatho elandelelanayo apho inkqubo ihamba iye kufika kwisiphelo sendalo. Isiphelo sithathwa njengemeko entsha. Uqhuba athi xa inkqubo enesiphelo sendalo ifikelela kwisiphumo, isiganeko sigqityiwe kwaye asinakuqhubela phambili. Umzekelo, ukuba umntu uhambe wafika esikolweni, isiganeko sigqityiwe. Awunakuqhubeka ngaso nangona unokubuya umva kwangalaa manyathelo ubuwahambe usiya esikolweni. Ukwathi iziganeko zempumelelo ziyagqitywa (ziyagqiba) okanye imisebenzi iyema (iyaphela). Ubume besiphumo sempumelelo singaqhuba okanye singaqhubeli phambili. Ukwahambisa athi icala lenkqubo lesiganeko sempumelelo liyimfuneko xa kubhekiswa kwisiganeko umzekelo, write a book.

(b) Okwesibini kukho iziganeko eziyinxalenye zempumelelo

UC.S. Smith uthi ukutshintsha kobume kwisiganeko sempumelelo sithatha iimo ezininzi, ezinye zibonisa usetyenziso kwimisebenzi ethile kubume obuvelileyo. Obu bume butsha buvelileyo bungachaphazela injongosenzi njengakule mizekelo: construct a bridge, cook **rice**. UC.S. Smith uthi iziganeko ezitheliki zingacazululwa ngolu hlobo lweziphumo:

- (i) Injongosenzi echaphazelekayo [bend an iron bar], [wrinkle a dress, break a pot]
- (ii) Injongosenzi eyakhiwayo [build a house], [write a letter]
- (iii) Injongosenzi ephelisiweyo [destroy a house], [drink a glass of wine]
- (iv) Umvi ochaphazelekayo [amuse Mary]
- (v) Indlela-enenjongo [walk to the lake], [work from 2 to 4]

Uqhuba athi kwiziganeko zempumelelo eziyiliweyo kukwakho izivakalisi eziyinkqubo ezizimeleyo ezinemida exeliweyo (ecacisiweyo) njengakule mizekelo:

- (a) We strolled by the river for two hours.
- (b) Sam worked from 2 to 4 this morning.

Uhambisa athi iinkqubo ezimisiweyo ngokwexeshana zifana neziganeko ezitheleki kuba zineziphelo ezicacileyo kwaye zinalo utshintsho lobume. Xa umntu ehamba umganyana othile umntu ufika kwindawo entsha kodwa akukho siphumo sizuzwayo ngexeshana njengakule mizekelo:

- (a) I walked to school.
- (b) I walked (for) 3 miles.
- (c) I walked for 3 hours.

Ngokohlalutyo luka C.S.Smith ezi zivakalisi zingentla ukusuka ku (a - b) zibonisa isiphumo sobume kodwa esi siku (c) asinjalo. Izivakalisi ezinengqokelela yezenzi ezingekhotheliki kunye nezihlomelo ezitheliki ziyilwa ngokwetheliki njengakwesi sivakalisi:

John swam laps in an hour.

Esi sivakalisi sinokutolikeka ngolu hlobo- ukuqubha kukaJohn kwenzeke ngeyure enye.

Le ngxoxo ihamba ithi iziganeko zempumelelo eziyiliweyo zinezenzi ezizodwa ezinjengo (begin, finish) zinike ingqwalasela (zibeke umnwe) kwisiphele esinye sesiganeko. Iziphelo lutshintsho lobume zinesakhiwo esingaphakathi njengalapha;

- (a) They gradually fell in love.
- (b) He slowly stopped walking.

Uqhuba athi isiphumo lutshintsho oluya kubume obutsha okanye utshintsho lwesiganeko ukuya kubume bangaphambili.

(c) Okwesithathu kukho izivakalisi ezineziganeko zempumelelo

Ngokofundo luka C.S. Smith izivakalisi ezineziganeko zempumelelo zineentsingiselo ezininzi, zihamba nesihlomelo esingu-almost njengakulo mzekelo:

John almost opened the door.

Le ngxoxo ihamba ithi izivakalisi ezibonisa imisebenzi enokumis'ixesha ezihamba no-almost zinganeentsingiselo ezininzi njengakule mizekelo:

- (a) I almost walked for 3 hours.
 ...but I stopped after 2 and a half hours.
 ...but I decided not to because I had too much work to do.

Ezi ntsingiselo- ninzi zibonakala kwizivakalisi ezineziganeko ezibonisa imo yokumis'ixesha.

2.6 3 6 Iziganeko zenzuzo

(a) Uhlobo lwenxalenye oluyinzuzo

UC.S. Smith uxoxa athi inzuzo ziziganeko ezenzeka ngesaquphe, ezibangela utshintsho lobume. Zinezi mpawu: zitheliki, ukwenzeka ngesaquphe nokubanakho ukutshintsha. Imizekelo yile: [leave the house], [reach the top], [recognize Aunt Jane]. Imigangatho esisiphumo ngokwale nkcaza inganxulunyaniswa nesiganeko kodwa ayithathwa njengokuba ililungu layo. Umbandela oyinzuzo sisiganeko esibubume onxulunyaniswa nenkqubo.

(b) Iinxalenye zesiganeko esiyinzuzo

UC.S. Smith uqhuba athi iziganeko eziyinzuzo lutshintsho lobume olwenzeka ngokukhawuleza umzekelo: [find], [recognize], [break a glass]. Uludwe lwezi lekhisikoni zinganika ingqwalasela kwisiphumo seziganeko eziluludwe umzekelo: [find], [lose]. Isiphumo sobume benzuzo sifana neziya zempumelelo njengakolu ludwe:

- (i) Injongosenzi echaphazekayo: [break a cup], [tear a paper]
- (ii) Injongosenzi eyakhiweyo: [imagine a city], [define a parameter]
- (iii) Injongosenzi ephelisiweyo: [explode a bomb]
- (iv) Umvi ochaphazekileyo: [see a comet]
- (v) Indlela-enenjongo: [reach the top], [arrive in Boston]

Uchaza athi okuqaphelekayo kule mizekelo, iziganeko zenzuzo ezininzi zivumela imigangatho ebasekuqaleni (preliminary).

(c) Izivakalisi zesiganeko senzuzo

UC.S. Smith uchaza athi iziganeko zenzuzo zilawulwa ngumenzeli ngoko ke kufuneka zihambelane nesihlomelo u-**ngamabom (deliberately)**. Jonga kule mizekelo:

- (a) John deliberately missed the target.
- (b) John deliberately hit the new window.

Ngokuka C.S. Smith ezinye iziganeko zenzuzo ziyavuma ukuhamba nezihlomelo ezisekwe kumenzeli kanti ezinye azikuvumeli oku. Iziganeko zenzuzo eziyiliweyo ziyavuma ukuhamba nezenzi eziphezulu ngokwe-lekhisikoni njengo-start no-finish. Zona zinika ingqwalasela kwisiqalo esikhawulezileyo okanye kwisiphelo esiquphileyo umzekelo:

Mary started/finished reading the book.

2.6.3.7 Iziganeko zobume

(a) Uhlobo lwenxalenye ebubume

UC.S. Smith ubuchaza ubume njengeenxalenye ezizolileyo ezibonakala ngokwexesha elithile. Uhambisa athi buneempawu zokumis'ixesha ezizezi: static, durative. Imizekelo yamabinzana abonisa ubume yile: [own the farm], [be in Copenhagen], [be tall] [believe in ghosts]. Kolu fundo luka C.S. Smith ubume buthathwa njengeziganeko ezinamaxesha angohlulekiyo ngaphandle kokujonga isakhiwo sangaphandle. Isiqalo kunye nesiphelo seziganeko zobume aziyiyo inxalenye yobume koko zinxalenye ezahlukeneyo.

(b) Iinxalenye ezibubume

UC.S. Smith uqhuba athi iziganeko zobume ziquka ezibambekayo nezingabonakaliyo iimpawu zeentlobo; iindawo; iinkolo kunye nobume bengqondo iziqhelo nezibonakaliso. Ukwathi kukho nobume obuyiliweyo njengakwezi zivakalisi:

- (i) Tigers are striped.
- (ii) Tigers eat meat.
- (iii) Herbivores are common.
- (iv) Dinosaurs are extinct.

Ucacisa athi ngokwezi zivakalisi zingentla kukho izenzi ezibhekisa kwiintlobo ezithile zee-adyumentu njengo- **extinct**. Kukwakho nezivakalisi ezibonakalisa isiqhelo nazo zilolunye uhlobo lobume obuyiliweyo. Izenzi ezibonakalisa isiqhelo zinika ukulandelelana kweziganeko kunokubhekisa kwimeko ethile kwaye zibhekisa kubume obuhlala ithuba elidana. Nantsi imizekelo ebonisa olu hlobo lwezenzi:

- (i) My cat eats mice frequently.
- (ii) Fiona was often in love.
- (iii) Fred frequently walked to school.
- (iii) My cat ate mouse every day.

Ukwathi izenzeko eziboniswa zezi zenzi zibonisa ubume obenzeka ngamaxesha ngamaxesha. Kule mizekelo yezivakalisi ilandelayo:

- (i) Susan is happy.
- (ii) Mary feeds the cat.
- (iii) Fred plays tennis.

Isivakalisi esiku (i) sibonakalisa ubume obuthile. Ezi ziku (ii) no (iii) zibonakalisa iziganeko ezilandelelanayo zingabhekisi kwisiganeko esithile.

(c) Izivakalisi ezibubume

UC.S. Smith uphakamisa into yokuba imbonakaliso ethe ngqo yobume iba nesenzi esigxininisa kanye kubume umzekelo:

Mary is tall.

Kwelinye icala ubume bunokubonakaliswa ngendlela engathanga ngqo ngokutshintsha ubume okanye ukuguquka kwemo njengakule mizekelo:

- (i) Mary got angry.
- (ii) John became tired.
- (iii) Bill learned Greek.

Ifuthe lezi zenzi (**get, become**) lenze kwakho ukutshintsha kobume kwizivakalisi.

2.6.4 Ulwakhiwo lwekhwaliya

UPustejovsky (1996) kweli candelo uveze imbonakaliso eyakhekileyo ethi inike amandla onxulumano egama lelekhisikoni abizwa ngokuba lulwakhiwo lwekhwaliya ngokoqwalaselo olungolunye ilekhisikoni enemveliso ihlalutya onke amagama elekhisikoni njenganonxulumano ukuya kwiqondo elithile, kodwa imeko apho olu phawu lucaciswa ngokokusebenza luya kukwahluka kwisigaba ngesigaba kunye naphakathi kwamahlelo esemantiki. Ingcaciso egcweleyo ngesakhiwo sekhwaliya iya kuxoxwa kwisahluko se-6. Ngokufutshane ulwakhiwo lwekhwaliya lucacisa iinkcukacha eziyimfuneko ezine zentsingiselo yegama (ikhwaliya) ezizezi:

- **Ubulungu/ilungu:** Unxulumano phakathi kwenjongosenzi kunye namalungu ayakhileyo.
- **Ukubasemgaqweni/ukufana:** Olo phawu luthi luyahlule ikhwaliya kummandla omkhulu.

- **Itheliki:** Injongo kunye nomsebenzi wayo ikhwaliya.
- **Umenzeli:** Iimeko eziqukwa kwimvelaphi yekhwaliya okanye into eza nayo.

Olu luvo ngentsingiselo yegama inxalenye uPustejovsky uthi iphenjelelwe yingxoxo kaMoravesik (1973) xa etolika inkcazelo yemifunziso ka Aristotle ebekade engasiwa so (engahoywanga) yokwakuyiliwe ekumalunga nendlela yokuphatha isemantiki yelekhisikoni. Ngokujonga nje ubume benkcazelo yegama kuyavuleleka ukudlulela kweyona ngcaciso yezakhiwo yebinzana ukuze kube nokuhlalutywa isintakisi eyamkela into eyelelene nemisebenzi yenguqulo khon' ukuze kuzuzwe ukuziphatha konxulumano oluneenkukacha ezininzi kwakunye nesenzo sokudala isuntswana lentsingiselo. UPustejovsky uthi kukho amanqaku ekufuneka ejongiwe ngokumayela neendima zekhwaliya manqaku lawo angala:

1. Icandelo (isigaba) ngalinye licacisa ulwakhiwo lwekhwaliya.
2. Asingawo onke amagama elekhisikoni aqulatha ixabiso (uncedo) lwendima lwekhwaliya nganye.

Ucacisa athi inqaku lokuqala libalulekile khon'ukuze kujongwe ukuba ilekhisikoni evelisayo iyinika njani imbonakaliso yesemantiki efanayo ngokobumbo kuwo onke amalungu ebinzana. Olu luvo ngolwakhiwo lwekhwaliya lulwandiso lwendalo lwemvelaphi yosetyenziso apho ikhwaliya yembonakalo yezenzi ingazange ixoxwe. Elesibini inqaku livumeke ukuba uPustejovsky ajonge ikhwaliya njengenokusetyenziswa okanye inokubalulwa cacileyo kumahlelo esemantiki awodwa. UPustejovsky kufundo lwakhe uyiqala ingxoxo ngokujonga ukuba isakhiwo sekhwayila siziqwalasela (sizamkela) njani iintsingiselo zoosobizo (zezenzi). Umzekelo ukuze sazi (siqonde) ukuba izibizo –cookie (iqebengwana) no-beer (ibiya) zithetha ukuthini na uPustejovsky uthi kufuneka siqaphele ukuba zi '**kukutya**' kunye '**nesiselo**' ngokwahlukileyo. Nangona u-cookie (qebengwana) eligama elichaza uhlobo oluthile lwento ekhoyo elizweni, isibizo "ukutya" (foodstuff) sibonisa ngokwenza ukhangeleko ngokomsebenzi kwinto ekwenziwa ngayo into ethile oko kukuthi isetyenziswa kanjani loo nto ithile. Kwesi isihlandlo igama lichazwe ngokwenjongo ethile (ecacileyo) njalo njalo. Inkcazelo efanayo nale yobanjalo nakulwazi olunxulumane nesibizo u-beer (ibiya). Ikhwaliya yetheliki yesibizo **u-foodstuff** ibandakanya eli bakala lentsingiselo engokusebenziseka eliboniswe ngokungekho mqaqweni njenge {Theliki = yitya}. Ngokufanayo umahluko phakathi kwezibizo ezinxulumene ngokwesemantiki ezinjenge **novel** kunye **no-dictionary** uvela kwinto esizisebenzisa kuyo ngokwahlukileyo. Oko kukuthi zombini ezi zinto ziincwadi ngesuntswana lentsingiselo eliphangaleleyo kodwa yahlukile indlela ezisetyenziswa ngayo. Incwadi '**i-novel**' iyafundwa kanti '**i-dictionary**' uyisebenzisa xa ukhangela intsingisela

yegama. UPustejevsky uzibalula ngolu hlobo 'inovel' ne-dictionary ejonge indlela ezisetyenziswa ngayo {Theliki-ukufunda} kunye no{Theliki-ukukhangela}. Enye yeendlela zokunika umahluko kula magama uPustejevsky uthi kukujonga ubulungu (constitutive). Isakhiwo sokubhaliweyo kwinoveli sibalulwa ngokuba yimbaliso okanye ibali kanti isichazi-magama sichazwa njengobalo okanye udweliso lwamagama. Lo mahluko wobulungu uzuzwe ngendima edlalwa lilungu licacisa iyantlukwano ngokwesakhiwo sangaphakathi. Okokugqibela nanje ngokuba ezi zibizo zinokubonisa ukufana i-novel kunye no-dictionary imvelaphi yazo yahlukile njengoko zibonakaliswe kwindima yomenzeli. Inovel kwelayo icala iyabhalwa kanti i-dictionary yona iyaqokelelwa (iyahlanganiswa.)

Ngokwegama lelekhisikoni, uPustejevsky unika le ngcaciso ngokwendima yala magama

$$(111) \quad \left(\begin{array}{l} \text{QUALIA} = \left(\begin{array}{l} \text{Const} = \dots \\ \text{Formal} = \dots \\ \text{Telic} = \dots \\ \text{Agent} = \dots \end{array} \right) \end{array} \right)$$

Olu dweliso lungentla aluxeli nto ngembonakalo yegama elo lelekhisikoni. Umzekelo nangona injongo ye-novel ingumsebenzi nokufundwa kwaye ivele ngokuthi omnye umntu ayibhale, ayamkelekanga eyokuba isibizo esiqhelekileyo u-**novel'** sithathwe njengesibonisa imisebenzi enjalo. UPustejevsky uthi ayenzeki into yokudwelisa ngokulula iintsingiselo zekhwaliya ngokwegama njengoko uboniswe ku (112)) nangona zilungile ngokuziva ngaphandle kokuzibopha ngokucacileyo.

$$(112) \quad \left(\begin{array}{l} \text{novel} \\ \text{QUALA} = \left(\begin{array}{l} \text{CONST} = \text{narrative} \\ \text{FORMAL} = \text{book} \\ \text{TELIC} = \text{reading} \\ \text{AGENT} = \text{writing} \end{array} \right) \end{array} \right)$$

Uchaza athi isibizo u-**novel** singaxela imeko kakuhle ngendlela eqhelekileyo kodwa kwindawo ekuthethwa kuyo, kufuneka ivumele utoliko olugunyaziswe yisintakisi yengingqi kunye nendawo ekuthethwa kuyo ngokwesemantiki kwakunye nokwakhiwa ngokutsha okusuka kwisemantiki yegama njengakwisivakalisi esithi "Mary enjoyed the novel". Isisombululo sale nxa labo (soku kubhekiswa kuko) kukuthathwa kosetyenziso lwekhwaliya njengengcaciso eneentlobo ezicaciswe

ngokupheleleyo nolwakhiwo ngokoxulumano njengoko uPustejovsky (1991); Copestake noBriscoe (1992) besitsho. Umzekelo ii-adyumenti kunxulumano 'u-funda' zinikwe ngokucacileyo ku (113) zibonisa ubophelelo olululo lwegama elisisivisa:

$$(113). \left[\begin{array}{l} \text{novel} \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = \text{book (x)} \\ \text{TELIC} = \text{read (y,x)} \end{array} \right] \end{array} \right]$$

Ngokwenkcazelo enikwe ku (113) ngoku inakho ukubona ukuba luvela phi ulwazi lwendawo ekuthethwa kuyo ukuze kube nokuveliswa isiphumo sesuntswana lentsingiselo kwindawo ekuthethwa kuyo. Oku kucaciswe ngezantsi ngezenzi u-'begin' no'finish'

- (114)a. Mary **began** a novel
 b. John **finished** the cigarette
 c. John **began** his second beer

NgokukaPustejovsky ulwakhiwo lwekhwaliya lunceda izibizo kunye namabinzana ezibizo anazo ekulungiseni (ekugcineni) ulwazi malunga neempawu ezithile kunye nemisebenzi enxulumene nazo. Oku kukwanika isenzi esilawula imfezekiso elibinzana lesibizo, ulwazi oluyimfuneko ekujongweni kwendawo ekuthethwa (ekubhalwe) kuyo isuntswana lentsingiselo **ka-'begin'** okanye **eka-'finish'**. UPustejovsky uphinda acacise isemantiki yezenzi kunye nendima edlalwa yimbonakaliso esekwe kwikhwaliya kwisemantiki ngokuziva, isivisa sobume sihambelana nendima esemgaqweni [formal role] kwisakhiwo sekhwaliya umzekelo ubume bemicimbi buyaphila ngaphandle kokukhangela ukuba ize (ivele) njani. Umzekelo isivisa '**u-tall**' sibonakaliswa njengaku (115) zingahoywanga iinkcukacha zolwakhiwo lwe-adyumenti okwangoku:

$$(115) \left[\begin{array}{l} \text{tall} \\ \text{EVENT ST} = [E, =e_1 \text{ state}] \\ \text{QUALIA} = [\text{FORMAL} = \text{tall (e}_1, \text{x)}] \end{array} \right]$$

Ngokukrwaqula nje ingabonakala iyintshukumo eyamkelweyo into yokususa isivisa 'u-tall' abe kwesisodwa isithuba segama. UPustejovsky ubuza ukuba ingayintoni inkuthazo yesemantiki enokuzuzwa bobu buchule. Ukwaxoxa ngomahluko phakathi kwesivisa somgangatho wendawo kunye nesomgangatho ozimeleyo ongenguwo owohlobo lwesiganeko kodwa ingumahluko osekwe kwikhwaliya, apho ubuvisa bomgangatho-wendawo buquka ukufunzisa ekuvelisweni (ekuyilweni) kwento esisiphumo sobume oko kukuthi ikhwaliya engumenzeli. Ulwakhiwo

Iwekhwaliya lunokunxulunyaniswa nesivisa esisisenzisa (umzekelo iinguqulo) Ezi zenzi zezona zihlalutywa njengokuquka isenzo sokuqala okanye inkqubo elandelwa bubume besiphumo. Ezi mbonakalo zimbini zibonisa ngqo kumenzeli neendima zekhwaliya esesesikweni ngokwahlukeneyo. Inkangeleko yokuthatha injongosenzi yesenzi u-**'break'** icaciswe ku (116).

$$(116) \left(\begin{array}{l} \text{break} \\ \\ \text{EVENTSTR} = \left[\begin{array}{l} E_1 = e_1 : \text{process} \\ E_2 = e_2, \text{state} \\ \text{RESTR} = \langle_a \end{array} \right] \\ \\ \text{QUALIA} \left[\begin{array}{l} \text{FORMAL} = \text{broken}(e_2, y) \\ \text{AGENTIVE} = \text{break-act}(e_1, x, y) \end{array} \right] \end{array} \right)$$

NgokukaPustejovsky izivisa ezibonisa inkqubo zohlulwa ngokwendlela yengcaciso isivisa esinxulunyaniswa nayo. Kwesi sihlandlo uPustejovsky uqwalasela kuphela umahluko phakathi komenzeli neenkqubo ezisesikweni njengoko kwalathe uTalmy (1975, 1985) ilwimi ezininzi zahlula amahlelo anentshukumo kumahlelo atyhafileyo eenkqubo apho ihlelo lokuqala liquka izenzi zentshukumo njengo **'run'** no **'move'** kanti ihlelo lokugqibela liquka izenzi ezifana no **'sleep'** no **'snore'**. Iya kuqapheleka eyokokuba oku kwahlula **akunakuhambelana ngokwamawele** kwiyantlukwano ekulwimi apho amagama **angafunekiyo (anokushiywa)** kwisivakalisi esinesenzi esithatha injongosenzi.

Ulwakhiwo lwekhwaliya kwihlelo lenkqubo enentshukumo licaciswe ngezantsi ngesenzi u-**run**. Umzekelo isenzi u-**'run'** siboniswe kulwakhiwo lwekhwaliya ku (117) kanti isenzi esibonisa inkqubo etyhafileyo u-**'sleep'** sinolwakhiwo ku (118)

$$(117) \left(\begin{array}{l} \text{run} \\ \\ \text{EVENT STR} = [E_1 = e_1 : \text{process}] \\ \\ \text{QUALIA} = [\text{AGENTIVE} = \text{run-act}(e_1, x)] \end{array} \right)$$

$$(118) \left(\begin{array}{l} \text{sleep} \\ \\ \text{EVENT STR} = [e_1 : \text{process}] \\ \\ \text{QUALIA} = [\text{FORMAL} = \text{sleep}(e_1, x)] \end{array} \right)$$

Uchaza athi ukuphathela kule yantlukwano kubophelelo lwekhwaliya kukuba iinkqubo zinokuchazwa ngeendlela ezininzi enye yazo ikukubalula cacileyo ubume besiphumo kwindima esesikweni ngendlela yendibaniselwano. Oku kunokwenzeka kuphela kwiinkqubo ezinentshukumo kwaye icaciswe kwizakhiwo ezinjengo '**run to the shop**' kunye '**run home**' njengoko uPustejovsky ecaphule kwezi ngcali uHinrichs (1985), Verkuy, noZwarts (1988) kwakunye noJackendff (1990). Ukuchazwa malunga nobuninzi kwenkqubo etyhafileyo jikelele akuluvumeli ulwakhiwo oluzalanayo kwaye luphela kumda woguqulo olwenziwa zizihlomelo zexeshana njengaku 'sleep for an hour' 'cough for the whole night'.

2.6.5 Intsebenziswano yemigangatho yesemantiki

Kweli icandelo uPustejovsky udibanisa imigangatho emithathu ye-adyumenti; isiganeko kunye nesakhiwo sekhwaliya ukuze akhe ulwimi olunye elungiselela imbonakaliso yesemantiki yelekhisikoni. Kule ngxoxo uthathe isixokelelwano esisekwe kwisakhiwo seempawu eziluhlobo oluthile esifana nesixokelelwa sikaCarpenter (1992) elandela ekusetyenzisweni kwaso kwisemantiki yelekhisikoni njengoko ichazwe kuCopestake (1993). Isixokelelwano sohlobo sinamacala amabini uhlobo olunamanyathelo asuka ezantsi esiya phezulu ngokwalo kunye nesixokelelwano esisithintelo (esilunyanzelo) esisebenza phezu kwezinye iintlobo. UPustejovsky eqikelela ekunye no Sanfilippo (1993) uchaza athi ulwazi lwehlelo lesemantiki lungafumaneka ngokubalulwa kwehlotyana lulungiselela **izithintelo** kwiintlobo zee-adyumenti ukucacisa ukuba le migangatho mithathu ichazwe kumacandelo angaphambili ahlangana kunye njani ukulungiselela imbonakalo edibeneyo kwakhona uthi makuqwalaselwe isemantiki yesenzi u-'**build**'. Izakhiwo sele ziboniswe kumgangatho wembonakalo ngamnye ngokuzimeleyo kuya kufuneka idityaniswe nesakhono esihlangeneyo. UPustejovsky ukhumbuza ngee-adyumenti ezintathu ezinxulumene nesenzi: Ii-adyumenti ezizizo (eziyinyani) ezimbini kunye ne-adyumenti esilelayo. Ngaphezu koko uPustejovsky uhlalutye isenzi njengemfezekiso yelekhisikoni equlathe iziganekwana ezibini inkqubo kunye nesiphumo esibubume. Zonke zibophelekile kwikhwaliya kulo mboniso ungezantsi.

(119)	build	$\text{EVENT STR} = \left[\begin{array}{l} E_1 = e_1 : \text{process} \\ E_2 = e_2 : \text{state} \\ \text{RE STR} = < \\ \text{HEAD} = e_1 \end{array} \right]$
		$\text{ARG STR} = \left[\begin{array}{l} \text{animate-ind} \\ \text{ARG}_1 = [1] \text{ FORMAL} = \text{phuys -obj} \\ \text{artifact} \\ \text{ARG}_2 = [2] \text{ CONST} = [3] \\ \text{FORMAL} = \text{phys - obj} \\ \text{Material} \end{array} \right]$
	QUALIA	$\left[\begin{array}{l} \text{D-ARG}_1 = [3] \text{ FORMAL} = \text{mass} \\ \text{creat-lcp} \\ \text{FORMAL} = \text{exist}(e_2, [2]) \\ \text{AGENTIVE} = \text{build-act}(e_1, [1], [3]) \end{array} \right]$

Le nkqubo iqatshelwa njengesenzo SOMENZELI esiquka intloko enzulu yesintakisi, i-adyumentil (yokuqala), ne-adyumentil esilelayo, i-adyumentil (yokuqala) enzulu, enxulumene nenjongosenzi yoqiqiso oko kwenziwe lunxulumano lobulungu be-adyumentil yesibini. Indima yokusesikweni icacisa ubume obusisiphumo esilapho njengenjongosenzi eyi-adyumentil yesibini.

2.7 ULWAKHIWO LWEKHWALIYA

Kwesi sahluko uPustejovsky ucacisa ingqikelelo malunga nokuba amagama elekhisikoni eqondisisa ulwazi lwesemantiki kwikhwaliya kujongwe ukuba isakhiwo sekhwaliya siqulathe (sicacisa) ntoni. Kwisahluko esidlulileyo uPustejovsky uxoxe enxulumanisa ulwazi lwesemantiki esebenzayo kuwo onke amacandelo nokuba le ntshukumo incede njani ekuphumezeni engaphezulu inkcazelo enemveliso yemvelaphi yesuntswana lentsingiselo yelekhisikoni. Umba kwesi sahluko kukuphonononga banzi kakhulu ngesintakisi yesakhiwo sekhwaliya kwaye iyintoni indima ecacisayo nechazayo enokuba kwingcingane yentsingiselo yegama kunye nakwindibaniso.

2.7.1 Iindlela zenkcazelo

UPustejosky ekuxoxeni okuthethwa nguAristotle ngeendlela zenkcazelo (okanye iimeko zemveliso) oku uthi kuphawulwa nguMoravesik (1975) ucacisa ngelithi zingakhangelwa njengesixokelelwano sokuqonda ukwakha kunye nosingiselo (nentelekelelo). Ezi meko zine ziqhubekela phambili ukuqonda okusisiseko senjongosenzi okanye unxulumano kwihlabathi. Ngaphezu koko zinegalelo (okanye zimisa) ukukwazi ukuthiya igama injongosenzi ngesenzeko esithile (certain predication). Ukuqikelela ukuba isakhiwo sesemantiki yelekhisikoni icaciswa yimigangatho emine eluhlobo lwe-adyamenti; uhlobo lwesiganeko; isakhiwo sekhwaliya nesakhiwo sofuzo kwaye ngaphezu koko kukho iindima ezine ezisisiseko ezakha isakhiwo sekhwaliya. UPustejosky unaba ngakumbi ngezi ndima zisisiseko kwaye efuna ukuqonda ukuba kutheni la malungu esemantiki eyimfuneko. Apha ngezantsi iikhwaliya zinikwe utoliko olungamiselekanga kukho namaxabiso anokubakho kwindima nganye enokuthathwa.

UBULUNGU/UKUBASEMGAQWENI/ITHELIKI

- **Ubulungu (Ukwakha):** Unxulumano phakathi kwenjongosenzi kunye namalungu okanye amalungu angawoqobo
 - (i) Izinto
 - (ii) Ubunzima
 - (iii) Izahlulo kunye namalungu azizakhelo
- **Ukubasemgaqweni (ngokusesikweni):** Oko kwahlula injongosenzi ngaphakathi kummandla omkhulu.
 - (i) Ukuziqhelanisa
 - (ii) Ubukhulu
 - (iii) Isakhelo
 - (iv) Umlinganiso
 - (v) Umbala
 - (vi) Indawo
- **Itheliki:** Injongo kunye nomsebenzi wenjongosenzi
 - (i) Injongo umenzeli anayo ekwenzeni lo msebenzi
 - (ii) Umsebenzi owakheke- ngaphakathi okanye injongo ebalula imisebenzi ethile.
- **Umenzeli:** Iimeko eziqulwa kwisiseko okanye ekuzisweni kwenjongosenzi.
 - (i) Umenzi
 - (ii) Into eyenziwayo

- (iii) Uhlobo lwendalo
- (iv) Ikhamandela (ikhonkco) elizenzekeleyo

UPustejevsky uchaza athi kukho iindlela ezininzi zokuqwalasela inkcazelo yegama kunye nekhwaliya mayikhangeleke kuqala njengodweliso olulula lweendima zemeko okanye iimpawu ezikhethiweyo ezinxulumene namagama elekhisikoni. Into exelwa sisakhiwo sekhwaliya malunga nengcinga yingqokelela (yiseti) yeembophelelo zesemantiki elinokuqondwa ngalo igama xa lizinziswe (libopheleleke) kulwimi. Indlela yenkcazelo ecacisa igama njengoko libonisa ingqiqo ethile inakho ukwahluka kwindlela elithi igama lisetyenziswe ngayo kulwimi. Ingcaciso kunye nentsingiselo yegama akukho nto izidibanisa neGrammar okanye ukuziphatha ngokweGrammar. UPustejevsky uthi iindlela ezininzi zesemantiki zithatha ukuba amagama anesalathisi esilula kunye neendlela zokuqamba zibolekwe kubuchwepheshe boqiqiso bentekelelelo obuthe gabalala. UPustejevsky ukwathi uluvo ngelekhisikoni enemveliso lwahlukile. Ikhwaliya uthi inika isikhokelo esakhekileyo apho utshintsho (iinguqu) kwisemantiki inokuthi isebenze ukuze kutshintshe isalathisi segama okanye ibinzana lelekhisikoni. Ezi nguqu uPustejevsky uzibona njengeengcebiso ezinemveliso ezifana nonyanzelo-hlobo, ubopho olukhethekileyo nendibaniselwano ezizoba ngokusesikweni ukuboniswa kwentsingiselo entsha. Umzekelo xa kudibene isakhiwo sekhwaliya sebinzana lesibizo kunye nesenzi esibalulayo, uPustejevsky uthi oku kubonisa imbono etyebileyo yendibaniselwano ehlumayo ethi izuze ukusetyenziswa okudalayo kwamagama kunye nesenzeko sesuntswana lentsingiselo kwindawo ekuthethwa kuyo esixoxwe kwisahluco sesithathu nesesine. Inkcazelo yesemantiki uPustejevsky uyibona ilunceda xa inokubangela ingqikelelo enoqiqiso okanye utoliko. Ikhwaliya inika umdla kweli khondo kuba ayakhi kuphela ulwazi ngamagama ekwindawo asetyenziswe (abhalwe) kuyo uPustejevsky unika umzekelo okhangela ukuba ibinzana lesibizo lilinika njani na igalelo likwindawo yesibizo esiyintloko nakwindawo yesifezekisi ngokubhekiselela ekucazululeni utoliko lwesenzi esisebenze esivakalisini kwezi zivakalisi zilandelayo ngezantsi.

- (120) a. John used **the new knife** on the turkey.
 b. Mary has used **soft contact lenses** since college.
 c. This car uses **unleaded** gasoline.
 d. My wife uses **the subway** every day.

NgokukaPustejevsky kwisivakalisi esiku (120a) iimela zizixhobo ezinokusika ngokolwazi zivumele uqoqosho lwembonakalo apha ukukhankanywa komsebenzi othile wokusika unokushiya kwisivakalisi. Ngokufanayo ku (120b) iiglaso zokubona ezincamathelisiwayo zizixhobo zokubona

kwaye ukusetyenziswa kwazo kubhekisa kwisenzo sokuzinxiba. Ukuba luncedo (ukusebenziseka) kwesenzi kulula ngokuka Grimshaw noRosen (1990) angqina ngezimvo zabo uPustejovsky. UPustejovsky ubhekisa kuyo lula ngokuba lubalulo oluphantsi ngokumayela nesenzeko esithile esenziweyo. Kwisivakalisi esiku (120d) umzekelo yinkcazelo-ntetho ekufutshane yesivakalisi esithi 'My wife travels on the subway every day' utoliko olwenziweyo lwanokwenzeka ngokolwazi lokuba uyintoni umsebenzi wendlela ephuma ngaphantsi.

- (121) a. the toners used in **copying machines**.
 b. the yeast used **in beer**.

Okokugqibela amabinzana esibizo aku (121) abonisa olunomdla ulwahlulo lwesuntswana lentsingiselo apho iinjongosenzi ku (121b) ziqondakele njengenzame kumsebenzi kwicala lento esetyenziswayo kwinkqubo yokwenza utywala (beer). Iimeko ezivumela ukuba kucace ukuba leliphi na isuntswana lentsingiselo elifanelekileyo kwesinye sezi zindululo sinamacala amabini angala:

1. Isakhiwo sekhwaliya sebinzana ngalinye kulwakhiwo
2. Indlela etyebileyo yokwakhiwa enokuthatha ulwazi lwekhwaliya enokuba yeluncedo.

Ngaphambili kubekho imiqondiso yendlela apho ulwakhiwo lwekhwaliya lucacisa ngotoliko kwindawo ekuthethwa jonga intsingiselo malunga nendawo ekuthethwa kuyo njengesenzi **u-'enjoy'** ekuxoxwe ngaso kwisahluko 2 no 3 apho isivisa esishiyiweyo sinikwe lulwazi ukusuka kwimfezekiso. Kukho le mizekelo:

- (122) a. Mary enjoyed the movie last night (watching)
 b. John quite enjoys his morning coffee (drinking)
 c. Bill enjoyed Steven king's last book (reading)

UPustejovsky uhambisa athi uhlobo esizilandela ngayo ezi zivakalisi iququzelelwa lutoliko olusilelayo lwezakhelo okanye imisebenzi enxulunyaniswa nezi njongosenzi. Ikhwaliya yenjongosenzi ingabonakala njengeempawu ezisekuqaleni apho kunokwakhiwa utoliko olwakheke kakubi. Iindima zeTHELIKI zala magama angoo '**movie, coffee no-book**' abonisa imisebenzi ekukubukela ibhanya-bhanya, ukusela ikofu yakusasa, kunye nokufunda incwadi yokugqibela ka Steven King ngokwahluka-hlukeneyo kutoliko lwebinzana lesenzi. Umzekelo ku (123a) kukho iimeko ezimbini ezincedisa kutoliko lwesivisa esishiweyo, izakhiwo zekhwaliya zinxulumene

nentloko yebinzana lesibizo kunye namabinzana esibizo aneenjongosenzi ezimbini. Imfezekiso zikhethwe njengamagama ezikhululo zenqwelo-moya kutsho kuvumeleke utoliko lwendibaniselwano esilelayo yokwehla, ukunyuka kwenqwelo-moya njalo-njalo.

- (123) a. Most commercial pilots prefer Kennedy to Logan.
b. Most commercial pilots prefer New York to Boston.

Uchaza athi olu toliko lukwakho kwisivakalisi esiku-(123a) akufanelekanga kakhulu kuba phantsi kolu fundo iimfezekiso mazifuze (zimele) udidi lohlobo lwesikhululo senqwelo-moya kwindibaniso yesivakalisi. Iziphakamiso ezibufana negalelo lesemantiki elenziwe zizibizo zomenzeli ku-(124) ngezantsi apho utoliko oluqhelekileyo ilolo lungaphakanyiswanga yisemantiki yebinzana lesenzi.

- (124) a. Midwestern fish farmers are preferring catfish this year.
b. Book sellers usually prefer cookbooks to textbooks around Christmas.

UPustejovsky uhambisa athi ngamanye amagama asiyomeko yokuba amafama eentlanzi akhetha ukutya i-catfish kunye nabathengisi beencwadi bathanda okanye bakhetha ukufunda iincwadi kodwa kungathi amafama akhulisa iintlanzi kunye nabathengisi beencwadi bathengisa iincwadi. Iindima zeTHELIKI ezisuka kwizibizo zomenzeli kule mizekelo ikhangeleka ingananzi naluphi na utoliko olukhoyo olungaphakathi kwibinzana lesenzi. UPustejovsky kude kwalapha ethintele ingxoxo yakhe kwisemantiki yesenzi kunye neyesibizo kodwa ukusebenziseka kwembonakaliso esekwe kwikhwaliya yanda yade yaya kufikelela kwezinye izigaba ngokunjalo. Ukubonisa ukuba oku kwenzeka njani, qwalasela isenzeko soguqulo lwesiphawuli olukhankanywe kwisahluko sesibini nesesine esingentla kwakhona kucaciswe ku (125) no (126) ngezantsi:

- (125) a. A bright bulb.
b. An opaque bulb.
(126) a. A fast typist.
b. A male typist

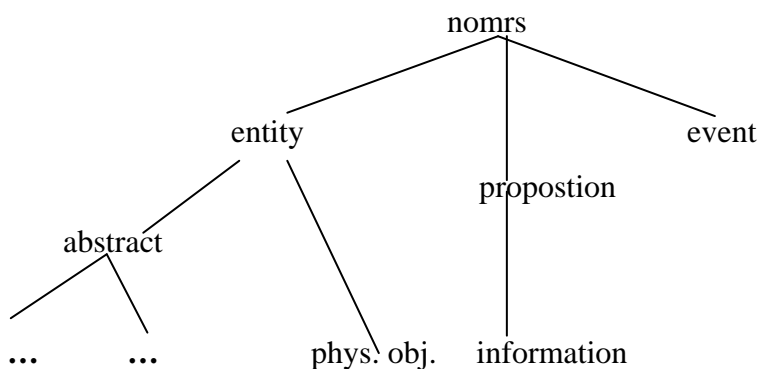
NgokukaPustejovsky iziphawuli **u**'bright **no**-fast kule mizekelo zizivisa zesiganeko ezichaza ezinye iinkcukacha ngesibizo esiyintloko. Zibonakala zibhekiselela kwisiganeko esiveliswe yikhwaliya esinxulunyaniswe nesibizo. Ukuthatha isikhanyisi (bulb) oku kubhekisele ekubeni i-bulb inamsebenzi mni, oko kukuthi indima yeTHELIKI, eya kuba lukhanyiso. Kwisibizo esingumenzeli esinje ngo 'typist' itheliki yenza ukubhekisela kwisenzi esibonisa inkqubo apho usobizo

anemvelaphi khona no'- male ' kwelinye icala zenza ukubhekiselela kwindima esesikweni yentloko. Ibonakala nangona iziphawuli zinakho ukukhetha zingqiyane kulwazi lohlobo olukwisakhiwo sekhwaliya kumabinzana eziwachazayo nangona kungade kubekho ukuqiniseka ukuba oku kunokuzuzwa njani. Ingenzeka into yokuba iziphawuli azizikhetheli ikhwaliya ethile kwisibizo esiyintloko kodwa zikhetha uhlobo oluthile olukhoyo okanye olungekhoyo kwixabiso lekhwaliya.

Kwicandelo elilandelayo uPustejovsky wazisa banzi iinkcukacha ezingotoliko lwesakhelo sekhwaliya njengoko ebeyisebenzise kwisemantiki yesibizo (yoosobizo).

2.7.2 Ulwakhiwo lwekhwaliya lwesibizo

Kweli candelo uPustejovsky uphonononga nzulu ngesixokelelwano sohlobo esifuneka ekucaciseni isemantiki yebinzana lesibizo ngakumbi ukuziphatha kweentsingiselo ezininzi zezibizo ezinoqiqiso ezinjengengo-'window' no-doo. Esi sakhono sesokwazisa uhlaluty lwesigaba ngokukhangela imigangatho emine yokubonisa (ngokukhangela izibizo kuthetha ukuthi ukujonga ulwahlulo lwesemantiki) kwicala lezibizo, oko kukwaqwalasela izimvo ngolwahlulo lwesemantiki kujongwe kwinkalo yesakhiwo sesiganeko; isakhiwo se-adyumentu nesakhiwo sekhwaliya. Kweli candelo uPustejovsky ubonisa iiyantlukwano ezisilisiweyo zinokubakho ekuziphatheni kweentlobo zezibizo ngokwesemantiki ekusekwe ekuqhagamshelaneni kwe-adyumentu kunye nezakhiwo zekhwaliya. Njengoko sele kukhankanyiwe kwizahluko ezingasentla uPustejovsky uqikelela isixokelelwano esisekwe kwiimpawu zezakhiwo eziluhlobo, njengoko isetyenziswe kwisakhiwo selekhisikoni esikuCopestake nabanye (1993). Isixokelelwano sohlobo siquka uhlobo loluhlu lwemigangatho kunye nesixokelelwano sonyanzelo esisebenza ngaphaya kweentlobo. Uluhlu lwemigangatho ku 144, umzekelo, lucacisa ukuba iimpawu zilungiselelwa njani kwisakhiwo sesakhelo apho izibizo zibhekisa kuhlobo lobopho oluncinci oluphezulu kwiintlobo ze-entity iziphakamiso kunye nesiganeko. Iinkcukacha zonyanzelo-hlobo azixoxwanga apha kuba uPustejovsky unike ingqwalasela kwinkcukacha zelingwistiki zokuba ilekhisikoni enemveliso izisebenzisa njani izakhiwo kwimpawu zohlobo.



Kwisahluko sesithathu nesesine uPustejovsky uxoxe ngengxaki yentsingiselo-ninzi enoqiqiso kunye nokuba izibizo ezinjengo 'window' no'door' kwisivakalisi esiku (127) no (128) ziluthwala njani na utoliko olwahlukeneyo olungalunye lunxulumene ngokoqiqiso kolunye. Kwezi zivakalisi:

- (127) a. John crawled through **the window**.
 b. Mary broke **the window**.
- (128) a. Mary painted **the door**.
 b. Mary walked through **the door**.

Uchaza athi isibizo ngasinye kwezi zivakalisi zingentla sinamasuntswana entsingiselo yegama amabini isalathiso sento ebambekileyo kunye nesalathiso sembono. UPustejovsky no Anick (1988) bayiphawula le ntsingiselo yesibizo ezi' **double figure- ground**' njengezifuzene ngokunxulumana apho zombini ii-adyumenti ngokoqiqiso ziyinxalenye yentsingiselo yesibizo. Ukongeza olu luvo ii-adjumententi eziyinyani ezihambelana (zitshata) nala masuntswana entsingiselo amabini, kukho i-adyumententi esilelayo eyenza usingiselo kwisithuba (isityaba) apho umnyango okanye ifestile imiswe khona. Maninzi amahlelo ezibizo akumila kunje abhekisa kububini bomlinganiso wezinto ezinje nge'festile, kunye nomnyango ', kukwakho nezinobuthathu bomlinganiso izibizo ezinje nge-'gumbi' indawo yomlilo kunye nombobho. Ngokwesemantiki ezi zibizo zinomdla kuba zinobuntsingiselo-ninzi ngokoqiqiso kananjalo zikwabhekisa kwisibizo okanye kwimbobo okanye kuzo zombini. Ukubanakho kwegama lelekhisikoni ukunqumbanisa amasuntswana entsingiselo amanzini uPustejovsky no Anick (1988) bakubiza ngokuba **ngumzekeliso wenguqulo yamagama engqiqo elekhisikoni (Lcp)** Ulwazi oluthi qatha engqondweni olungaphambili kwengcinga yomzekeliso wenguqulo yamagama engqiqo elekhisikoni kukuba kukho into yemvelo kwisemantiki yesibizo. Oku kunakho ukucacisa naphi na isuntswana lentsingiselo yesibizo kula mathathu awohlukileyo kunye nobume bemeko yendawo yesemantiki eyahlukileyo. Ngoko ke udweliso lwezibizo kubume bemeko yeendawo ezohlukileyo kuyelelene nempatho (nokuziphatha) yomzekeliso wenguqulo yamagama. Ingcinga yomzekeliso wenguqulo yamagama yandiswe nangakumbi kuPustejovsky noBoguracu (1993) ukuze kucaciseke ukuphatha ngokobumbo-zivakalisi ukusuka kwisemantiki yezibizo eziphawulwe njengomzekeliso wenguqulo yamagama engqiqo elekhisikoni. Umzekeliso wenguqulelo yamagama engqiqo elekhisikoni anika iindlela zokuphawula (zokucacisa) igama lelekhisikoni njengongeno-lwemfuneko. Oku kujika kubeluncedo kakhulu ekuzuzeni intsingiselo-mbini ezibusixokelelwano ezityhutyha kakhulu kwiilwimi. Njengoko kuxoxwe ngasentla izibizo ezinje ngephepha-ndaba zibonakala kwiindawo ekuthethwa kuzo ezohlukeneyo zesemantiki ezininzi apho zinakho ukusebenza ngamanye amaxesha njengombutho, into ekhoyo okanye ulwazi oluqulathwe kumanqaku alapha kwiphepha-ndaba.

- (129) a. The **newspaper** attacked the president for raising taxes.
 b. Mary spilled coffee on the **newspaper**.
 c. John got angry at the **newspaper**.

Into eyingcinga yomenzeli woguqulo lwamagama elekhisikoni evumela ngokukaPustejovsky ukuba mayenziwe kukuphatha ezi hayi njengamasumantswana entsingiselo awohlukeneyo koko ziphathwe njengengcaciso yengqiqo yeenkcukacha ezahlukeneyo kungeno lwemfuneko lephepha-ndaba. Phakathi kotshintshwano oluhlalutywe ngolu hlobo nguPustejovsky lolukwisahluko sesine njengotshintsho lwesibizo olubonisa iintsingiselo ezininzi zoqiqiso njengezo ziphindwe ngezantsi.

- (130) a. Count/mass alternations- lamb
 b. Container/containee alternations- bottle
 c. Figure/Ground reversals - door, window
 d. Product/Producer diathesis- newspaper honda
 e. Plant/food alternations - fig, apple
 f. Process/Result diathesis- examination, merger
 g. Place/People diathesis- city, New York

2.7.2 (i) Utoliko lwekhwaliya esesikweni

NgokukaPustejovsky ikhwaliya esesikweni (esemgaqweni) inceda ekwahluleni injongosenzi kwiqela elikhulu. Izakhiwo ezibini ezinxulumene nekhwaliya esesikweni zezi zilandelayo:

(a) **Uhlobo olulula** apha ixabiso lendima esesikweni iyafana nohlobo lohlelo lwe-adyumentu. Ngokwezibizo ezibonisa iintlobo ezilula, ikhwaliya esesikweni iluhlobo olusisithintelo kwisakhiwo se-adyumentu. Izibizo ezithi **'women'** kunye **'nomen'** zibhekisa ebantwini abohlukileyo ngenxa yesini. Kule imeko isakhiwo sekhwaliya sinokuba nalo mboniso:

$$\left[\begin{array}{l} \text{AGR STR} = \left[\begin{array}{l} \text{AGR } 1 \text{ x : r} \\ \text{FORMAL} = \text{x} \end{array} \right] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = \text{x} \end{array} \right] \end{array} \right]$$

Umahluko uyimveliso kubumbo lwezi ntlobo zezibo zohlukeneyo 'u-women no-men' zibandakanywa kubantu. Olu phawu lunokuboniswa njengeyantlukwano yobulungu uPustejovsky uyibonisa esebenzisa isivisa ubudoda apho ngezantsi:

$$(131) \left(\begin{array}{l} \text{man} \\ \text{AGR STR} = \left[\begin{array}{l} \text{AGR1} = x : \text{human} \\ \text{CONST. male}(x) \\ \text{FORMAL} = x \end{array} \right] \\ \text{QUALIA} = \left[\begin{array}{l} \text{CONST. male}(x) \\ \text{FORMAL} = x \end{array} \right] \end{array} \right)$$

b) Uhlobo oluxandileyo uPustejovsky uluchaza ngokuba kulapho ixabiso lendima esesikweni licacisa unxulumano phakathi kwee-adyumenti zeentlobo ezahlukeneyo. Uhambisa athi apha kukho iimeko zeentsingiselo-ninzi ezinoqiqiso apho utoliko lucaciswa yindawo apho isibizo sisebenze khona. Ekucacisweni kolu hlobo lwenjongosenzi luxandileyo, izibizo eziphuhlisa unxulumaniso ezichazwe kwisahluko esingentla njengo 'door', 'book', 'news paper' kunye nezibizo eziyinkqubo enesiphumo esilutshintsho njenge 'uchitha' no 'xilonga' (uvavanyo) zonke ziliqela leemeko ezizodwa zentsingiselo-ninzi ibandakanywe kanye kanye kuhlobo lwenjongosenzi ngokwalo mzekelo ulandelayo:

$$\left(\begin{array}{l} \text{AGR STR} = \left[\begin{array}{l} \text{AGR 1} = x : r1 \\ \text{AGR 2} = y : r2 \end{array} \right] \\ \text{QUALIA} = \left[\begin{array}{l} \text{T1. T2 - lcp} \\ \text{FORMAL} = P(y,x) \end{array} \right] \end{array} \right)$$

Uqhuba athi ukuhambelana nokuziphatha kweentlobo ezixandileyo ukongeza kunxulumano olusesikweni phakathi kwee-adyumenti, kufuneka kubekho ekunikeni ingqwalasela kwii-adyumenti ezandileyo u-x, y kwisakhiwo sekhwaliya ukubonisa ulwakhelo oluhle. Ukucacisa lo msebenzi unokujonga isibizo u-'book' ukuba sinxulumene njani nesenzi u 'read'. Isenzo sokufunda asifuni nje isifezekiso solwazi koko sifuna into efundekayo ibe inokubambeka ibe nokutolikwa njengeyimiboniso. Ukongeza ukuba yinto ebambekayo ayanelanga into yokuba into ibenokufundeka, kufuneka ibe umntu unokuyifunda kwaye kufuneka ibelulwazi.

2.7.2 (ii) Utoliko lwekhwaliya yomenzeli

NgokukaPustejovsky oku kuquka ukwazi ukuba injongosenzi okanye igama lelekhisikoni ize njani njengoko uAristotle esitsho ukuthi injongosenzi iqukwe kwikhwaliya yomenzeli yegama lelekhisikoni enxulunyaniswe nayo. Indlela into eyakhiwe ngayo yimo yenkcazo eya kuthi yahlule iintlobo zendalo kwizinto eziqingqiweyo ukuba uhlobo lwelekhisikoni sisibizo. Umenzeli

ubonakaliswa njengesivisa sesiganeko apho injongosenzi echazwayo ibopheleleke kwi-adyumenthi yesibini yonxulumano. Isakhiwo sekhwaliya yesibizo sinokuba ngolu hlobo:

$$\left(\begin{array}{l} \text{AGR STR} = \\ \text{QUALIA} = \end{array} \left[\begin{array}{l} \text{[AGR 1 = x : r]} \\ \left[\begin{array}{l} \text{FORMAL} = x \\ \text{AGENTIVE} = R. (e,y,x) \end{array} \right] \end{array} \right. \right)$$

NgokukaPustejovsky le mbonakaliso ingentla ihambelana nesemantiki yobumbo. Ucacisa ngelithi engqiyame ngembono neemfuno zomenzeli, izinto (iinjongosenzi) ezifana namaqebengwana (cookie), isonka namakhekhe zibekho (zenziwe zakho) ngenxa yokugcadwa. Inkqubo yokubhaka isisenzo sokubumba (sokwakha) kanti ngokumayela nezinto ezifana namazambana, iminqatha nokunye okuzikhulelayo kwendalo kubakho isivisa esibonisa utshintsho lobume.

2.7.2 (iii) Utoliko lwekhwaliya enobulungu

NgokukaPustejovsky ikhwaliya enobulungu ibhekiselele kumalungu ento (enjongosenzi) kwaye ikwacacisa ukuba into ililungu lini na ngokoqiqiso ukuba olo nxulumano lukhona. Umzekelo isandla siyingalo njengelungu lomzimba kwaye umzimba unesandla. Isakhiwo sekhwaliya yesibizo u-hand sinokuboniswa ngolu hlobo:

$$(132) \left(\begin{array}{l} \text{hand} \\ \text{ARG STR.} = \\ \text{QUALIA} = \end{array} \left[\begin{array}{l} \text{[ARG 1 = x : limb]} \\ \left[\begin{array}{l} \text{FORMAL} = x \\ \text{CONST} = \text{part. of } (x,y : \text{body}) \end{array} \right] \end{array} \right. \right)$$

Unxulumano lusekubeni ubulungu buvumela ukuba kubhekiselele ekubeni into inawaphi na amalungu kwaye angamalungu antoni.

2.7.2 (iv) Utoliko lwekhwaliya yetheliki

UPustejovsky uchaza athi ikhwaliya yetheliki icacisa ukuba yintoni injongo okanye umsebenzi wembono ukuba kukho imbophelelo enxulunyaniswa nayo. Uxoxa esithi ulwazi lwelekhisikoni lubandakanya nemo zenkcazelo ezinxulumene negama kunokuba kujongwe umsebenzi wesemantiki onxulumene negama lelekhisikoni ungqiyame ngenkcazelo zeendima ezisesikweni ehamba nomenzi. Walathe iimo zetheliki ezimbini ezizezi zilandelayo:

(a) **Itheliki ethe ngqo:** into ekusetyenzwa kuyo ngqo.

$$\left(\begin{array}{l} \text{ARG STR} = [\text{ARG 1 } x : r] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = x \\ \text{TELIC} = R(e,y,x) \end{array} \right] \end{array} \right)$$

(b) **Itheliki eyinjongo:** into esetyenziswa ekuququzeleleni isenzo esithile.

$$\left(\begin{array}{l} \text{ARG STR} = [\text{ARG 1} = x : r] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = x \\ \text{TELIC} = R(e,x,y) \end{array} \right] \end{array} \right)$$

Le mbonakaliso ingentla iyahambelana nekhwaliya yetheliki yesibizo esifana no, ibhiya (beer) apho kubhekiselelwe kwisenzo esikukusela kuqukwa utshintshi lwesibizo njengenjongosenzi yesivisa u-drink. Injongo yenjongosenzi sisenzeko esinikwa yindima yetheliki njengalapha ngezantsi:

$$(133) \left(\begin{array}{l} \text{beer} \\ \text{ARG STR} = [\text{ARG 1} = x : \text{liquid}] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = x \\ \text{TELIC} = \text{drink}(e,y,x) \end{array} \right] \end{array} \right)$$

Kwitheliki eyinjongo umzekelo ufumaneka kwisibizo (kwinjongosenzi) esisetyenziswa ekwenzeni isenzeko njengezixhobo ezifana nesibizo **u-knife:**

$$(134) \left(\begin{array}{l} \text{knife} \\ \text{ARG STR} = [\text{ARG 1} = x : \text{tool}] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = x \\ \text{TELIC} = \text{cut}(e,x,y) \end{array} \right] \end{array} \right)$$

Uchaza athi olu nxulumano phakathi kwezi ntlobo zekhwaliya luvumela olunye utshintshwano olubonwe kumenzi kunye nezixhobo ezabelana nesakhiwo sesenzisa. Nantsi imizekelo ngezantsi:

(135) a. The **hammer** broke the glass.

b. Mary broke the glass with the **hammer**.

(136) a. The **knife** cut the bread.

- b. John cut the bread with the **knife**.

2.7.2 (v) Ukwenziwa kwemida kwikwaliya

Esi sahluko uPustejovsky usichaza njengesimalunga nokuhlulwa kwee-adyumenti kwisintakisi. Inxaxheba yekhwaliya esekwe kwimbonakaliso kukuveza elubala kwimbonakaliso eziphindaphindiweyo zesemantiki kwimisebenzi yeGrammar efanelekileyo kwisintakisi. Uxoxa ngelithi kuba iindima zekhwaliya zininzi, ikhwaliya enye iyakhuphisana ekuzibonakaliseni. Ingcamango yobuntloko bobunye ubuchwephesha obusebenza ngesihluzo sokuthintela iqela leekhwaliya ezinokubonakaliswa. Olunye uluvo olubalulekileyo ngaphandle yikhwaliya yembonakaliso yelekhisikoni ekufuneka yogqunywe yisintakisi. Lo nto ithetha ukuthi isakhiwo sekwaliya masibandakanye zonke ii-adyumenti kwikhwaliya njengoko uPustejovsky engqina izimvo ezikufundo lukaChomsky, (1981-1986). Okwesenzi esi unergative njengo-**run** imbonakaliso ekwisibizo esuka kwisakhiwo sekwaliya esisesi.

$$(137) \left[\begin{array}{l} \text{run} \\ \text{EVENT STR} = [\text{E} = \text{e: process}] \\ \text{QUALIA} = \left[\text{AGENTIVE} = \text{run-act}(\text{e}, \text{x}) \right] \end{array} \right]$$

Ngokuka Pustejovsky kukho le ngcaciso ethi:

- (i) **Ukugcwala** (ukuphuphuma) kwekwaliya kuxa zonke ii-adyumenti ezikwikhwaliya zibandakanyiwe.
- (ii) **Ukuqukwa**
I-adyumenti engu **x** iqukwa kuphela xa:
- I-adyumenti u-**x** inxulumene kwindawo enesakhiwo esingaphezulu.
 - I-adyumenti u-**x** ngokoqiqiso ixhomekeke kwi-adyumenti u-**y** esele iqukiwe okanye
 - I-adyumenti u-**x** igqityiwe (igqibelele) ngobukho kuba iluhlobo oluthile

2.8 IZIXHOBO ZEMVELISO KWISEMANTIKI

Kwesi isahluko uPustejovsky nabanye babuyela kwiziphumo zokwamkela isakhono selekhisikoni evelisayo kwisemantiki nesiphumo esiye silandele kwiGrammar ngokubanzi. Kwizahluko ezingaphambili uPustejovsky ugqabaze ngolwakhiwo oluqulathe konke kwisixokelelwano sohlobo

esibandakanye imiqathango emine yenkcazelo kwakunye nophononongo olucacileyo lwesemantiki yekhwaliya. UPustejevsky kwesi sahluko injongo yakhe kukujonga ukuba zeziphi na izikrweqe ezifunekayo ukuze kusetyenziwe imbonakaliso ebonisiweyo oko kukuthi isakhiwo sesiganeko, isakhiwo sekhwaliya nesakhiwo se-adyumenti exandileyo (doted) ukuze kujongwe umlinganiselo wenkcazelo kunye nokwanela kwengcaciso yengcingane yesemantiki. Oku kujongwe ekufumaneni imo yentsingiselo kulwimi enokuzuza iindlela apho amagama amasuntswana entsingiselo angenasiphelo anokuthi agcinwe kwilekhisikoni. Kukwakho namacebo anemveliso athi adibanise le migangatho yohlukileyo yesemantiki kunye notoliko lwendibaniselwano lwamagama ngokwendawo asetyenziswe kuyo. UPustejevsky uqhuba athi amanye ala macebo aquka ukusebenza okunemveliso okuyinguqulo yesemantiki **elunyanzelo hlobo, ubopho olukhethekileyo nendibaniselwano**. Uchaza ngelithi kwimisebenzi enxulumene nendibaniselwano kukwakho neenguqu ezisebenzisa iimo zesemantiki ezibalulwe kancinci **njengendibaniselwano yobunjani, ukhuphelo lophawu kunye nobalulo lwesenzi esikhaphu-khaphu**. Uhambisa athi esona siphumo seli nyathelo luhambelwano olufana lulingane ngokwamawele phakathi kwamacandelo esintakisi kunye nesamantiki; olungenakugcinelwa imigangatho yenkcazelo yelingwistiki. Loo nto ithethe ukuba ibinzana lesintakisi alinakutolikwa ngaphandle kwendawo elisetyenziswe kuyo kujongwe isemantiki nobumbo-zivakalisi. Kwesi isahluko uPuustejevsky uza kuqala aphonononge indima edlalwe lutshintsho lohlobo kuluncwadi ajonge nokuba eli siko lihambelana njani noluvo lonyanzelo-hlobo njengoko ekukhankanyile uPustejevsky (1991a, 1993). Ukwagqabaze nangezixhobo zonyanzelo nokukhangela ukuba oku kubonakaliswa kutyebileyo ngokwesemantiki kungasetyenziswa njani ekuchazweni kwesenzeko sobuntsingiselo-ninzi.

2.8.1 Unyanzeleko kunye notshintsho-hlobo

Ekuqaleni utshintsho-hlobo uPustejevsky uluthathe kufundo luka Geach (1968) no- Strachey njengendlela yokuvumela izisebenzisi ezingemo ephikisayo kunye nesibandakanyi ukutshintsha uhlobo njengokuchazwa okanye kuthathwa njenge-adyumenti. UPustejevsky ucaphule ufundo lukaRooth noPartee (1982) uChierchia (1984) kunye noKlein noSag 1985) abaphuhlise izixhobo ukuvumela ibinzana lesibizo okanye nayiphi na ingcaciso ngokubanzi ukuba itshintshe uhlobo ngokuxhomekeka kwindawo yosetyenziso. UPustejevsky usebenzise ufundo lukaPartee noRooth (1985) abathi iintlobo zengcaciso zinxulumene kwaye zinokubizwa ngokuba yileli eluhlobo. Ukusetyenziseka kwalo mpoposho kukuba uvumela ukugcinwa kwesemantiki yendibaniselwano kanti ikwaphendula nemibuzo engeembonakaliso ezahlukeneyo zengcaciso ngendlela esemgaqweni.

2.8.2 Unxulumano oluneenkukacha ezininzi zepharamitha kunye notshintsho-hlobo

UPustejovsky uthathe umzekelo wesibandakanyi ofundwe kuPartee noRooth (1985) njengesingathandabuzekiyo isenzeko sotshintsho-hlobo kulwimi lwendalo. Ukwahlele ngokuzimeleyo unxulumano oluneenkukacha ezininzi zepharamitha alucaphule kufundo lukaStrachey (1967). UPustejovsky walathe nakufundo lukaLeib (1991) noShieber (1992) abaphatha izenzisi zesibandakanyi njengezenzisi ezithatha naluphi na uhlobo lwe-adyumenti. Ucacisa ngelithi loo magama elekhisikoni abizwa ngokuba lunxulumano oluneenkukacha ezininzi ngenxa yeso sizathu. Umzekelo esiNgesini u-'**kunye'** (**and**) ujongwa njengegama elinokudibanisa nasiphi na isigaba sentetho nakuwuphi na umgangatho wovalelo nangona zimbilwa iintlobo zamagama elekhisikoni abonakalisa oku kuziphatha, iluncedo into yokujonga ukuba obu buchule busebenza njani. Umzekelo ophum' izandla ocacisa utshintsho- hlobo kwakulo msebenzi unikwe apha ngezantsi ku (138) apho umntu oyedwa uJohn olungelaniswe nebinzana lesibizo elinoquko.

(138) **John and every women** arrived.

NgokukaPustejovsky ibinzana lesibizo u-'every woman' luhlobo kwaye ngokweembophelelo zohlobo ezisemgangathweni kubandakanyo olukwesi sakhono, izihlangonisi mazibeluhlobo olunye kodwa kule imeko azilulo. Uhambisa athi ngokwesi sakhono esi sivakalisi sithathwa njengesingakhekanga kakuhle nangona ngokweGramma samkelekile. Isisombululo kule ngxaki kukunyusa utoliko lukaJohn abe sisiquki esivulelekileyo. UPustejovsky ubhekisa kufundo lukaGroenendijk noStokhof (1989) abaphakamisa ukuba utshintsho- hlobo lube luncedo ekudibaniseni izakhono ezahlukeyo ezibini kwisemantiki yezibuzi (interrogatives). UPustejovsky (1993) uphakamisa ukuba kunokusetyenziswa utshintsho-hlobo kulo mzekelo ungezantsi:

(139) John considers Mary a **fool**.

Kulo mzekelo uhlobo lwebinzana lesibizo u-'**fool**' lutshintshe laba sisivisa oko kukuthi isibanjalo (isibayiyo esakhiwee kwisibizo).

UPustejovsky ungqiyame ngofundo lukaDouty (1985) xa ephakamisa ukuba usetyenziso lwesenzi ngokweGramma lubhaliswe kungeno lwamagama olusecaleni olubizwe ngokuba lubalo lwentsingiselo yesuntswana kwisahluko sesithathu. Ngokolu luvo uthi kukho unxulumano phakathi kwamagama oluzuzwa sisibizo u-Mary nesivisa anokudibana ngohlobo olwamkelekileyo. Umtsalane okutshintsho-hlobo usekubeni uzisa izixhobo ezifunekayo ekucaciseni isemantiki ukuya

kwisintakisi eyahlulayo kwiGrammar umzekelo izuza unxulumano lwesemantiki phakathi kwamagama elekhisikoni ngeentsingiselo ephuhlayo kwaye akukho hlobo lwesenzi lunzulu. Iimeko ezibandakanya isenzi u-'**consider**' zicacisa ukuba utshintsho hlobo kwibinzana ligunyaziswa ligama lelekhisikoni elithile. Isenzi esilawulayo **u-consider** sigunyaziswa lutshintsho kwibinzana lesibizo ukuba libe nokutolikwa njengesivisa. Sikhe isenzi sinyanzele i-adyumenti yaso ukuba ithathe uhlobo oluthile. NgokukaPustejovsky enye yeengxaki ezingamandla kwisemantiki yelekhisikoni kukunika ubunyani (ubungqina) ngesixokelelwano seentsingiselo ezininzi zamagama elekhisikoni. Uthi imele ukuba yinjonga ethe gabalala kuphando lwesemantiki ukuba kunokwenzeka kuncitshiswe umthamo weentsingiselo ezininzi zelekhisikoni ezifunwa yiGrammar. Kukwakho nolwakhiwo oluphethwe njengezenzi ezineentsingiselo ezininzi kodwa luphele luyokufikelela kwingcaciso yotshintsho-hlobo. Ngokubhekiselele kwingxoxo kaMcCawley (1979) noDowty (1979) uPustejovsky athi imalunga neentlobo zezifizekisi zesenzi u-'want' icaciswe ngale mizekelo:

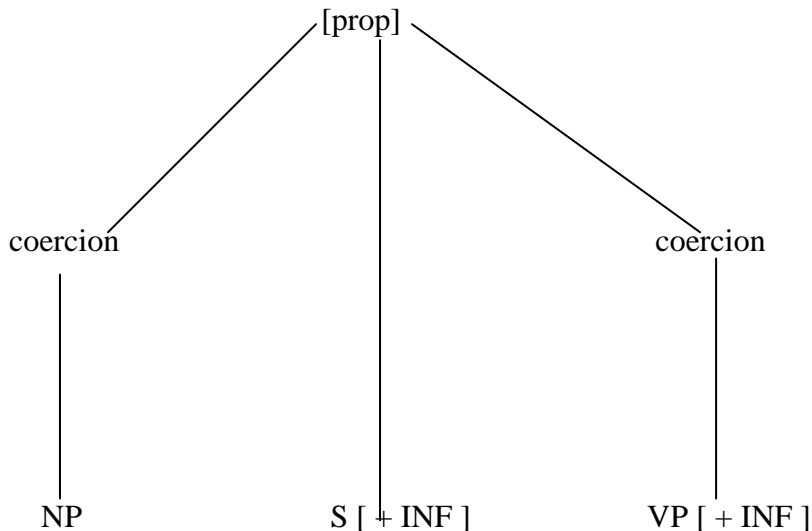
- (140) a. John wants **to have a car** until next week.
 b. John wants **a car** until next week.

UPustejovsky uthathe ufundo lukaDowty (1979) othi isihlomelo sokumis'ixesha **u-until next week** sicacisa isivisa esisitheleyo ku (140b) njengoko sicacisa isivisa esiphandle esiku 153(a). UPustejovsky uthathela kufundo lukaDowty (1985) oxoxa exhasa isakhono sobalo lwesuntswana lentsingiselo kwezi meko kuba kukho iiyantlukwano kwintsingiselo yezenzi kunye notoliko lwesivisa esishiyiweyo kwimeko nganye emayingqinwe kwenye indawo nakwilekhisikoni. Uthi uxhomekeko lwesivisa esishiyiweyo lungabonakaliswa kule mizekelo ilandelayo:

- (141) a. John wants a **beer** (to drink).
 b. Mary wants a **book** (to read).
 c. Harry wants **another cigarette** (to smoke).

Uchaza athi akukho msebenzi wotshintsho-hlobo lunika utoliko olufunekayo kule mizekelo. UPustejovsky ungqiyame ngesisombululo esikufundo lukaDowty esisesokuba kufuneka kubekho intsingiselo ephuhlayo ehambelana namasuntswana entsingiselo yamagama aphambili yesenzi esinjengo-'want' kwaye ivumele iimeko ezizodwa zeentsingiselo ukunika ulwazi olubijela isuntswana lentsingiselo yesenzi ebonakala kwindawo elisebenze kuyo. UPustejovsky xa edibanise nezimvo zikaCardelli noWegner (1985) ucacisa unyanzelo hlobo njengokusetyenziswa kwesemantiki hlobo olo olujika i-adyumenti ibe luhlobo olulindeleke ngomsebenzi apho kunokuthi ngamanye amaxesha kubekho impazamo kuhlobo. UPustejovsky xa ecaphula kwingxoxo kaPortee

noRooth (1982) uphakamise into yokuba zonke iimbonakaliso kulwimi zinganikwa uhlobo olusisiseko ekwanxulumanisa nohlobo oluthile lweleli. Imithetho yokuqwalaselisisisa usetyenziso kunye nobumbo zinganika ubhekiselelo kusetyenziso ngqo, oku kuvumela ukuphatha kosetyenziso njengokuziphatha ngokuhambelana okuninzi kanti i-adyumentu iluhlobo olutshintshayo. Uxhasa ngelithi kubonakala ngathi ukuba uhlobo olufanelekileyo alukho kwindawo yofezekiso (yesifezekisi) lunyanzelwa sisenzi ukuze luhambelane nohlobo lwembophelelo kwisenzi. Umzobo womthi olandelayo ucacisa unxulumano phakathi 'kohlobo lwesemantiki olunzulu' kunye nophumezo lwesemantiki



Uhambisa athi ngokwesakhono samacandelo esintakisi imbonakaliso yesintakisi ayibonisi hlobo lwesemantiki olunye koko izibandakanya nohlobo lwesemantiki ethile ngenxa yendawo yosetyenziso ebakuyo. UPustejovsky uphakamisa ukuba iintlobo zesintakisi ezinxulumene ne-adyumentu ka-'funa' (**want**) ebonakala iluhlobo oluthile oluhambelanayo, aziphunyezwa zodwa njengeentlobo zesintakisi zika- ' funa ' (want) kodwa zibonakaliswa ngokwemo yohlobo lwesemantiki ngokwayo. Isakhono sokusebenza sesisodwa esikwilingwistiki yemveliso, esidibanisa iimpawu ezikhaphayo zeengcaciso ngokwesiseko sokuziphatha kolwabiwo.

Kwicandelo elilandelayo uPustejovsky wazisa elubala umsebenzi wonyanzelo hlobo aphinde abonise ukuba lilungu lini eli liphakathi kwiGrammar. Ulicacisa njengesahlulo esinye kwisixokelelwano sesemantiki esivumela abaphandi ukuba bazuze uyilo lwesemantiki kunye nesenzeko solwandiso lwesuntswana lentsingiselo esixoxwe ngasentla. Uthi unyanzelo hlobo lunokusebenza ukuze kuphume uyilo lwamasuntswana entsingiselo xa kuthe kwakho imbonakaliso etyebileyo yesixokelelwano njengoko ikhankanywe kwimigangatho ye-adyumentu, uhlobo lwesiganeko nesakhiwo sekhwaliya. Kumacandelo alandelayo uPustejovsky uqhube ingxoxo ngamacebo anemveliso afuneka ekubonakaliseni ngokwanelisayo ukuziphatha ngokwamawele

kolwimi. Ukudibanisa yonke, endaweni yokunika ungeno olutsha lwelekhisikoni kwisenzi ngalo lonke ixesha kufunwa utoliko olutsha lwendawo entsha yosetyenziso, kufuneka ‘kusasazwe umthwalo wesemantiki’ ngokulinganayo kuwo onke amalungu kwindibaniso. Oku uthi kuphunyezwa ziinkcazelo kunye nokubanakho ukuzisebenzisa ngokwemisebenzi yemveliso exoxwe ngezantsi.

2.8.3 Unyanzelo hlotyana

Ukubonisa iimpawu ezisemgaqweni zonyanzelo-hlobo, uPustejovsky uthi kuluncedo ukuphonononga kuqala ukuba ingayintoni mhlawumbi imeko elula yonyanzelo njengoko enye ibandakanya uhlobo olulodwa olulutshintsho lwesemantiki ebizwa ngokuba yimeko yonyanzelo hlotyana. Uchaza ngelithi iimpawu ezisemgaqweni ezikhapha iintlobo namahlotyana ayaziwa kwisemantiki kunye nolwazi oluyimbonakaliso yoluncwadi. Ubeka le mizekelo yezivakalisi eziku (155) ngezantsi apho athi zombini isibizo kunye namabinzana esibizo eenjongosenzi angamahlotyana engcaciso anokuhluzwa kwii-adyumententi zezenzi.

- (142) a. Mary drives a Honda to work.
b. Tom read the Tractatus on holiday.

Nangona ilinqaku elijongelwe phantsi ngokwesintaksi, kufuneka kuyilwe unxulumano phakathi kohlobo oluboniswe libinzana lesibizo kwindawo nganye ye-adyumententi kunye nohlobo olukhethelwa ngokomgaqo izenzi **u-drive kunye no-read**.

Nantsi imbonakaliso yelekhisikoni yesibizo u-'moto' inikwe ngezantsi:

$$(143) \left(\begin{array}{l} \text{Car} \\ \text{ARG. STR.} = [\text{ARG 1} = x: \text{vehicle}] \\ \text{QUALIA} = \left(\begin{array}{l} \text{FORMAL} = x \\ \text{TELIC} = \text{drive} (e,y,x) \\ \text{AGENTIVE} = \text{create} (e,z,x) \end{array} \right) \end{array} \right)$$

Njengakwezinye iimbonakaliso zelekhisikoni enofuzo, okukhona licaca ngakumbi ixabiso lendima yomenzeli kwezi zakhiwo zingezantsi ziyalodlula ixabiso eliphangaleleyo elayanyaniswa nokubunjiweyo emotweni kanti ikwafuze amaxabiso ezinye iikhwaliya njengoko uPustejovsky ecaphule kwigalelo likaBeirle nabanye (1992) noCopestake nabanye (1993). Qaphela ukuba

amaxabiso omenzeli kunye neleTheliki omabini anofuzo, uhlobo olunengcaciso yomenzeli ka-Honda lucaciswe ngezantsi:

$$(144) \left(\begin{array}{l} \text{Honda} \\ \text{ARG. STR.} = [\text{ARG. 1} = x ; \text{car}] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = x \\ \text{TELIC} = \text{drive} (e, y, x) \\ \text{AGENTIVE} = \text{create} (e, \text{Honda- Co}, x) \end{array} \right] \end{array} \right)$$

Ucacisa ngelithi ukuqikelela ukuba uhlobo olungaphakathi olukhethiweyo sisenzi kwisivakalisi esiku (141a)) **sisithuthi** njengoko icacisiwe ngezantsi kwimbonakaliso yelekhisikoni ka-**drive** ukudlulela apho, iimfuno zokhetho zinganeliswa xa kunokuthi kubekho unxulumano lohlotyana olukhankanyiwe ngasentla. Olu lusebenza ngokusemgaqweni lunxulumene nohlobo kanye lwenjongosenzi kuhlobo lwelekhisikoni olucacileyo.

$$(145) \left(\begin{array}{l} \text{drive} \\ \text{EVENT STR} = \left[\begin{array}{l} \text{E1} = e1 : \text{process} \\ \text{E2} = e2, \text{process} \\ \text{RESTR.} = < o \end{array} \right] \\ \text{ARG.STR} = \left[\begin{array}{l} \text{ARG. 1} = x : \text{human} \\ \text{ARG.2} = y : \text{vehicle} \end{array} \right] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = \text{move} (e2, y) \\ \text{AGENTIVE} = \text{drive- act} (e, x, y) \end{array} \right] \end{array} \right)$$

Uhambisa athi uhlobo olulunxulumano phakathi kwehlotyana u-'Honda' kunye nohlobo olukhethwe sisenzi esilawulayo u-'drive' luhlonitshwe lunxulumano olulunyanzelo. Apha ngezantsi ingxoxo iza kubuyela kwiimeko zofezekiso olulunyanzelo.

2.8.4 Unyanzelo lwemfezekiso eyinyani

Ngokungafaniyo nonxulumano oluneenkukacha ezininzi uPustejovsky uthi unyanzelo hlobo oluyinyani (olululo) lubandakanya utshintsho olungqongqo lohlobo olunye kolunye uhlobo olubaluliweyo olugunyaziswe yilekhisikoni enolawulo, ukongeza apha, utshintsho alwenzeki ngokuzithandela kodwa luzinzise uhlobo olukhoyo kuhlobo olusisiphumo kumsebenzi wonyanzelo onguwo. UPustejovsky ubuyisela kule mizekelo ebiseyikhankanywe ekuqaleni kwesi sahluko.

- (146) a. Mary wants **a beer**.
 b. Mary wants **a cigarette**.
- (147) a. Mary enjoyed the movie.
 b. Mary enjoyed watching the movie.
- (148) a. John began **a book**.
 b. John began **reading a book**.
 c. John began **to read a book**.

Uxoxa ngelithi ukuze ube nokuzuza unxulumano ngokwesemantiki kwiimo zezenzi ezahlukeneyo uthi kufuneka kusetyenziswe amandla angaphandle anokunceda ekuphuculeni umthetho kunyanzelo ukuqiniseka ukuba uhlobo lwesemantiki kwisenzi lwanelisekisiwe kwiimeko zonke kungahoywanga nkangeleko (mo) yobumbo-zivakalisi. Uthi umthetho wosetyenziso lwesicelo kunyanzelo olunikwe kumacandelo angaphambili uchaza ukuba luvele njani na uguqulo kwisemantiki. Kulwakhiwo lwelekhisikoni njengolunxulumene nesenzi **u-begin** olunikwe ngezantsi, utshintsho olukwi-adyumenti yesibini lunikwe ngokucacileyo njengesiganeko.

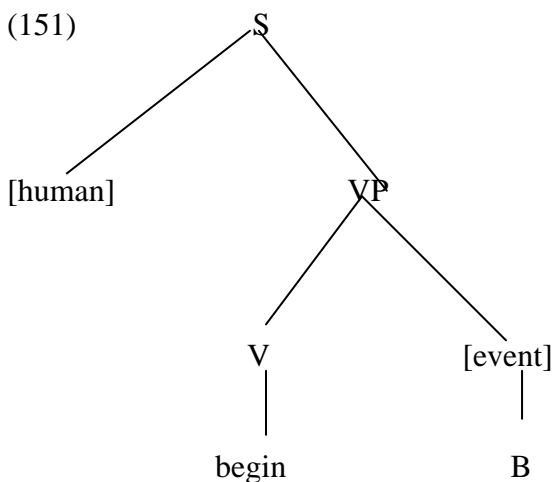
$$(149) \left(\begin{array}{l} \text{begin} \\ \text{EVENT STR} = \left[\begin{array}{l} \text{E1} = \text{transition} \\ \text{E2} = \text{transition} \\ \text{RE STR} = < 0 \ \& \end{array} \right] \\ \text{ARG STR} = \left[\begin{array}{l} \text{AGR1} = x : \text{human} \\ \text{AGR2} = e \end{array} \right] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = P(e, x) \\ \text{AGENTIVE} = \text{begin-act}(e1, x, e) \end{array} \right] \end{array} \right)$$

UPustejovsky uthi oku kuxela ukuba imfezekiso ku-**'begin'** ngokwenene sisiganeko sohlobo oluthile ngokungahoyi nkangeleko (mo) yobumbo-zivakalisi ephezulu yemfezekiso kwaye ubume bemeko yendawo yohlobo lwelekhisikoni buyafana bubizwa ngokuba sisiganeko. Uchaza athi apha olo hlobo lunganeliswanga ngokuthe ngqo njengaku (48 a) okanye u-(149 b) unyanzelo luyasebenza. Uqhuba athi ukuze kubumbeke isematniki yemfezekiso unyanzelo luphumelela kuphela xa ibinzana lesibizo lisetyenzisiwe kukwakhokwalapha kulo elinye igama elisetyenzisiweyo lohlobo olufanelikileyo. Ucacisa athi eli gama linikiweyo lisetyenziswayo lingathathwa njengegama eliluhlobo olinokukhethwa elifumaneka kwilungu, lingayilekhisikoni okanye ibinzana. Kwisivakalisi esiku (148a) uhlobo lwesiganeko lunyanzelwe kwimfezekiso engu-book kwaye ivela ngokubumba isiganeko esikukufunda kwikhwaliya yebinzana lesibizo. Uthi

kufuneka sikhumbule ukuba ulwakhiwo lwelekhisikoni kwisibizo u-'book' yinjongsenzi eyenza kubhekiselwe kwiintlobo ezimbini **u-lwazi nento ekhoyo** ephathekayo.

$$(150) \quad \left(\begin{array}{l} \text{Book} \\ \text{ARG STR} = \left[\begin{array}{l} \text{ARG 1} = x : \text{info.} \\ \text{ARG 2} = y : \text{phys. obj.} \end{array} \right] \\ \text{QUALIA} = \left[\begin{array}{l} \text{info. phys.obj -lcp} \\ \text{FORMAL} = \text{hold} (y,x) \\ \text{TELIC} = \text{read} (e, w, x, y) \\ \text{AGENT} = \text{write} (e, v, x, y) \end{array} \right] \end{array} \right)$$

Ucacisa ngelithi kuba ibinzana lesibizo **u-'book'** alilanelisi uhlobo olufunwa sisivisa (libinzana) **u-'begin'**, isenzi sinyanzela ibinzana lesibizo kwimbonakaliso yesiganeko, enye ikhona kwibinzana lesibizo solwakhiwo lwekhwaliya ngokwembonakaliso yekhwaliya. Uqhuba ngelithi kukho izifundo zesiganeko ezibini ezinxulumene neli binzana lesibizo ezibizwa ngokuba ngamaxabiso (zintsingiselo) OMENZELI kunye neendima zekhwaliya zeTHELIKI. Indlela isiganeko esibunjwe ngayo ukwanelisa imeko -bume yendawo sisiphumo sokusetyenziswa konyanzelo. Ubonisa oku kumzobo womthi apho iintlobo zesemantiki zibiyelewe ngezibiyeli.



2.8.5 Indibaniselwano

Kweli icandelo uPustejovsky uxoxa ngeemeko zezenzi zeentsingiselo ezininzi zoqiqiso eziquka indibaniselwano. Ngokufutshane indibaniselwano uthi ichaza ulwakhiwo oluvumelana ngokungenabunzulu ngaphezulu kwesicelo somsebenzi omnye. UPustejovsky uthi ekuqaleni kuza

kufundwa ngobuntsingiselo-ninzi bezenzi zokubhaka ukucacisa olu luvo ku (152) ngezantsi isenzi u-'**bake**' sineentsingiselo ezimbini esibonisa utshintsho kwisuntswana lentsingiselo lobume kunye nesuntswana lentsingiselo loku-dala

- (152) a. John **baked** the potato.
b. John **baked** the cake.

Uchaza ngelithi izenzi eziku (153-156) zibonisa ubuntsingiselo-mbini phakathi kokufunda okuyinkqubo kunye nokufunda okuyinguqulelo okuxhomekeke kubukho besiphawuli esisisiphumo. Ngokuqhelekileyo iilekhisikoni kuza kufuneka zingene kwiinkangeleko (kwimo) zombini, njengongeno lwelekhisikoni olwahlukeneyo.

- (153) a. Mary **wiped** the table.
b. Mary **wiped** the table dry.
(154) a. John **hammered** the metal.
b. John **hammered** the metal flat.
(155) a. Mary **waxed** the car .
b. Mary **waxed** the car clean.
(156) a. Mary **ate**.
b. Mary **ate** herself sick.

Ukuze kube nokuzuzeka iintsingiselo ezininzi zoqiqizo, kuzo zonke ezi meko kunye nokuqikelela imfuno yodweliso lwamagama oluphindeneyo uPustejovsky (1991a) uphakamise ukuba iimfezekiso zithwala ulwazi olusebenza njengesenzi esilawulayo, kwaye kuyimfuneko ukuba sithathe isenzi njenge-adyumenti kunye nokutshintshwa kohlobo lwesiganeko salo. Apha uPustejovsky uthi esi siphakamiso siyawuwenziwa sicace ngakumbi kwaye sichaze ukuba buchwephetshe buni na obenza lo msebenzi ubekho. UPustejovsky kufundo lwakhe uthi xa kuqikelelwa isakhiwo selekhisikoni sesenzi esinjengo 'bake' njengesingezantsi:-

$$(157) \left(\begin{array}{l} \text{Bake} \\ \text{EVENT STR} = \left[\begin{array}{l} \text{E1} = e1 : \text{process} \\ \text{HEAD} = e1 \end{array} \right] \\ \text{ARG STR.} = \left[\begin{array}{l} \text{ARG 1} = \left[\begin{array}{l} [1] \text{ animate- ind.} \\ \text{FORMAL} = \text{phys. obj} \end{array} \right] \\ \text{ARG 2} = \left[\begin{array}{l} [2] \text{ MASS} \\ \text{FORMAL} = \text{phys. obj.} \end{array} \right] \end{array} \right] \\ \text{QUALI} = \left[\begin{array}{l} \text{state - change - lcp} \\ \text{AGENTIVE} = \text{bake-act} (e1, [1], [2]) \end{array} \right] \end{array} \right)$$

Kolu ngeno lungasentla uPustejovsky ungqina ngelithi linye isuntswana lentsingiselo lika-bake kwaye olunye ufundo lvela ngokobuchwephetshe obunemveliso ekudibaniseni kwi-adyumentu yayo. Into efuna ukuchazwa yeyokuba kutheni izibizo u-cake, bread no cookie zitshintsha intsingiselo yesenzi u'bake' kanti ezinye izibizo ezinjengo -potato no garlic azenzi njalo.

$$(158) \left(\begin{array}{l} \text{cake} \\ \text{AGR STR} = \left[\begin{array}{l} \text{AGR 1} = x : \text{food - ind} \\ \text{D. ARG 1} = y : \text{mass} \end{array} \right] \\ \text{QUALIA} = \left[\begin{array}{l} \text{CONST} = y \\ \text{FORMAL} = x \\ \text{TELIC} = \text{eat} (e, 2, x) \\ \text{AGENTIVE} = \text{bake -act} (e, w, y) \end{array} \right] \end{array} \right)$$

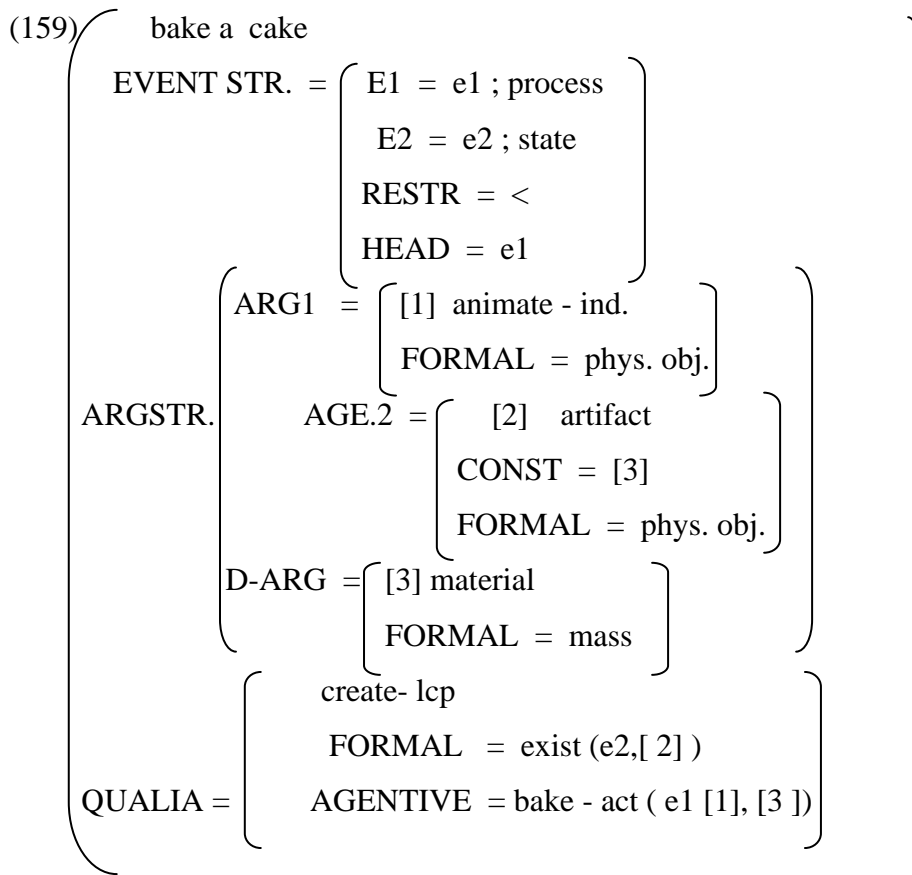
Uchaza ngelithi kuqapheleka ukuba **uMENZELI** ubhekisele kwakwinkqubo kule kanye izinziswe kweli binzana. Olu nxulumano uPustejovsky (1991) ulubiza ngokuba **lupalulo**.

Isemantiki yebinzana lesenzi u-'bake the cake' ibanesiphumo kwimisebenzi emininzi. Uthi usetyenziso sicelo oluqhelekileyo okokuqala lubophelela injongosenzi kwisakhiwo se-adyumentu yesenzi u-'bake'. Okwesibini uhlobo lophawu-lomdibaniso lwenzeka lugunyaziswa kukufana kwamaxabiso ekhwaliya yomenzeli kwisenzi kunye ne-adyumentu yaso. Ukusetyenziswa kwendibaniso kungunozala wesakhiwo sekhwaliya sebinzana lesenzi esibonisa iimpawu zamalungu amabini ezo ziquka:

- Isenzi esilawulayo u-ba sisebenza kwimfezekiso yaso
- Imfezekiso ibalula isenzi
- Umdibaniso wesakhiwo sekhwaliya uphuma kwisuntswana lentsingiselo yesenzi eyiliweyo; apho isenzi kunye neendima zomenzeli eziyimfezekiso zitshatayo

kunye nemfezekiso yekhwaliya esemgaqweni ejika ibe yindima esemgaqweni yebinzana lesenzi siphela. Eli suntswana lentsingiselo liyiliweyo liphuma kusetyenziso uPustejovsky alubiza ngokuba lumanyano (udibaniso) lwekhwaliya.

Isakhiwo esihambelana nolu manyano sinokubonakaliswa ngolu hlobo:



Ucacisa ngakumbi ngelithi isiphumo sendibaniselwano yimbonakalo yesemantiki kumgangatho webinzana lesenzi efanayo ngesakhiwo kwinkangeleko yelekhisikoni yesenzi sendalo (sokuyila) esinjengo 'build'. Akuchazwa apha kukuba isuntswana lentsingiselo yokuyila ku- 'bake' izinzisa ufundo lotshintsho bume obukulo ngemithetho yesixokelelwano yendibaniso. Isuntswana lentsingiselo aliveli ngobalo lwelekhisikoni koko ngokuvelisayo kwisemantiki ngokwayo. Omnye umzekelo oquphileyo wendlela esebenza ngayo indibaniselwano ukuvelisa amasuntswana entsingiselo ayiliweyo, qwalasela imizekelo yonciphiso yelekhisikoni uPustejovsky axoxe ngayo kuqala kufundo lukaTalmy (1985) olucaciswe njengolwayamo lwelekhisikoni kufundo lukaLevin kunye noRapaport (1988), ezibizwa ngokuba sisixokelelwano sobuntsingiselo ninzi sesenzi u-'float' kunye nezenzi ezinxulumeneyo kolu lwakhiwo lulandelayo:

- (160) a. The bottle is floating in the river.
 b. The bottle floated under the bridge.

Uchaza ngelithi kukho isixokelelwano sobuntsingiselo-ninzi esivezwe yile mizekelo apho utoliko lwenkqubo kwesenzi u-'float' njengaku (160 a) sitshintshelwe kufundo oluyinguqulelo kwisivakalisi esiku (160 b). Inxalenye yembonakaliso yelekhisikoni yesenzi inikwe ngezantsi ku (161).

$$(161) \left(\begin{array}{l} \text{float} \\ \text{ARG STR} = [\text{ARG1} = [1][\text{phys obj}]] \\ \text{EVENT STR.} = [\text{E1} = \text{e1} : \text{state}] \\ \text{QUALIA} = [\text{AGENTIVE} = \text{float}(\text{e}_1, [1])] \end{array} \right)$$

Ku (160 b) zombini ubunjani kunye nenkangeleko yentshukumo yentsingiselo zincitshiselwa kwisuntswana lentsingiselo elitsha lika-'float' kwincwadi ka Pustejovsky (1991a) kwacetyiswa ukuba ibinzana lombekwa-phambili elinokuya phambili okuthe ngqo lisebenza njengemisebenzi engaphezulu kwesenzi ukuze isiphumo sibelisuntswana lentsingiselo yesenzi esinemvelaphi ngendibaniselwano. UPustejovsky kufundo lwakhe uthatha njengokuyinyaniso ukuba imbonakaliso yebinzana lombekwa-phambili u-'**into the cave**' ingabekwa ngolu hlobo lungezantsi:

$$(162) \left(\begin{array}{l} \text{into the cave} \\ \text{ARG STR} = \left[\begin{array}{l} \text{ARG1} = [1] [\text{phys obj}] \\ \text{ARG2} = [2] \text{the cave} \end{array} \right] \\ \text{EVENT STR} = \left[\begin{array}{l} \text{E1} = \text{e1} : \text{process} \\ \text{E2} = \text{e2} : \text{state} \\ \text{RE STR} \\ \text{HEAD} = \text{e2} \end{array} \right] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = \text{at}(\text{e}_2, [1], [2]) \\ \text{AGENTIVE} = \text{move}(\text{e}_1, [1]) \end{array} \right] \end{array} \right) = \quad <$$

UPustejovsky uthi makuqwalaselwe ukuba ibinzana lombekwa-phambili lithwala isuntswana lentsingiselo lentshukumo njengenxalenye yesakhiwo sekhwaliya, kangangokuba kwindibaniso kwisenzi u-'dada' utoliko lwebinzana lesenzi ngokuqikelela libulingana nenkcazelo apho isiviso esinobumbo ngokwexeshana singezantsi kusetyenziso lwebinzana lombekwa-phambili. Isiphumo sendibaniso epheleleyo sibonakaliswe ngezantsi ku (163).

(163)	float into the cave	}
ARG STR	$\left\{ \begin{array}{l} \text{ARG1} = [1] \text{ [phys. obj]} \\ = \quad \text{ARG 2} = [2] \text{ [the -cave]} \end{array} \right.$	}
EVENT STR	$\left\{ \begin{array}{l} \text{E} = \text{e1} : \text{state} \\ \text{E 2} = \text{e2} : \text{prcess} \\ = \quad \quad \quad \text{E3} = \text{e3} : \text{state} \\ \text{RESTR} = < (\text{e2}, \text{e3}) \text{ 0\&}(\text{e1}, \text{e2}) \\ \text{HEAD} = \text{e3} \end{array} \right.$	}
QUALIA =	$\left\{ \begin{array}{l} \text{FORMA L} = \text{at} (\text{e3}, [1], [2]) \\ \text{AGENTIVE} = \text{move} (\text{e2}, [1],) \text{ floate} (\text{e1}, [1]) \end{array} \right.$	}

Uqhuba ngelithi uhlalutyo olu luthetha ukuthi isuntswana lentsingiselo yesenzi u-'float' ikhona kuphela kumabinzana hayi ngokwelekhisikoni. Lusetyenziso lwendibaniselwano kuphela olunokwenza libe nokwenziwa libambeke isuntswana lentsingiseo engaphantsi ukuze kunikwe olu toliko. Kweli candelo uPustejovsky ucacisa enye yeendlela apho indibaniselwano ivumela ukuba abaphandi basebenzise ulwazi lwesemantiki kwifankitha nakwi-adyumenti ekwibinzana. Ukholelwa ukuba oku kunokuphumela ekuyilweni kwamasuntswana eentsingiselo angadweliswanga kwilekhisikoni. Iimeko zosetyenziso ezivela kule ndawo zintathu zezi: indibaniselwano yohlobo, uphawu lokhuphelo nobalulo lwesenzi olulula.

2.8.6 Ubopho olukhethiweyo

UPustejovsky nabaphandi ubuyela kwingxaki yeentsingiselo ezininzi zeziphawuli esele zichazwe ngaphambili. Kwincwadi yakhe uPustejovsky uxoxe ngeentlobo ezintathu zeentsingiselo ezininzi ezingokuguqulwa kweziphawuli, ngxoxo leyo iphindwe ngezantsi.

- (164) a. We will need a **fast** boat target back in time.
 b. John is a **fast** typist.
 c. **Fast** drivers will be caught and ticketed.
- (165) a. John put on a **long** album during dinner.
 b. I'd like a really **bright** bulb for my desk.
 c. Mary dumped the pasta into the **boiling**.
- (166) a. The man is **sad**.
 b. John is a **sad** man.

- c. That was trully a **sad** day (event, occasion).

Uthi ezi zinomdla ngokwabaphandi kuba imeko yokungabi nandibaniselwano yolu guqulo kunye nemveliso yolu lwakhiwo xa kucingwa ngemizekelo eku (164). UPustejovsky uthi makukhunjulwe ukuba uluvo olusemgangathweni kukhetho lwamasuntswana entsingiselo (aluluhlu elekhisikoni ezi ntlobo zeziphawuli) kukubala amasuntswana eentsingiselo kuluhlu lwezi ntlobo zeziphawuli. Intsingiselo yesiphawuli u-'fast' iboniswa yisemantiki yentloko kolo lwakhiwo. Kwindawo yesenzeko iziphawuli ezinjengo-'fast' zintsingiselo- mbini kanti zinokuchaza amabinzana esibizo kunye nebinzana lesenzi njengakule mizekelo:

- (167) a. That was **fast!** Yur're back already.
 b. Your dog is **fast**.
- (168) a. A manual Axis hand moved so **fast** during the schrezo they were a flur.
 b. Mary was driving too **fast** to maintain control of the car.

Uchaza athi kufundo lwezenzeko eziku (180) utoliko lwesichazi lufuna ubhekiselo kwisiganeko. Ku (180 a) utoliko lubhekisa kwixesha lesiganeko somnye ohambileyo kanti ku (180b) isiphawuli u'khawuleza' xa uhamba sisenzeko senja. Izivakalisi ezibini eziku (181) zozibini zitolikwa njengeziganeko ezisemgangathweni.

UPustejovsky uthi kukho imiba emibini emayiqwalaselwe apha eyile:

- (a) Iziphawuli ezinjengo 'fast' zineentsingiselo ezininzi ezikwaziyo ukuchaza abantu okanye iziganeko.
- (b) Utoliko lwesiphawuli kwindawo esikuyo luxhomekeke kwisematiki yentloko ngokwayo.

Isakhiwo sekhwaliya sesibizo esingumenzeli esakhiwe kwisenzi **u-typist** ungaboniswa ngolu hlobo:

$$(169) \left(\begin{array}{l} \text{typist} \\ \text{ARG ST} = [\text{ARG1} = x: \text{human}] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = x \\ \text{TELIC} = \text{type}(e,x) \end{array} \right] \end{array} \right)$$

Uqhuba athi isiphawuli u-'fast' sinako ukwenza utoliko olukhethekileyo lwesiganeko esifumaneka kwikhwaliya yesibizo esiyintloko. Olu toliko lwenziwe lwabonakala ngokusebenzisa isixokelelwano esinendibaniselwano esibizwa ngokuba lubopho olunokhetho.

Ubopho olunokhetho licebo lesemantiki elinika utoliko oluthi luphathe isiphawuli njengesisebenzayo sisetyenziswe kwisakhiwo sesibizo esinxulumene naso. Olu toliko lunokuba sisixokelelwano sokuzisa elubala amasuntswana eentsingiselo anokusebenza ekuvavanyeni isiphawuli esinjengo- '**good**' njengoko sisebenze ngezantsi.

(170) A good knife - a knife that cuts well.

Isakhiwo sekhwaliya sesibizo u-'knife' sesi silandelayo:

$$\left(\begin{array}{l} \text{knife} \\ \text{ARG STR} = [\text{ARG1} = x : \text{tool}] \\ \text{QUALIA} = \left[\begin{array}{l} \text{FORMAL} = x \\ \text{TELIC} = \text{cut} (e, x, y) \end{array} \right] \end{array} \right)$$

UPustejovsky uxoxa ngelithi kuba u-'**good**' esebenze njengesiganeko sesenzisa unakho ukuguqula inkcazelo yesiganeko kwitheliki yekhwaliya yesibiso

Kwezi zivakalisi:

- (171) a. John bought a **long** record.
b. A **long** record: a record whose playing time is long.

Uchaza athi isiphawuli u' -de ' (**long**) sinokutolikwa njengesiganeko kwaye isiphumo silutoliko olunokhetho ngaphezulu kwesiganeko sokudlala kwecwecwe.

Isakhiwo sekhwaliya silolu hlobo.

$$(172) \left(\begin{array}{l} \text{record} \\ \text{ARG STR} = \left[\begin{array}{l} \text{ARG1} = x : \text{pphys. obj} \\ \text{ARG 1} = y : \text{info.} \end{array} \right] \\ \text{QUALIA} = \left[\begin{array}{l} \text{info. phy. obj. -lcp} \\ \text{FORMAL} = R (x>y) \\ \text{TELIC} = \text{play} (e, x, y) \end{array} \right] \end{array} \right)$$

Kwesi sivakalisi siku (171 a) uPustejovsky uchaza ngelithi u-'buy' sisenzi esinokhetho ngakwi-adyumenti engaphakathi kanti isiphawuli u-'long' unokhetho oluhamba nesiganeko. Ezi ziphawuli zicacisa ukhetho olungezantsi olubopha iinkcukacha zamahlelo eziphawuli ezahlukeneyo, zichaza ikhwaliya yentloko. Uthi ulungiso ngezichazi ezinjengo-'long', 'fast' okanye '-bright' lingabonakala ngesiganeko zibopha ngokhetho ikhwaliya yentloko. Ibinzana elithi, 'a **long book**' litolikeka njengelibhekisa kwincwadi onokuthatha ixesha elide ukuyifunda, kanti elithi, **a bright bulb**, libhekisa kwisikhanyisi esikhanyisa qaqambileyo xa silayitiwe. Ezi ziphawuli zinokuthelekiswa nezichazi ezinjengo, **expensive** no **opaque** kumabinzana ezi zibizo zilandelayo zibhekisa kwinto ebambekayo ingeyikuko ukusetyenziswa okanye imeko ezalana nayo.

- (173) a. An expensive book.
b. An opaque bulb.

Uqhuba athi kukho nolunye uhlobo lweziphawuli olubizwa ngokuba ziziphawuli ezintsingiselo-ninzi ezifana **no-'old' no-new'** ezo zisetyenziswe ku-'old friend' no-'new neighbour'. Isiphawuli u-'old' sintsingiselo-mbini kuba sinokubhekisa kubudala bomntu okanye kubudala kobuhlobo.

- (174) a. An old movie (one that I have had a long time).
b. An old house (one that I have had long time mapping).

Uxoxa ngelithi njengoko ubuhlobo buqhuba ixesha elide umntu anganalo naliphi na inani lobuhlobo kanti ukuba ngumnikazi wendlu ku (174b) kunokuzingisa ngokwahlukileyo ngokwamanqanaba alandelelanayo.

2.8.7. Ukhetho lwesemantiki

NgokukaPustejovsky injongo yengcingane yesemantiki yelekhisikoni kukunika isiseko apho umsebenzi wesintakisi ungafezekiswa khona njengoko kuxelwe ngasentla ku (2.5). Uhambisa athi enye yeendlela eziqwalaselweyo kolu phando kukukhangela ukuba kungakanani na ukuziphatha ngokwesintakisi okunokubonakala kulandela ukhetho lwesemantiki kwaye yintoni eyimfuneko kunyanzelo kwinkangeleko yesintakisi.

UPustejovsky uphakamisa iindlela ezimbini apho ilekhisikoni enemveliso, njengoko ichazwe ngasentla, ingathi ibenefuthe kulwenziwo locwangciso ngokweenkcukacha ukusuka kwisemantiki yelekhisikoni ukuya kwisintakisi. Ezo ndlela zezi zilandelayo:

- A. Akukho cwangciso ngokwenkcukacha enye kwenye ukusuka kuhlobo lwesemantiki olungaphantsi ukuya kwimbonakaliso yesintakisi ngoko ke ibinzana lesintakisi l itolikeka ngokupheleleyo kwindawo yesemantiki buqu kanye kwindawo enembophelelo.
- B. Ngenxa yokubonakaliswa kolwazi lwesemantiki kwisakhiwo sekhwaliya, isakhiwo se-adyumenti nesakhiwo sesiganeko esandisiweyo kukukhulu kwemifunziso eqhelekayo enxulumana negama, umfunziso ontsokothileyo wokuhlaza kunye nokujonga okuyimfuneko yokubophelela imveliso kwimo yesintakisi eyiyo.

ISISHWANKATHELO

Ushwankathelo lwezahluko apho uPustejovsky acacisa izimvo zakhe ngengcingane yelekhisikoni evelisayo.

Ingcali uPustejovsky iyinabise ngakumbi ingcingane yelekhisikoni evelisayo negalelo lezimvo zakhe ekufumaneni iintsingiselo zamagama ngaphandle kokulandela undalasho apho igama beliba nentsingiselo enye kuphela. Ngokwale ngcali ulwazi lolwimi lwelekhisikoni luluncedo ekufumaneni iintsingiselo zamagama nendima edlalwa yisemantiki yelekhisikoni kubumbo zivakalisi. Ezi ntsingiselo zininzi zamagama uzibonakalise ngotshintshwano lwezibizo, utshintshwano lwezenzi, ukucazululwa kweendidi zeziphawuli nokuphononongwa konxulumano phakathi kwelekhisikoni. UPustejovsky kwesi sahluko uchaphazele umba weentsingiselo ezininzi eziyingxaki apho intsingiselo yegama iguqu-guqukayo ngokwendawo elisetyenziswe kuyo nokujongwa kweentsingiselo ezandisiweyo apho igama likwaziyo ukusetyenziswa libhekise umzekelo kwizinto ezinokubalwa liphinde libhekise kubunzima baloo nto kuthethwa ngayo.

Ukwaqhube ngokuchaza imida yesuntswana lentsingiselo yoluhlu; iinjongo zengcingane yelekhisikoni ezinjengokuqokelela idata; ukusetyenziswa kwengqiqo yesemantiki apho kufakelwa izakhelo ze-adyumenti ukucacisa ngakumbi isuntswana lentsingiselo kubumbo zivakalisi. Ucacise nangokungena lulwelo kwamasuntswana entsingiselo kumagama apho igama lithi lilinye kodwa libhekise kwiimeko ezahlukeneyo njengaku-bumba no-tshintsha kwisenzi u-bake. UPustejovsky uchaphazele nemifunziso enemveliso ayicacisa njengesixokelelwano esiquka imigangatho yenkcazelo emine yesemantiki eyile: isakhiwo se-adyumenti (inani kunye neendidi ze-adyumenti); isakhiwo sesiganeko; isakhiwo sekhwaliya nesakhiwo selekhisikoni yemvelo. Le migangatho uthi idityaniswe ngamacebo alunyanzelo-hlobo; ubopho olukhethekileyo nendibaniselwano. Ii-

adyumenti uzihlele zaziindidi ezine. Kukwakho nengxoxo ka-C.S. Smith oxoxe ngesakhiwo sesiganeko esandisiweyo apho izenzi zinokubonakalisa ubume; inkqubo nenguqulo. Inguqulo yohlulwe kwabakho isiganeko esisisifezekiso kunye nesifezekiso sephanyazo ngokulawulwa sisihlomelo sexesha esisetyenzisiweyo.

ISAHLUKO 3

UHLALUTYO LWESEMANTIKI YESENZI SENTSHUKUMO U- HAMBA

3.1 INTSHAYELELO

Injongo yesi sifundo kukujonga ukuba uhlalutyo lwesemantiki yesenzi u-**hamba** lwenzeka njani kwizivakalisi kwaye kuqapheleka ntoni kwezi zivakalisi. Apha kwesi sahluko ndiza kuphonononga isakhiwo selekhisikoni nolwakhiwo lwe-adyumenti kwakunye nolwakhiwo lwesiganeko sesenzi u-**hamba**. Kweminye imizekelo yezivakalisi isenzi u-**hamba** siza kusetyenziswa sihambe nebinzana lesibizo esiyinjongosenzi kanti kweminye isenzi siza kuba kwimo yesixando sokwenziwa. Ndiza kuphinda ndibe nezivakalisi ezibonisa isenzi u-**hamba** silandelwa zizihlomelo: esokumis'ixesha ,isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Ezo zivakalisi zezokwenza uvavanyo lokukhangela uhlobo lwesakhiwo sesiganeko esiboniswa luhlobo lwesihlomelo ngasinye. Ekugqibeleni kwesi sifundo kuza kubakho uludwe lwamasuntswana eentsingiselo neziqwengana ezingezinye ezinokufumaneka ekusetyenzisweni kwesenzi u-**hamba** kwiimeko nakumabinzana antsingiselo zifihlakeleyo.

3.2 IIMPAWU EZIKHETHIWEYO ZEBINZANA LESIBIZO ESIYINTLOKO:

3.2.1 Ibinzana lesibizo esiyintloko [Uluntu]

Injongo kweli candelo kukuphonononga udweliso lweempawu ezikhethiweyo zebinzana lesibizo esiyintloko se-adyumenti yesenzi u-hamba nokujonga ulwakhiwo lwesiganeko. Kwezi zivakalisi eziku (1a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko oko kukuthi i-adyumenti yomenzeli [uluntu]. Isenzi u-hamba siza kulandelwa sisifezekisi esisisalathandawo. Kwizivakalisi eziku (1b, d, f, h) kuza kubakho utshintsho kuba i-adyumenti esebenza njengebinzana lesibizo esiyintloko iza kuba yindawo/injongo size isifezekisi esilandela isenzi sibe libinzana lesibizo elitolikwa njengomenzeli.

- (1) a. Umzingeli uhamba emahlathini
(A skilled hunter walks/goes to the forests.)
- b. Amahlathi ahamba umzingeli.
(The forests walk/go a skilled hunter i.e. the forest is where a skilled hunter walks/goes to)

or

The forest is the place in which a skilled hunter is walking. (ubume obusisiqhelo)

- c. Indoda ihamba ezindywaleni ngeMigqibelo.

(A man walks/goes to the shebeens on Saturdays.)

- d. Iindywala zihamba indoda ngeMigqibelo.

(Shebeens walk/go a man on Saturdays i.e. shebeens are where men walk/go to on Saturdays.)

or

Shebeens are places in which a man is walking on Saturdays. (ubume obusisiqhelo)

- e. Umfundi uhamba esikolweni iintsuku ezintlanu.

(The learner walks/goes to school for five days.)

- a. Isikolo sihamba umfundi iintsuku ezintlanu.

(The school walks/goes the learner for five days i.e. the school is where the learner walks/goes for five days.)

or

The school is the place in which the learner is walking for five days. (ubume obusisiqhelo)

- g. Intombi ihamba emlanjeni matshona kwelanga.

(A girl walks/goes to the river at sunset)

- h. Umlambo uhamba intombi matshona kwelanga.

(The river walks/goes a girl at sunset i.e. the river is where the girl walks/goes to fetch water at sunset.)

or

The river is the place in which the girl is walking at sunset. (ubume obusisiqhelo)

Ngokusebenzisa ingcingane yengcali uPustejovsky (1991) engenkcuzelo yelekhisikoni ngokolwakhiwo lwe-adyumenti kunye nolwakhiwo lwesiganeko sesenzi u-hamba ku (1a c, e, g) zingabonakaliswa ngolu hlobo

{	I-adyumenti yokuqala = ibinzana lesibizo esiyintloko uluntu , umenzeli
	I-adyumenti yesibini = ibinzana lesibizo esiyinjongosenzi, isalathandawo
	Isiganeko = isifezekiso

Kwizivakalisi ezinotshintsho eziku (1b, d, f, h) olu cazululo ngokolwakhiwo lwe-adyumenti nolwakhiwo lwesiganeko sesenzi u-hamba lungabonakala ngolu hlobo:

I-adyumentu yokuqala = ibinzana lesibizo esiyintloko, injongo	}
I-adyumentu yesibini = ibinzana lesibizo esiyinjongisenzi, uluntu	
Isiganeko = ubume	

Kuqapheleka ukuba kwizivakalisi eziku (1 a, c, e, g) uhlobo lwesiganeko sisifezekisi kuba isenzeko sifikelela esiphelweni xa umenzeli efike kwi- adyumentu yesibini, injongo.

Ucazululo olulandelayo olunotshintsho oko kubhekiswa kwizivakalisi eziku (1 b, d, f, h) uhlobo lwesiganeko bubume kwaye kukwakho nogxininiso olubethelela uluvo lokuba isenzeko senzeka kule adyumentu yokuqala ikhokeleyo iyinjongo.

3.2.1.1 Uvavanyo ngeenjongo zokuphonononga ukuba kuza kubakho ziphumo zini xa isenzi u-hamba sifakelwe isivumelanisi senjongosenzi ize i-adyumentu yokuqala engumenzeli oko kukuthi uluntu ,ithabathe indawo yebinzana lesibizo esiyinjongosenzi kwizivakalisi eziku (2(i)). Siza kujonga ukuba oku kuza kukwamkeleka na ngokwemigaqo eyamkelekileyo yobumbo-zivakalisi esiXhoseni. Okwesibini izivakalisi eziku (2(ii)) isenzi u-hamba siza kuba kwisixando sokwenziwa ize i-adyumentu elibinzana elingumenzeli, (uluntu) ibe kwindawo yebinzana lesibizo esiyintloko ukujonga ukuba oku kuza kukwamkeleka na ekwenziweni kwemeko yenjongosenzi esiXhoseni.

(2) a. Amahlathi ahamba umzingeli.

(The forests walk/go a skilled hunter i.e. the forests are places where the skilled hunter walks/goes to.)

*(i) Amahlathi ayamhamba umzingeli.

(The forests are walking a skilled hunter i.e. the forests are places where the skilled hunter walks/goes to.)

*(ii) Umzingeli uhanjwa ngamahlathi.

(A skilled hunter is being walked by forests.)

b. Indywala zihamba indoda ngeMigqibelo.

(Shebeens walk/go a man on Saturdays i.e. shebeens are places where a man walks/goes to on Saturdays.)

*(i) Indywala ziyayihamba indoda ngeMigqibelo.

(Shebeens are walking a man on Saturdays i.e. shebeens are where man goes to on Saturdays.)

*(ii) Indoda ihanjwa ziindywala ngeMigqibelo.

(A man is being walked by shebeens on Saturdays.)

- c. Isikolo sihamba umfundi iintsuku ezintlanu.
(The school walks the learner for five days i.e. the school is where the learner goes or walks to for five days.)
- * (i) Isikolo siyamhamba umfundi iintsuku ezintlanu.
(The school is walking the learner for five days i.e. the school is where the learner walks/goes for five days.)
- * (ii) Umfundi uhanjwa sisikolo iintsuku ezintlanu.
(The learner is being walked by the school in five days.)
- d. Umlambo uhamba intombi matshona kwelanga.
(The river walks the girl at sunset. i.e. the river is where the girl walks/goes to at sunset to fetch water.)
- * (i) Umlambo uyayihamba intombi matshona kwelanga.
(The river is walking the girl at sunset. i.e. the river is where the girl walks/goes to fetch drinking water.)
- * (ii) Intombi ihanjwa ngumlambo matshona kwelanga.
(A girl is being walked by the river at sunset.)

Kubonakala ukuba kwezi zivakalisi ziku (2 a-d) ibinzana lesibizo elisemva kwesenzi u-hamba liyi-adyumentu yomxholo. Ezi zivakalisi azibonakalisi zimpawu zizizo ezinxulumne nemfezekiso yenjongosenzi yesenzi.

Kwizivakalisi eziku-(i) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi u-hamba sifakelwe isivumelanisi sebinzana lesibizo esiyinjongosenzi, uluntu, oku akwamkelekanga kuba intsingiselo ingavakali. Kwezi zivakalisi zikoo (ii) zika-(2 a-d) apho isenzi u-**hamba** sifakelwe isimamva sesixando sokwenziwa intsingiselo yazo ayivakali kwaye azamkelekanga kulwimi lwesiXhosa ngakumbi xa ibinzana lobanjalo lakhiwe kwindawo okanye injongo.

3.2.1.2 Uvavanyo ukujonga ukuba xa ibinzana lesibizo, uluntu, elikwindawo esemva kwesenzi, kobakho zinguqulelo zini na kulwakhiwo lwesiganeko. Kwalapha kwezi zivakalisi ndiza kusebenzisa izihlomelo: isihlomelo sokumis'ixesha, esexeshana (eliqingqiweyo), esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siya kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (3) a. Umzingeli uhamba emahlathini ngo-4 ekuseni.
(A skilled hunter walks/goes to the forests at 4 o'clock in the morning.)
- b. Umzingeli uhamba emahlathini ngeeyure ezimbini.
(A skilled hunter walks/goes to the forests for two hours.)
- c. Umzingeli uhamba emahlathini ngezinja ezibukhali.
(A skilled hunter walks/goes to the forests with brave dogs.)
- d. Umzingeli uhamba emahlathini kuba ufuna iinyamakazi.
(A skilled hunter walks/goes to the forests because he is looking for wild animals.)
- e. Umzingeli uhamba emahlathini ngokukhawuleza.
(A skilled hunter walks/goes to the forests quickly.)
- (4) *(i) Amahlathi ahamba umzingeli ngo -4 ekuseni.
(Forests walk/go a skilled hunter at 4 o'clock in the morning i.e. the forests are where a skilled hunter walks/goes to at 4 o'clock.)
- *(ii) Amahlathi ahamba umzingeli ngeeyure ezimbini.
(Forests walk/go a skilled hunter for two hours i.e. forests are places where a skilled hunter walks/goes to in two hours.)
- *(iii) Amahlathi ahamba umzingeli ngezinja ezibukhali.
(Forests walk/go a skilled hunter with brave dogs i.e. forests are places where a skilled hunter walks/goes with brave dogs.)
- *(iv) Amahlathi ahamba umzingeli kuba ufuna iinyamakazi .
(Forests walk/go a skilled hunter because he is looking for wild animals i.e. the forest is where a skilled hunter walks/goes to because he is looking for wild animals.)
- *(v) Amahlathi ahamba umzingeli ngokukhawuleza.
(Forests go a skilled hunter quickly i.e. forests are places where a skilled hunter walks/goes the quickly.)
- (5) a. Indoda ihamba ezindyaleni ngo-4 matshona kwelanga.
(A man walks/goes to shebeens at 4 o'clock in the afternoon.)
- b. Indoda ihamba ezindyaleni xa kuphela inyanga.
(A man walks/goes to the shebeens when the month ends.)
- c. Indoda ihamba ezindyaleni ngesitulo samavili.
(Aman walks/goes to the shebeens with a wheel-chair.)
- d. Indoda ihamba ezindyaleni kuba kunqabe imisebenzi.
(A man goes to shebeens because of unemployment.)

- e. Indoda ihamba ezindywaleni ngokucatshukiswa ngumfazi.
(A man goes to shebeens by being disturbed by a wife.)
- (6) *(i) Lindywala zihamba indoda ngo-4 matshona kwelanga.
(Shebeens walk/go a man at 4 o'clock in the afternoon i.e. shebeens are places where the man walks/goes to at 4 o'clock in the afternoon.)
- *(ii) Lindywala zihamba indoda xa kuphela inyanga.
(Shebeens walk/go a man when the month ends i.e. shebeens are places where a man walks / goes to when the month ends.)
- *(iii) Lindywala zihamba indoda ngesitulo samavili.
(Shebeens walk/go a man with a wheel-chair i.e. shebeens are places where man walks/goes with a wheel-chair.)
- *(iv) Lindywala zihamba indoda kuba kunqabe imisebenzi.
(Shebeens walk/go a man because of unemployment i.e. shebeens are where a man goes/walks to for week-ends of month-ends.)
- *(v) Lindywala zihamba indoda ngokucatshukiswa ngumfazi.
(Shebeens go/walk a man by being disturbed by a wife i.e. shebeens are places where a man goes by being disturbed by a wife.)
- (7) a. Umfundi uhamba esikolweni ngo-7 kusasa.
(A learner walks/goes to school at 7 o'clock in the morning.)
- b. Umfundi uhamba esikolweni ngeyure enye.
(A learner walks/goes to school in one hour.)
- c. Umfundi uhamba esikolweni ngebhayisekile.
(A learner walks/goes to school with/on a bicycle.)
- d. Umfundi uhamba esikolweni kuba imfundo inyanzelekile.
(A learner walks/goes to school because education is compulsory.)
- e. Umfundi uhamba esikolweni xa elungiselela impumelelo.
(A learner walks/goes to school when preparing for success.)
- (8) *(i) Isikolo sihamba umfundi ngo-7 kusasa.
(A school walks/goes the learner at 7 o'clock in the morning i.e. a school is where learners walk/go to at 7 o'clock in the morning.)
- *(ii) Isikolo sihamba umfundi ngeyure enye.
(The school walks/goes the learner in one hour i.e. the school is where the learner walks/goes to in one hour.)

* (iii) Isikolo sihamba umfundi ngebhayisekile.

(A school walks/goes the learner with/on a bicycle i.e. the school is where the learner goes to with/on a bicycle.)

* (iv) Isikolo sihamba umfundi kuba imfundo inyanzelekile.

(A school goes the learner because education is compulsory i.e. the school is where the learner walks/goes to because education is compulsory.)

* (v) Isikolo sihamba umfundi xa elungiselela impumelelo.

(A school walks/goes the learner when preparing for success i.e. the school is where the learner walks/goes to when preparing for success.)

(9) a. Intombi ihamba emlanjeni ngo-5 ekuseni.

(A girl walks/goes to the river at 5 o'clock in the morning.)

b. Intombi ihamba emlanjeni ngeyure enye.

(A girl walks/goes to the river in one hour.)

c. Intombi ihamba emlanjeni ngezihlangu zofele.

(A girl walks/goes to the river with leather shoes.)

d. Intombi ihamba emlanjeni kuba amanzi enqabile.

(A girl walks/goes to the river because of scarcity of water.)

e. Intombi ihamba emlanjeni ngokukhawuleza.

(A girl walks/goes to the river quickly.)

(10) * (i) Umlambo uhamba intombi ngo-5 ekuseni.

(The river walks/goes a girl at 5 o'clock in the morning i.e. the river is where the girl walks/goes to at 5 o'clock in the morning.)

* (ii) Umlambo uhamba intombi ngeyure enye.

(The river walks/goes a girl in one hour i.e. the river is where the girl goes/walks to in one hour)

* (iii) Umlambo uhamba intombi ngezihlangu zofele.

(The river walks/goes a girl with leather shoes i.e. the river is where the girl walks/goes to with leather shoes.)

* (iv) Umlambo uhamba intombi kuba amanzi enqabile.

(The river walks/goes a girl because of scarcity of water i.e. the river is where the girl walks/goes to because of scarcity of water.)

* (v) Umlambo uhamba intombi ngokukhawuleza.

(The river walks/goes a girl quickly i.e. the river is where the girl walks/goes to quickly)

Kwizivakalisi eziku (3 a-e .5 a-e, 7 a-e, 9 a-e, 9 a-e) isakhiwo sesiganeko siyahambelana nezihlomelo esokumis'ixesha, isihlomelo sexeshana, isihlomelo sexesha elimileyo nesihlomelo esibonisa isixhobo esisetyenzisiweyo kwaye xa zisetyenziswe nesenzi u-hamba zinika intsingiselo eyamkelekileyo kubumbo zivakalisi. Xa ibinzana lesibizo uluntu lilandela isenzi u-hamba kwizivakalisi eziku (4 i-v, 6 i-v, 8 i-v, 10 i-v no 12 i-v) oku akuniki ntsingiselo yamkelekileyo kubumbo zivakalisi nokuba kukho izihlomelo zokumis'ixesha.

Lo mahluko ungabonakala kwesi sicwangciso sesakhiwo selekhisikoni ngokolwakhiwo lwe-adyumenti nolwakhiwo lwesiganeko ngolu hlobo lulandelayo kwizivakalisi eziku (3 a-e, 5 a-e, 7 a-e, 9 a-e, 11a-e)

I-adyumenti yokuqala = uluntu, umenzeli I-adyumenti yesibini = isalathandawo imvelaphi Isiganeko = isifezekiso sephanyazo

Inkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumenti kunye nolwakhiwo lwesiganeko sesenzi u-hamba kwizivakalisi eziku (4 i-v; 6 i-v; 8 i-v; 10 i-v; 12 i-v) ibonakaliswa ngolu hlobo:

I-adyumenti yokuqala = isalathandawo, imvelaphi I-adyumenti yesibini = uluntu Isiganeko = ubume

3.2.1.3 Isiphelo sokubonakalisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo yegama kunye nempatho yeentsingiselo ezininzi yesenzi u-hamba esetyenziswe kwizivakalisi eziku (3-13).

Amasuntswana egama alandelayo angafaniswa nesenzi u-hamba kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa uluntu njengaku (1 a, c, e,g.)

-hamba

- (11) a. farewell, goodbye
 Bhele hamba kakuhle siya kubuya sibonane.
 (Bhele, farewell/have a nice journey we will meet again.)

- b. be clear, be specific, come to the point
Mbulelo hamba ze asikuva.
(Mbulelo be clear/be specific, come to the point, we do not understand you)
- c. be naked
Umtshakazi uhamba ze phambi kweendwendwe.
(The bride is naked/wears short clothes in front of visitors.)
- d. distribute/give
Hamba njoli litshonil' ilanga.
(Distribute/give us Xhosa traditional beer distributor the sun has set.)
- e. continue, expatiate
Hamba Zizi siziindlebe.
(Continue expatiate Zizi we are listening.)
- f. punish, beat severely
Uyihlo uza kukuhambainja namhlanje.
(your father is going to punish/beat you severely today.)
- g. reject, expel
Hamba ngoyibonayo nyana wam.
(I reject/expel you my son, do what you want to do.)
- h. die
Isigulana siyahamba sebenza ngokukhawuleza .
(The patient is dying work faster.)
- i. excel, do well
(i) Unyana wam uyahamba kwizifundo zezibalo.
(My son excels/is doing well in Maths lessons.)
(ii) Hamba ntombi yam kwezo ndawo.
(See how good looking is my girl.)
- j. walk over, easy
UMBulelo uhamba lula kulo mlo wamanqindi.
(Mbulelo is having a walk over/finds this bout very easy.)
- k. walk tall, respect
UMongameli Mandela uyahamba kwilizwe lonke (uhlonitshwa lilizwe lonke.)
(President Mandela walks tall/is respected through out the world.)
- l. on walk the streets, prostitute
Amantombazana ahamba izitalato kwezi ntsuku.
(Girls wounder around streets/prostitute in the streets these days.)

- m. walk out, leave, exit, stop working
 Abasebenzi bahamba bashiya iingxoxo, bagwayimba, baphuma iingxoxo zisaqhuba.
 (Workers walked out, left, stopped working while negotiations were in progress.)
- n. walk of life
 Unyana wam uhamba icandelo elikhuthazayo.
 (My son has taken a challenging profession.)
- o. stolen, disappear
 i) Umnakwethu walahleka eKapa/wahamba kwela Kapa
 (My brother walked/disappeared in Cape Town.)
- p. strike, attack
 Umkhwetha uhanjwe ngumhlekezazi etyholweni.
 (The initiate has been attacked by lightning in the bush.)
- q. survey, examine by walking
 UTangana uhamba iinyawo ezine ukwenza umlinganiselo wobubanzi bendlu.
 (Tangana walks my shoes to shreds, examines by walking, surveys the width of a house.)

3.2.2 Ibinzana lesibizo esiyintloko [ubulwanyana]

Kwezi zivakalisi zilandelayo izivakalisi eziku (12 a,c,e,g) ziza kuba nebinzana lesibizo esiyintloko ubulwanyana, oko kukuthi i-adyumentu yomenzeli. Isenzi **u-hamba** siza kulandelwa yimfezekiso yesalathandawo. Kwizivakalisi eziku (12 b, d, f, h,) kuza kubakho utshintsho kuba i-adyumentu esebenza njengebinzana lesibizo esiyintloko iza kubonisa indawo (imvelaphi) ize imfezekiso elandela isenzi **u-hamba** ibe libinzana lesibizo engumenzeli (ubulwanyana).

- (12) a. Iinkomo zihamba emadlelweni aluhlaza.
 (Cattle walk/go to green pastures.)
 or
 (Green pastures are the place in which the cattle are walking.) (ubume obusisiqhelo.)
- b. Amadlelo aluhlaza ahamba iinkomo.
 (Green pastures walk/go cattle i.e green pastures are where cattle walk/go)
- c. Injakazi ihamba emlanjeni xa kushushu.
 (A bitch walks/goes to the river when it is hot.)

- d. Umlambo uhamba injakazi xa kushushu.
 (A river walks/goes a bitch when it hot i.e a river is where a bitch walks/goes to when it is hot.)
 or
 (A river is the place to which a bitch is walking when it is hot.) (ubume obusisiqhelo)
- e. Impuku ihamba emgaqeni omncinci.
 (A rat walks/goes to a small furrow.)
- f. Umgaqo omncinci uhamba impuku.
 (A small furrow walks/goes a rat i.e a small furrow is where a rat walks)
 or
 (A small furrow is the place where the rat is walking to) {ubume obusisiqhelo}
- g. Ihashe lihamba emgqeni oqatywe mhlophe.
 (A horse walks/goes on a white painted lane.)
- h. Umgca oqatywe mhlophe uhamba ihashe.
 (A white painted lane walks/goes a horse i.e a white painted lane is where a horse walks/goes)
 or
 (A white painted lane is the place where in which a horse is walking.) {ubume obusisiqhelo}

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (12 a, c, e, g)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko ubulwanyana (umenzeli)	}
	i-adyumentu yesibini = isalathandawo ,imvelaphi	
	isiganeko = inkqubo	

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (12 b, d, f, h)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, into engaphiliyo	}
	i-adyumentu yesibini = ubulwanyana	
	isiganeko = ubume	

3.2.2.1 Uvavanyo kusetyenziswa iinjongosenzi. Injongo kukuphonononga ukuba xa isenzi **u-hamba** sifakelwe isivumelanisi senjongosenzi aze umenzeli abe kwindawo yebinzana lesibizo esiyinjongosenzi, kokwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga kwizivakalisi eziku (i) Okwesibini kwizivakalisi eziku (ii) isenzi **u-hamba** soba kwisixando sokwenziwa ukujonga ukuba oku kokwamkeleka na kubumbo zivakalisi.

(13) a. Amadlelo aluhlaza ahamba iinkomo.

(Green pastures walk/go cattle i.e green pastures are where cattle walk /go)

* (i) Amadlelo aluhlaza ayazihamba iinkomo.

(Green pastures are walking the cattle.)

* (ii) Iinkomo zihanjwa ngamadlelo aluhlaza.

(Cattle are being walked by green pastures.)

b. Umlambo uhamba injakazi xa kushushu .

(A river walks/goes a bitch when it is hot i.e water is where the bitch walks/goes when it is hot.)

* (i) Umlambo uyayihamba imazi yenja xa kushushu.

(A river is walking a bitch when it is hot.)

* (ii) Injakazi ihanjwa ngumlambo xa kushushu.

(A bitch is being walked by the river when it is hot.)

c. Umgaqo omncinci uhamba impuku.

(A furrow walks/goes a rat i.e a furrow is where a rat walks/goes.)

(i) Umgaqo uyayihamba impuku.

(A small furrow is walking a rat.)

* (ii) Impuku ihanjwa ngumgaqo omncinci.

(A rat is being walked by a small furrow.)

d. Umgca oqatywe mhlophe uhamba ihashe.

(A white painted lane walks/goes a horse i.e a white painted lane is where a horse walks/goes.)

* (i) Umgca oqatywe mhlophe uyalihamba ihashe.

(A white painted lane is walking a horse.)

* (ii) Ihashe lihanjwa ngumgca oqatywe mhlophe.

(A horse is being walked by a white painted lane.)

Kubonakala ukuba kwezi zivakalisi ziku (13 a-d) ibinzana lesibizo elisemva kwesenzi **u-hamba** liyi-adyumentu yomxholo. Ezi zivakalisi azibonakalisi zimpawu zizizo ezinxulumene nemfezekiso yenjongosenzi yesenzi.

Kwizivakalisi eziku (13 a- d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko oku kubangele ugxininiso kweli binzana. Kwizivakalisi ezikoo (i) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi **u-hamba** sinesivumelanisi sebinzana lesibizo esiyinjongosenzi esingumenzeli, oku akwamkelekanga kwaye kungaqhelekanga. Kwizivakalisi ezikoo (ii) apho isenzi sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo ubulwanyana aliniki zimpawu ziqhelekileyo kulwakhiwo lwezivakalisi.

3.2.2.2 Uvavanyo apho ibinzana lesibizo, ubulwanyana liza kuba kwindawo esemva kwesenzi **u-hamba** ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi **u-hamba** zinakho na ukuthatha izihlomelo zokumis'ixesha, esexeshana (eliqingqiweyo) esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siya kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (14) a. Iinkomo zihamba emadlelweni aluhlaza ehlotyeni.
(Cattle walk/go to green pastures in summer i.e green pastures are where cattle walk/go in summer.)
- b. Iinkomo zihamba emadlelweni aluhlaza ngokukhawuleza.
(Cattle walk/go to green pastures quickly i.e green pastures are where cattle walk/go quickly.)
- c. Iinkomo zihamba emadlelweni aluhlaza isiqingatha seyure.
(Cattle walk/go to green pastures for half an hour i.e the green pastures are where cattle walk/go for half an hour.)
- d. Iinkomo zihamba emadlelweni aluhlaza emini.
(Cattle walk/go to green pastures during the day i.e the green pastures are where cattle walk/go during the day.)
- e. Iinkomo zihamba emadlelweni aluhlaza kuba ingca ilungisiwe.
(Cattle walk/go to green pastures since the grass has been prepared i.e green pastures are where cattle walk/go to since the grass has been **prepared**.)

- (15) *(i) Amadlelo aluhlaza ahamba iinkomo ehlotyeni.
(Green pastures walk/go cattle in summer i.e green pastures are where cattle walk/go in summer.)
- *(ii) Amadlelo aluhlaza ahamba iinkomo ngokukhawuleza.
(Green pastures walk/go cattle quickly i.e green pastures are where cattle walk/go quickly.)
- *(iii) Amadlelo aluhlaza ahamba iinkomo isiqingatha seyure.
(Green pastures walk/go cattle for half an hour i.e green pastures are where cattle walk/go for half an hour.)
- *(iv) Amadlelo aluhlaza ahamba iinkomo emini.
(Green pastures walk/go cattle during the day i.e green pastures are where cattle walk/go during the day.)
- *(v) Amadlelo aluhlaza ahamba iinkomo kuba ingca ilungisiwe.
(Green pastures walk/go cattle since the grass has been prepared i.e green pastures are where cattle walk/go since the grass has been prepared.)
- (16) a. Injakazi ihamba emlanjeni xa kushushu.
(The bitch walks/goes to the river when it hot i.e the river is where the bitch walks/goes when it is hot.)
- b. Injakazi ihamba emlanjeni isiqingatha seyure iwelele ngaphesheya.
(The bitch walks/goes to the river for half an hour and crosses to the other side i.e the river is where the bitch walks/goes for half an hour and crosses to the other side.)
- c. Injakazi ihamba emlanjeni ngokukhawuleza yakulunywa.
(The bitch walks/goes to the river quickly when bitten i.e the river is where the walks/goes to quickly when bitten.)
- d. Injakazi ihamba emlanjeni ngamanqina angaphambili.
(The bitch walks/goes to the river by the front legs i.e the river is where the bitch walks/goes to by the front legs.)
- e. Injakazi ihamba emlanjeni kuba ipholisa umzimba.
(The bitch walks/goes to the river because it is cooling its body i.e the river is where the bitch walks/goes because it is cooling its body.)
- (17) *(i) Umlambo uhamba injakazi xa kushushu.
(The river walks/goes the bitch when it is hot i.e the river is where the bitch walks/goes to when it is hot.)

* (ii) Umlambo uhamba injakazi isiqingatha seyure iwelelengaphesheya.

(The river walks/goes the bitch for half an hour and crosses to the other side i.e the river is where the bitch walks/goes to and crosses to the other side.)

* (iii) Umlambo uhamba injakazi ngokukhawuleza yakulunywa.

(The river walks/goes the bitch quickly when it is bitten i.e the river is where the bitch walks/goes to when it is bitten.)

* (iv) Umlambo uhamba injakazi ngamanqina angaphambili.

(The river walks/goes the bitch by the front legs i.e the river is where the bitch walks/goes by the front legs.)

* (v) Umlambo uhamba injakazi kuba ipholisa umzimba.

(The river walks/goes the bitch because it is cooling its body i.e the river is where the bitch walks/goes because it is cooling its body.)

(18) a. Impuku ihamba emgaqweni ngokucutha yakubethwa.

(A rat walks/goes on the furrow slowly when beaten i.e the furrow is where the rat walks/goes on when beaten.)

b. Impuku ihamba emgaqweni xa ileqwa lutshaba.

(A rat walks/goes on the furrow when chased by an enemy i.e the furrow is where the rat walks/goes on when chased by an enemy.)

c. Impuku ihamba emgaqweni ngemizuzu embalwa ilahleke.

(A rat walks/goes on the furrow in few minutes and gets lost i.e the furrow is where the rat walks/goes in few minutes and gets lost.)

d. Iimpuku ihamba emgaqweni ngemilenze emine egobileyo.

(A rat walks/goes on the furrow with four bending legs i.e the furrow is where the rat walks/goes on with four bending legs.)

e. Impuku ihamba emgaqweni ngokuhlwa ebumnyameni

(A rat walks/goes on the furrow at night in darkness i.e the furrow is where the rat walks/goes at night in darkness.)

(19) * (i) Umgaqo uhamba impuku ngokucutha yakubethwa.

(A furrow walks/goes a rat slowly when beaten i.e the furrow is where the rat walks/goes slowly when beaten.)

* (ii) Umgaqo uhamba impuku xa ileqwa lutshaba.

(A furrow walks/goes a rat when chased by an enemy i.e the furrow is where the rat walks/goes when chased by an enemy.)

*(iii) Umgaqo uhamba impuku ngemizuzu embalwa ilahleke.

(A furrow walks/goes a rat in few minutes and gets lost i.e the furrow where the rat walks/goes in few minutes and gets lost.)

*(iv) Umgaqo uhamba impuku ngemilenze emine egobileyo.

(A furrow walks/goes a rat with four bending legs i.e the furrow is where rat walks/goes with four bending legs.)

*(v) Umgaqo uhamba impuku ngokuhlwa ebumnyameni.

(A furrow walks/goes a rat at night in darkness i.e the furrow is where the rat walks/goes at night in darkness.)

(20) a. Ihashe lihamba emgteni oqatywe mhlophe ngokukhawuleza emdyarhweni.

(A horse walks/goes on a white painted lane quickly in a race.)

b. Ihashe lihamba emgteni oqatywe mhlophe imizuzu emihlanu liquqha.

(A horse walks/goes on a white painted lane for five minutes trotting i.e a white painted lane is where a horse walks/goes on for five minutes trotting.)

Ihashe lihamba emgteni oqatywe mhlophe kusasa likhokele iindwendwe zasebukhosini.

(A horse walks/goes on a white painted lane in the morning leading royal visitors i.e. a white painted lane is where a horse walks/goes in the morning leading royal visitors.)

d. Ihashe lihamba emgteni oqatywe mhlophe ngeempuphu ezingogqunywanga.

(A horse walks/goes on a white painted lane with uncovered hoofs i.e. a white painted lane is where a horse walks/goes with uncovered hoofs.)

e. Ihashe lihamba emgteni oqatywe mhlophe xa liqeqeshelwe umdyarho.

(A horse walks/goes on a white painted lane when it is trained for a race i.e a white painted lane is where a horse walks/goes when it is trained for a race.)

(21) *(i) Umgca oqatywe mhlophe uhamba ihashe ngokukhawuleza emdyarhweni.

(A white painted lane walks/goes a horse quickly in a race i.e a white painted lane is where a horse walks/goes quickly in a race.)

*(ii) Umgca oqatywe mhlophe uhamba ihashe imizuzu emihlanu liquqha.

(A white painted lane walks/goes a horse for five minutes trotting i.e. a white painted lane is where the horse walks/goes for five minutes trotting.)

*(iii) Umgca oqatywe mhlophe uhamba ihashe kusasa likhokele iindwendwe zasebukhosini.

(A white painted lane walks/goes the horse in the morning leading royal visitors i.e. a white painted lane is where the horse walks/goes in the morning leading royal visitors.)

*(iv) Umgca oqatywe mhlophe uhamba ihashe ngeempuphu ezingogqunywanga.

(A white painted lane walks/goes a horse with uncovered hoofs i.e a white painted lane is where the horse walks/goes with uncovered hoofs.)

*(v) Umgca oqatywe mhlophe uhamba ihashe xa liqeqeshelwe umdyarho.

(A white painted lane walks/goes a horse when it is trained for a race i.e a white painted lane is where a horse walks/goes when trained for a race.)

Kwezi zivakalisi ziku (14 a-e, 16 a-e, 18 a-e, 20 a-e) isakhiwo sesiganeko sihambelana nezihlomelo zokumis'ixesha nezobunjani ezicacisa isenzi **u-hamba**. Xa ibinzana lesibizo, ubulwanyana lilandela isenzi **u-hamba** kwizivakalisi eziku (15 i-v, 17 i-v, 19 i-v, 21 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba sisihlomelo sokumis'ixesha.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti nolwakhiwo lwesiganeko kwizivakalisi eziku (14 a-e, 16 a-e, 18 a-e, 20 a-e)

i-adyumenti yokuqala = ibinzana lesibizo esiyintloko, ubulwanyana	
i-adyumenti yesibini = isalathandawo	
isiganeko = inkqubo	

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti nolwakhiwo lwesiganeko kwizivakalisi eziku (15 i-v, 17 i-v, 19 i-v, 21 i-v)

i-adyumenti yokuqala = ibinzana lesibizo esiyintloko, imvelaphi	
i-adyumenti yesibini = ibinzana lesibizo umenzeli, ubulwanyana.	

3.2.2.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo legama kunye nempatho yeentsingiselo ezininzi zesenzi **u-hamba** esetyenziswe kwizivakalisi eziku (14 a-e) ukuya ku (21i-v)

Amasuntswana entsingiselo egama alandelayo angafaniswa nesenzi **u-hamba** kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa [ubulwanyana] njengaku (13 a, c, e, g)

-Hamba

- (22) a. 'sell quickly , great demand '
 (i) Eli hashe lihamba lula entengisweni kawonke-wonke.
 (This horse is sold quickly in the public auction.)
- b. 'high value'
 (i) Iinkomo zihamba kumaxabiso aphezulu kule mihla.
 (Cattle are of high value these days.)

3.2.3 Ibinzana lesibizo esiyintloko [Isityalo]

Kwezi zivakalisi zilandelayo izivakalisi eziku (23 a, c, e, g) siza kuba nebinzana lesibizo esiyintloko, isityalo, oko kukuthi i-adyumenti yomenzeli. Isenzi u-hamba siza kulandelwa yimfezekisi yesalathandawo. Kwizivakalisi eziku (23 b, d, f, h) kuza kubakho utshintsho kuba i-adyumenti efunyanwa njengebinzana lesibizo esiyintloko iza kubonisa indawo (imvelaphi) ize imfezekiso elandela isenzi u-hamba ibe libinzana lesibizo umenzeli (ubulwanyana).

- (23) a. Iimbotyi zihamba emhlabeni otyebileyo.
 (Beans walk/go in a fertile soil.)
- b. Umhlaba otyebileyo uhamba iimbotyi.
 (A fertile soil walks/goes beans i.e a fertile soil is where the beans walk/ go when growing.)
- c. Amazimba ahamba emtshinini osilayo.
 (Sorghums walk/go in the grinding machine.)
- d. Imitshini osilayo uhamba amazimba.
 (Grinding machines walk/go sorghums i.e a grinding machines are where sorghums walk/go)
- e. Ikhala lihamba emanxebeni olimeleyo.
 (The aloe walks/goes in scars of the injured.)
- f. Amanxeba olimeleyo ahamba ikhala.
 (Scars of the injured walk/go aloe i.e. scars of the injured are where aloe walks/goes)
- g. Umbona uhamba emazweni ahrwebayo.
 (Maize walks/goes to the trading countries.)

h. Amazwe arhwebayo ahamba umbona.

(Trading countries walk/go maize i.e trading countries are places where maize walks/goes.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumenteni nolwakhiwo lwesigqneko sesenzi **u-hamba** kwizivakalisi eziku (23 a, c, e, g)

i-adyumenteni yokuqala = ibinzana lesibizo esiyintloko, umxholo
 i-adyumenteni yesibini = isalathandawo, imvelaphi
 isiganeko = inkqubo

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumenteni nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (23 b, d, f, h)

i-adyumenteni yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
 i-adyumenteni yesibini = ibinzana lesibizo esiyinjongosenzi
 isiganeko = inkqubo

3.2.3.1 Uvavanyo kusetyenziswa iinjongosenzi. Iinjongo kukuphonononga ukuba xa isenzi **u-hamba** sifakelwe isivumelanisi senjongosenzi uze umxholo ube kwindawo yebinzana lesibizo esiyinjongosenzi kuza kukwamkeleka na kulwakhiwo lwemofoloji kwizivakalisi eziku (i). Okwesibini kwizivakalisi eziku (ii) isenzi **u-hamba** siza kuba kwisixando sokwesinziwa ukujonga ukuba oku kuza kuba nentsingiselo eyamkelekayo na.

(24) a. Umhlaba otyebileyo uhamba iimbotyi.

(A fertile soil walks/goes beans i.e a fertile soil is where beans walk/go.)

*(i) Umhlaba otyebileyo uyazihamba iimbotyi.

(A fertile soil is walking the beans.)

*(ii) Iimbotyi zihanjwa ngumhlaba otyebileyo.

(Beans are being walked by a fertile soil.)

b. Imitshini esilayo ihamba amazimba.

(Grinding machines walk/go sorghum i.e grinding machines are where sorghum walk/go.)

*(i) Imitshini esilayo iyawahamba amazimba.

(Grinding machines are walking sorghum.)

- * (ii) Amazimba ahanjwa yimitshini esilayo.
(Sorghum are being walked by grinding machines.)
- c. Amanxeba olimeleyo ahamba ikhala.
(Scars of the injured walk/go aloe i.e scars of the injured are where aloe walks/goes.)
 - * (i) Amanxeba olimeleyo ayalihamba ikhala.
(Scars of the injured are walking the aloe.)
 - * (ii) Ikhala lihanjwa ngamanxeba olimeleyo.
(Aloe is being walked by the scars of the injured.)
- d. Amazwe arhwebayo ahamba umbona.
(Trading countries walk/go maize i.e. trading countries are where maize walk/go.)
 - * (i) Amazwe arhwebayo ayawuhamba umbona.
(Trading countries are walking maize.)
 - * (ii) Umbona uhanjwa ngamazwe arhwebayo.
(Maize is being walked by trading countries.)

Kubonakala ukuba kwezi zivakalisi ziku (24 a-d) ibinzana lesibizo elisemva kwesenzi u-hamba liyi-adyumentu yomxholo. Ezi zivakalisi azibonakalisi zimpawu zizizo ezinxulumene nemfezekiso yenjongosenzi yesenzi.

Kwizivakalisi eziku (24 a-d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko kubonakala ugxininiso kweli binzana. Kwezi zivakalisi zikoo (i) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi u-**hamba** sinesivumelanisi senjongosenzi, oku akwamkelekanga kwaye kungavumelekanga. Kwizivakalisi ezikoo (ii) apho isenzi u-**hamba** sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo isityalo/umxholo elisebenza njengesibizo esiyintloko aliniki zimpawu ziqhelekileyo kulwakhiwo lwesiganeko.

3.2.3.2 Uvavanyo apho ibinzana lesibizo isityalo liza kuba kwindawo esemva kwesenzi u-**hamba** ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi u-**hamba** zinakho na ukuthatha izihlomelo zokumis'ixesha, esexeshana (eliqingqiweyo) esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siza kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (25) a. Iimbotyi zihamba emhlabeni otyebileyo ngeengcambu.
(Beans walk/go in a fertile soil through roots i.e a fertile soil is where roots walk/go through roots.)
- b. Iimbotyi zihamba emhlabeni otyebileyo ngokukhawuleza.
(Beans walk/go in a fertile soil quickly i.e a fertile soil is where the beans walk/go quickly.)
- c. Iimbotyi zihamba emhlabeni otyebileyo ngeenyanga zemvula.
(Beans walk/go in a fertile soil during rainy months i.e. a fertile soil is where the beans walk/go during rainy months.)
- d. Iimbotyi zihamba emhlabeni otyebileyo iinyanga ezintathu.
(Beans walk/go in a fertile soil for three months i.e a fertile soil is where the beans walk/go for three months.)
- e. Iimbotyi zihamba emhlabeni otyebileyo ngabalimi abakhutheleyo.
(Beans walk/go in a fertile soil by industriuos farmers i.e. the soil is where beans walk/go by farmers.)
- (26) *(i) Umhlaba otyebileyo uhamba iimbotyi ngeengcambu.
(A fertile soil walks/goes beans through roots i.e. a fertile soil is where beans walk/go through roots.)
- *(ii) Umhlaba otyebileyo uhamba iimbotyi ngokukhawuleza.
(A fertile soil walks/goes beans quickly i.e a fertile soil is where beans walk/go quickly.)
- *(iii) Umhlaba otyebileyo uhamba iimbotyi ngeenyanga zemvula.
(A fertile soil walks/goes beans during rainy months i.e a fertile soil is where beans walk/go during rainy months.)
- *(iv) Umhlaba otyebileyo uhamba iimbotyi ngeenyanga ezintathu.
(A fertile soil walks/goes beans during three months i.e a fertile soil is where beans walk/go during rainy months.)
- *(v) Umhlaba otyebileyo uhamba iimbotyi ngabalimi abakhutheleyo.
(A fertile soil walks/goes beans by industrious farmers i.e a fertile soil is where beans walk/go by industrious farmers.)
- (27) a. Amazimba ahamba imitshini esilayo isiqingatha seyure.
(Sorghum walk/go in grinding machines for half an hour i.e grinding machines are where sorghum walk/go for half an hour.)

- b. Amazimba ahamba emitshinini esilayo ngamandla ombane.
(Sorghum walk/go in grinding machines by electric power i.e grinding machines are where sorghum walk/go by electric power.)
- c. Amazimba ahamba emitshinini esilayo ngokukhawuleza.
(Sorghum walk/go in grinding machines quickly i.e grinding machines are where sorghum walk/go quickly.)
- d. Amazimba ahamba emitshinini esilayo kahlanu ngemini.
(Sorghum walk/go in grinding machines five times a day i.e grinding machines are where sorghum walk/go five times a day.)
- e. Amazimba ahamba emitshinini esilayo xa kusenziwa utywala besintu.
(Sorghum walk/go in grinding machines when preparing traditional beer i.e grinding machines are where sorghum walk/go when preparing traditional beers.)

- (28) * (i) Imitshini esilayo ihamba amazimba isiqingatha seyure.
(Grinding machines walk/go sorghum for half an hour i.e. grinding machines are where sorghum walk/go for half an hour.)
- * (ii) Imitshini esilayo ihamba amazimba ngamandla ombane.
(Grinding machines walk/go sorghum i.e grinding machines are where sorghum walk/go by electric power.)
- * (iii) Imitshini esilayo ihamba amazimba ngokukhawuleza.
(Grinding machines walk/go sorghum quickly i.e grinding machines are where sorghum walk/go quickly.)
- * (iv) Imitshini esilayo ihamba amazimba kahlanu ngemini.
(Grinding machines walk/go sorghum five times a day i.e grinding machines are where sorghum walk/go five times a day.)
- (v) Imitshini esilayo ihamba amazimba xa kusenziwa utywala besintu.
(Grinding machines walk/go sorghum when preparing traditional beer i.e grinding machines are where sorghum walk/go when preparing traditional beer.)
- (29) a. Ikhala lihamba emanxebeni olimeleyo ngokukhawuleza.
(Aloe walks/goes on scars of the injured quickly i.e scars of the injured are where aloe walks/goes quickly.)
- b. Ikhala lihamba emanxebeni olimeleyo imizuzu emibini.
(Aloe walks/goes on scars of the injured for two minutes i.e scars of the injured are where aloe walks/goes for two minutes.)

- c. Ikhala lihamba emanxebeni olimeleyo ekuseni.
(Aloe walks/goes on scars of the injured in the morning i.e scars of the injured are where aloe walks/goes in the morning.)
- d. Ikhala lihamba emanxebeni olimeleyo xa kuthomalaliswa iintlungu.
(Aloe walks/goes on scars of the injured when treating pains i.e. scars of the injured are where aloe walks/goes when treating pains.)
- e. Ikhala lihamba emanxebeni kuba kunqandwa ukumpompoza kwegazi.
(Aloe walks/goes on scars of the injured in order to control the flow of blood i.e scars of the injured are where aloe walks/goes in order to control the flow of blood.)

- (30) *(i) Amanxeba olimeleyo ahamba ikhala ngokukhawuleza.
(Scars of the injured walk/go aloe quickly i.e scars of the injured are where aloe walks/goes quickly.)
- *(ii) Amanxeba olimeleyo ahamba ikhala imizuzu emibini.
(Scars of the injured walk/go aloe for two minutes i.e scars of the injured are where aloe walks/goes for two minutes.)
- *(iii) Amanxeba olimeleyo ahamba ikhala ekuseni.
(Scars of the injured walk/go aloe in the morning i.e scars of the injured are where aloe walks/goes in the morning.)
- (iv) Amanxeba olimeleyo ahamba ikhala xa kuthomalaliswa iintlungu.
(Scars of the injured walk/go aloe when treating the pains i.e scars of the injured are where aloe walks/goes when treating pains.)
- *(v) Umzimba uhamba ikhala kuba kunqandwa ukumpompoza kwegazi.
(Scars of the injured walk/go aloe through in order to control the flow of blood i.e. scars of the injured are where aloe walks/goes to control the flow of blood.)
- (31) a. Umbona uhamba emazweni arhwebayo ngeenqwelo ezinkulu.
(Maize walks/goes to trading countries by means of big trucks i.e trading countries are where maize walks/goes to by means of big trucks.)
- b. Umbona uhamba emazweni arhwebayo ngexesha.
(Maize walks/goes to trading countries on time i.e trading countries are where maize walks/goes to on time.)
- c. Umbona uhamba emazweni arhwebayo iinyanga ezisixhenxe.
(Maize walks/goes to trading countries for seven months i.e trading countries are where maize walks/goes to for seven months.)

- d. Umbona uhamba emazweni arhwebayo ngokukhawuleza.
(Maize walks/goes to trading countries quickly i.e trading countries are where maize walks/goes to quickly.)
- e. Umbona uhamba emazweni arhwebayo xa kukho izivumelwano zoshishino.
(Maize walks/goes to trading countries when there are business agreements i.e trading countries are where maize walks/goes when there are business agreements.)
- (32) *(i) Amazwe arhwebayo ahamba umbona ngeenqwelo ezinkulu.
(Trading countries walk/go maize by means of big trucks i.e trading countries are where maize walks/goes to by means of big trucks.)
- *(ii) Amazwe arhwebayo ahamba umbona ngexesha.
(Trading countries walk/go maize on time i.e trading countries are where maize walks/goes to on time.)
- *(iii) Amazwe arhwebayo ahamba umbona iinyanga ezisixhenxe.
(Trading countries walk/go maize for seven months i.e trading countries are where maize walks/goes to for seven months.)
- *(iv) Amazwe arhwebayo ahamba umbona ngokukhawuleza.
(Trading countries walk/go maize quickly i.e trading countries are where maize walks/goes to quickly.)
- (v) Amazwe arhwebayo ahamba umbona xa kukho izivumelwano zoshishino.
(Trading countries walk/go maize when there are trade agreements i.e trading countries are where maize walks/goesto when there trade agreements.)

Kwezi zivakalisi ziku (25 a-e, 27 a-e, 29 a-e, 31 a-e) isakhiwo sesiganeko siyahambelana nezihlomelo zokumis'ixesha nezobunjani ezicacisa isenzi **u-hamba**. Xa ibinzana lesibizo esiyintloko [isityalo] lilandela isenzi **u-hamba** kwizivakalisi eziku (26 i-v, 28 i-v, 30 i-v, 32 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba kukho isihlomelo sokumis'ixesha okanye esobunjani.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti nolwakhiwo lwesiganeko kwizivakalisi eziku (25 a-e, 27 a-e, 29 a-e, 31 a-e)

{	i-adyumenti yokuqala = ibinzana lesibizo esiyintloko umxholo
	i-adyumenti yesibini = isalathandawo
	isiganeko = inkqubo

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti nolwakhiwo lwesiganeko kwizivakalisi eziku (26 i-v, 28 i-v, 30 i-v, 32 i-v)

i-adyumenti yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
 i-adyumenti yesibini = ibinzana lesibizo, umxholo

3.2.3.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo legama kunye nempatho yeentsingiselo ezininzi zesenzi **u-hamba** esetyenziswe kwizivakalisi eziku (25 a-e) ukuya ku (32i-v)

Amasuntswana egama alandelayo angafaniswa nesenzi u-Hamba kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa isityalo njengaku (23 a, c, e, g)

-Hamba

(33) a. 'transport '

(i) Umbona uhamba kakhulu kumazwe angabamelwane.

(Maize is mostly transported among neighbouring countries.)

b. 'grow quickly'

(i) Iimbotyi zihamba kakhulu kumhlaba otyebileyo.

(Beans grow quickly on fertile soil.)

3.2.4 Ibinzana lesibizo esiyintloko [izinto zendalo ezinokusetyenziswa]

Kwezi zivakalisi zilandelayo eziku (34 a, c, e, g) zobanebinzana lesibizo esiyintloko- Izinto zendalo ezinokusetyenziswa, oko kukuthi i-adyumenti yomenzeli. Isenzi **u-hamba** sothatha imfezekiso yebinzana lesibizo.

Kwizivakalisi eziku (34 b, d, f, h) kobakho utshintsho kuba i-adyumenti eyenzeka njengentloko yebinzana lesibizo yobonisa umenzeli oyinto ephefumlayo, kwaye imfezekiso yebinzana lesibizo itolikwe njengesalathandawo (imvelaphi)

(34) a. Amagqabi emithi ahamba emhlabeni emva kwemvula.

(Tree leaves walk/go to the ground after rain.)

- b. Umhlaba uhamba amagqabi emithi emva kwemvula.
(The ground walks/goes tree leaves after rain i.e. the ground is where tree leaves walk/go after rain.)
- c. Amanzi ahamba ezingcanjini ngokufunxwa emhlabeni.
(Water walks/goes to the roots by being absorbed from the soil.)
- d. Ingcambu zihamba amanzi ngokufunxwa emhlabeni.
(Roots walk/go water by being absorbed from the soil i.e roots are where water walks/goes by being absorbed from the soil.)
- e. Amalahle ahamba kwimizi-mveliso yonke imihla.
(Coal walks/goes to the industries every day.)
- f. Imizi-mveliso ihamba amalahlle yonke imihla.
(Industries walk/go coal every day i.e industries are where coal walks/goes every day.)
- g. Umongo-moya uhamba egumbini loqhaqho esibhedlele.
(Oxygen walks/goes to the theatre in a hospital.)
- h. Igumbi loqhaqho lihamba umongo-moya esibhedlele.
(A theatre walks/goes oxygen in a hospital i.e a theatre is where oxygen walks/goes in a hospital.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (34 a, c, e, g)

i-adyumentu yokuqala = izinto zendalo ezinokusetyenziswa i-adyumentu yesibini = ibinzana lesibizo, into ephefumlayo, umenzeli isiganeko = inguqulo
--

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (34 b, d, f, h)

i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, into ephefumlayo, (umenzeli) i-adyumentu yesibini = isalathandawo, izinto zendalo ezinokusetyenziswa isiganeko = inguqulo

3.2.4.1 Uvavanyo kusetyenziswa iinjongosenzi. Injongo kukuphonononga ukuba xa isenzi **u-hamba** sifakelwe isivumelanisi senjongosenzi aze umenzeli abe kwindawo yebinzana lesibizo esiyinjongosenzi kokwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga

kwizivakalisi eziku (i). Okwesibini kwizivakalisi eziku (ii) isenzi **u-hamba** soba kwisixando sokwenziwa ukujonga ukuba oku kwamkelekile na kubumbo zivakalisi.

- (35) a. Umhlaba uhamba amagqabi emithi emva kwemvula.
 (The ground walks/goes tree leaves after rain i.e the ground is where tree leaves walk/go after rain.)
 *(i) Umhlaba uyawahamba amagqabi emithi emva kwemvula.
 (The ground is walking tree leaves after rain.)
 *(ii) Amagqabi emithi ahanjwa ngumhlaba emva kwemvula.
 (Tree leaves are being walked by the ground after rain.)
- b. Iingcambu zihamba amanzi ngokufunxwa emhlabeni.
 (Roots walk/go water when absorbed from the ground i.e roots are where the water walks/goes when absorbed from the ground.)
 *(i) Iingcambu ziyawahamba amanzi ngokufunxwa emhlabeni.
 (Roots are walking water by being absorbed from the ground i.e roots are where the water walks/goes by being absorbed from the ground.)
 *(ii) Amanzi ahanjwa ziingcambu ngokufunxwa emhlabeni.
 (Water is being walked by the roots by being absorbed from the ground i.e the roots are where water walks/goes by being absorbed from the ground.)
- c. Imizi-mveliso ihamba amalahle yonke imihla.
 (Industries walk/go the coal every day i.e industries are where coal walks/goes every day.)
 *(i) Imizi-mveliso iyawahamba amalahle yonke imihla.
 (Industries are walking coal every day i.e industries are where coal walks/goes every day.)
 *(ii) Amalahle ahanjwa yimizi-mveliso yonke imihla.
 (Coal is being walked by industries every day i.e industries are where coal walks/goes every day.)
- d. Igumbi loqhaqho lihamba umongo-moya esibhedlele.
 (A theatre walks/goes oxygen in hospital.)
 *(i) Igumbi loqhaqho liyawuhamba umongo-moya esibhedlele.
 (A theatre is walking the oxygen in the hospital i.e the theatre is where oxygen walks/goes in a hospital.)

*(ii) Umongo-moya uhanjwa ligumbi loqhaqho esibhedlele.

(Oxygen is being walked by the theatre in a hospital i.e the theatre is where oxygen walks/goes in a hospital.)

Kubonakala ukuba kwezi zivakalisi ziku (35 a-d) ibinzana lesibizo elisemva kwesenzi **u-hamba** liyi-adyumenti yomxholo. Ezi zivakalisi ziku (35 a-d) azibonakalisi zimpawu zizizo ezinxulumene nemfezekiso yenjongosenzi yesenzi. Kwizivakalisi eziku (35 a-d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko kubakho ugxininiso kweli binzana. Kwezi zivakalisi zikoo (i) zika (35 a-d) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi **u-hamba** sinesivumelanisi senjongosenzi, oku akwamkelekanga kwaye kungavumelekanga.

Kwizivakalisi ezikoo (ii) zika (35 a-d) apho isenzi **u-hamba** sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo, izinto zendalo ezinokusetyenziswa (umxholo) elisebenza njengesibizo esiyintloko aliniki zimpawu ziqhelekileyo kulwakhiwo lwesiganeko.

Oku kulandelayo yinkcazelo ngokolwakhiwo lwe-adyumenti kunye nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (35 a-d)

{	i-adyumenti yokuqala = izinto zendalo ezinokusetyenziswa
	i-adyumenti yesibini = izinto eziphefumlayo
	isiganeko = ubume

Oku kulandelayo yinkcazelo ngokolwakhiwo lwe-adyumenti kunye nolwakhiwo lwesiganeko sesenzi **u-hamba**

{	i-adyumenti yokuqala = izinto eziphefumlayo
	i-adyumenti yesibini = izinto zendalo ezinokusetyenziswa
	isiganeko = ubume

3.2.4.2 Uvavanyo apho ibinzana lesibizo, izinto zendalo ezinokusetyenziswa, loba kwindawo esemva kwesenzi **u-hamba** ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo sokhangela ukuba izvakalisi ezihamba nesenzi **u-hamba** zinakho na ukuthatha izihlomelo zokumis'ixesha, esexeshana (eliqingqiweyo) esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siya kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (36) a. Amagqabi emithi ahamba emhlabeni emva kwemvula.
(Tree leaves walk/go to the ground after rain.)
- b. Amagqabi emithi ahamba emhlabeni ebusika.
(Tree leaves walk/go to the ground in winter.)
- c. Amagqabi emithi ahamba emhlabeni xa umoya uvuthuza ngamandla.
(Tree leaves walk/go to the ground when wind blows strongly.)
- d. Amagqabi emithi ahamba emhlabeni kusasa emyezweni weziqhamo.
(Tree leaves walk/go to the ground in the morning at the fruit orchard.)
- e. Amagqabi emithi ahamba emhlabeni kuba kudlula iinqwelo-ntaka kule ndawo.
(Tree leaves walk/go to the ground since aircrafts pass this area.)
- (37) *(i) Umhlaba uhamba amagqabi emithi emva kwemvula.
(The ground walks/goes tree leaves after rain.)
- *(ii) Umhlaba uhamba amagqabi emithi ebusika.
(The ground walks/goes tree leaves in winter.)
- (iii) Umhlaba uhamba amagqabi emithi xa umoya uvuthuza ngamandla.
(The ground walks/goes tree leaves when the wind blows strong.)
- *(iv) Umhlaba uhamba amagqabi emithi kusasa emyezweni weziqhamo.
(The ground walks/goes tree leaves in the morning at the fruit orchard.)
- *(v) Umhlaba uhamba amagqabi emithi kuba kudlula inqwelo-ntaka kule ndawo.
(The ground walks/goes tree leaves since aircrafts pass this area.)
- (38) a. Amanzi ahamba ezingcanjini ngokufunxwa emhlabeni.
(Water walks/goes to the roots by being absorbed from the soil.)
- b. Amanzi ahamba ezingcanjini ngokukhawuleza.
(Water walks/goes to the roots quickly.)
- c. Amanzi ahamba ezingcanjini kuba anika izityalo isondlo.
(Water walks/goes to the roots because they provide nutrients.)
- d. Amanzi ahamba ezingcanjini xa kukho unkcenkceshelo olwaneleyo.
(Water walks/goes to the roots when there is enough irrigation.)
- e. Amanzi ahamba ezingcanjini emva kweemvula zehlobo.
(Water walks/goes to the roots after summer rains.)
- (39) *(i) Iingcambu zihamba amanzi ngokufunxwa emhlabeni.
(The roots walk/go water by being absorbed from the soil.)
- *(ii) Iingcambu zihamba amanzi ngokukhawuleza.
(The roots walk/go water quickly.)

*(iii) Ingcambu zihamba amanzi kuba anika izityalo isondlo.

(The roots walk/go water because they provide plant nutrients.)

(iv) Ingcambu zihamba amanzi xa kukho unkcekeshelo olwaneleyo.

(The roots walk/go water when there is enough irrigation.)

*(v) Ingcambu zihamba amanzi emva kweemvula zehlobo.

(The roots walk/go water after summer rains.)

(40) a. Amalahle ahamba kwiimizi-mveliso yonke imihla.

(Coal walks/goes to industries every day.)

b. Amalahle ahamba kwimizi-mveliso ngokuthuthwa ngeelori ezinkulu.

(Coal walks/goes to industries by being transported by big trucks.)

c. Amalahle ahamba kwimizi-mveliso ngeeyure ezine.

(Coal walks/goes to industries in four hours.)

d. Amalahle ahamba kwimizi-mveliso xa kuphuculwa imveliso yokutya.

(Coal walks/goes to industries when improving the production of foodstuffs.)

e. Amalahle ahamba kwimizi-mveliso kuba umbane unexabiso eliphezulu.

(Coal walks/goes to industries because electricity is expensive.)

(41) *(i) Imizi-mveliso ihamba amalahle yonke imihla.

(Industries walk/go coal every day.)

*(ii) Imizi-mveliso ihamba amalahle ngokuthuthwa ngeelori ezinkulu.

(Industries walk/go coal by being transported by big trucks.)

*(iii) Imizi-mveliso ihamba amalahle ngeeyure ezine.

(Industries walk / go coal in four hours.)

(iv) Imizi-mveliso ihamba amalahle xa kuphuculwa imveliso yokutya.

(Industries walk/go coal when improving the production of foodstuffs.)

*(v) Imizi-mveliso ihamba amalahle kuba umbane unexabiso eliphezulu.

(Industries walk/go coal because electricity is expensive.)

(42) a. Umongo-moya uhamba egumbini loqhaqho ngokukhawuleza ukunceda izigulana.

(Oxygen walks/goes to the theatre quickly to help patients.)

b. Umongo-moya uhamba egumbini loqhaqho ngokuthunyelwa ngemibhobho egqunyiweyo.

(Oxygen walks/goes to the theatre by being channelled by insulated pipes.)

c. Umongo-moya uhamba egumbini loqhaqho kuba oogqirha balungiselela uqhaqho.

(Oxygen walks/goes to the theatre because doctors prepare for an operation.)

d. Umongo-moya uhamba egumbini loqhaqho xa kuncedwa isigulane ekuphefumleni.

(Oxygen walks/goes to the theatre when assisting a patient in breathing.)

e. Umongo-moya uhamba egumbini loqhaqho yonke imihla esibhedlele.

(Oxygen walks/goes to the theatre every day in a hospital.)

(43) *(i) Igumbi loqhaqho lihamba umongo-moya ngokukhawuleza ukunceda izigulana.

(A theatre walks/goes oxygen quickly to help patients.)

*(ii) Igumbi loqhaqho lihamba umongo-moya ngokuthunyelwa ngemibhobho egqunyiweyo

(A theatre walks/goes oxygen by being channeled by insulated pipes.)

*(iii) Igumbi loqhaqho lihamba umongo-moya kuba oogqirha balungiselela uqhaqho.

(A theatre walks/goes oxygen because doctors prepare for an operation.)

(iv) Igumbi loqhaqho lihamba umongo-moya xa kuncedwa isigulana ekuphefumleni.

(A theatre walks/goes oxygen when assisting a patient in breathing.)

*(v) Igumbi loqhaqho lihamba umongo-moya yonke imihla esibhedlele.

(A theatre walks/goes oxygen every day in hospital.)

Kwezi zivakalisi zilandelayo eziku (36a –e, 38a-e, 40a-e, 42 a-e) apho ibinzana lesibizo esiyintloko, izinto zendalo, lilandelwa sisenzi **u-hamba** kuze kulandele izihlomelo, oku kwamkelekile kwaye kunika intsingiselo eyiyo kwimigaqo yobumbo zivakalisi. Kwezi zivakalisi zinotshintsho eziku (37i-v, 39i-v, 41i-v, 43i-v) apho ibinzana lesibizo esiyintloko, into ephilayo, size isenzi **u-hamba** silandelwe sisalathandawo (esakhiwe kwizinto zendalo) nesisihlomelo, ezi zivakalisi zikwanika intsingiselo eyiyo nevakalayo kwaye zakhiwe ngokwemigaqo yeGramma.

Inkcazelo ebonisa ulwakhiwo lwesiganeko lwelekhisikoni ngokolwakhiwo lwe-adyumentini nolwakhiwo lwesiganeko kwizivakalisi eziku (36 a-e, 38 a-e, 40 a-e, 42 a-e)

{	i-adyumentiyokuqala = ibinzana lesibizo esiyintloko, izinto zendalo	}
	ezinokusetyenziswa]	
	i-adyumentini yesibini = into ephelulayo	
	isiganeko = inqubo	

Inkcazelo ebonisa ulwakhiwo lwesiganeko lwelekhisikoni ngokolwakhiwo lwe- adyumentini nolwakhiwo lwesiganeko kwizivakalisi eziku (37i-v, 39i-v, 41i-v, 43i-v)

{	i-adyumentini yokuqala = ibinzana lesibizo esiyintloko, into ephelulayo	}
	i-adyumentini yesibini = isalathandawo, indawo	
	isiganeko = impumelelo	

3.2.4.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lwentsingiselo legama kunye nempatho yeentsingiselo ezininzi eziku (36 a-e) ukuya ku (43i-v)

Amasuntswana eentsingiselo egama alandelayo angafaniswa nesenzi **u-hamba** kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa [izinto zendalo ezinokusetyenziswa] njengaku (34 a, c, e, g)

Hamba

(46) a. 'channel'

(i) Umongo-moya uhamba ngemibhobho egqunyiweyo egumbini loqhaqho.

(Oxygen is channeled by insulated pipes in a theatre.)

b. 'demand'

(ii) Amalahle ayahamba kwimizi-mveliso kuba umbane ukwixabiso eliphezulu.

(Coal is in high demand in industries since electricity is expensive.)

3.2.5 Ibinzana lesibizo esiyintloko [Izinto zendalo]

Kwezi zivakalisi zilandelayo eziku (47 a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko, izinto zendalo, oko kukuthi i-adyumentu yomxholo. Isenzi **u-hamba** siza kulandelwa yimfezekiso yesibizo. Kwizivakalisi eziku (47 b, d, f, h) kuza kubakho utshintsho kuba i-adyumentu esebenza njengebinzana lesibizo esiyintloko iza kubonisa umxholo ibe ilibinzana lesibizo elitolikwa njengendawo, isalathandawo.

(47) a. Inyanga ihamba esibhakabhakeni esicacileyo

(The moon walks/goes to a clear sky.)

b. Isibhakabhaka esicacileyo sihamba inyanga.

(A clear sky walks/goes a moon i.e a clear sky is where the moon walks/goes.)

c. Imvula ihamba emhlabeni omqengqelezi.

(The rain walks/goes to a steep landscape.)

d. Umhlaba omqengqelezi uhamba imvula.

(A steep landscape walks/goes the rain i.e a steep landscapeland is where the the rain walks/goes.)

e. Isichotho sihamba emasimini ngolunya

(A storm walks/goes to the cultivated land severely.)

- f. Amasimi ahamba isichotho ngolunya.
(Cultivated land walks/goes a storm severely i.e cultivated land is where a storm walks/goes severely.)
- g. Umbane uhamba endlini enezipili ezimenyezelayo.
(Lightning walks/goes to house with shining mirrors.)
- h. Indlu enezipili ezimenyezelayo ihamba umbane.
(A house with shining mirrors walks/goes a lightning i.e a house with shining mirrors is where a lightning walks/goes.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (47 a, c, e, g)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, izinto zendalo	}
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi	
	isiganeko = inguqulo	

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwelekhisikoni kunye nolwakhiwo lwesiganeko kwizivakalisi eziku (47 b, d, f, h)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko into engaphefuliyo	}
	i-adyumentu yesibini = izinto zendalo, isalathandawo	
	isiganeko = inguqulelo	

3.2.5.1 Uvavanyo kusetyenziswa iinjongosenzi: Injongo kukuphonononga ukuba xa isenzi u-hamba sifakelwe isivumelanisi senjongosenzi, umxholo ube kwindawo yebinzana lesibizo esiyinjongosenzi, oku kuza kwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukubonakalisa kwizivakalisi eziku (i). Okwesibini kwizivakalisi eziku (ii) isenzi **u-hamba** siza kuba kwisixando sokwenziwa ukujonga ukuba oku kuza kwamkeleka na kubumbo zivakalisi.

- (48) a. Isibhakabhaka esicacileyo sihamba inyanga.
(A clear sky walks/goes the moon i.e a clear sky is where the moon walks/goes.)
- * (i) Isibhakabhaka esicacileyo siyayihamba inyanga.
(A clear sky walks/goes the moon i.e a clear sky is where the moon walks/goes.)
- * (ii) Inyanga ihanjwa sisibhakabhaka esicacileyo.
(The sky is being walked by the moon i.e the sky is where the moon walks/goes.)

- b. Umhlaba omqengqelezi uhamba invula.
(A steep landscape walks/goes the rain.)
- * (i) Umhlaba omqengqelezi uyayihamba invula.
(A steep landscape is walking the rain i.e a steep landscape is where the rain the rain walks/goes.)
- * (ii) Invula ihanjwa ngumhlaba omqengqelezi.
(The rain is being walked by a steep landscape i.e a steep landscape is where the rain walks/goes.)
- c. Amasimi ahamba isichotho ngolunya.
(The cultivated lands walk/go a storm severely i.e cultivated lands are where the storm walks/goes severely.)
- * (i) Amasimi ayasihamba isichotho ngolunya
(The cultivated lands are walking the storm i.e cultivated lands are where the storm walks/goes severely.)
- * (ii) Isichotho sihanjwa ngamasimi ngolunya
(The storm is being walked by the cultivated lands severly i.e cultivated lands are where the storm walks/goes severly.)
- d. Indlu enezipili ezimenyezelayo ihamba umbane.
(The house with shining mirrors walks/goes lightning i.e a house with shining mirrors walk/go a lightning.)
- * (i) Indlu enezipili ezimenyezelayo iyawuhamba umbane.
(The house is walking the lightning i.e the house is where the lightning walks/goes.)
- * (ii) Umbane uhanjwa yindlu enezipili ezimenyezelayo.
(Lightning is being walked by a house with shining mirrors i.e a house with shining mirrors is where lightning walks/goes.)

Kubonakala ukuba kwezi zivakalisi ziku (48 a-d) ibinzana lesibizo elisemva kwesenzi **u-hamba** liyi-adyumentu yomxholo. Ezi zivakalisi ziku (a-d) azibonakalisi zimpawu zizizo ezinxulumene nemfezekiso yenjongosenzi yesenzi.

Kwizivakalisi eziku (48 a-d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko kubakho ugxininiso kweli binzana. Kwezi zivakalisi zikoo (i) zika (48 a-d) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko isenzi **u-hamba** sinesivumelanisi senjongosenzi, oku

akwamkelekanga kwaye kungavumelekanga. Kwizivakalisi ezikoo (ii) zika (48 a-d) apho isenzi **u-hamba** sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo, izinto zendalo (umxholo), elisebenze njengesibizo esiyintloko aliniki zimpawu ziqhelekileyo kulwakhiwo lwesiganeko.

3.2.5.2 Uvavanyo apho ibinzana lesibizo, izinto zendalo, liza kuba kwindawo esemva kwesenzi u-Hamba kukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi **u-hamba** zinakho na ukuthatha izihlomelo zokumis'ixesha isihlomelo sexeshana (eliqingqiweyo), isihlomelo sexesha elithe ngqo, isihlomelo sobunjani, nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siza kukwazi ukuphonononga ukuba iyavakala na intsingiselo yazo kulwimi lwesiXhosa.

- (49) a. Inyanga ihamba esibhakabhakeni esicacileyo ehlotyeni.
(The moon walks/goes to a clear sky in summer i.e a clear sky is where the moon walks/goes in summer.)
- b. Inyanga ihamba esibhakabhakeni esicacileyo matshona kwelanga.
(The moon walks/goes to a clear sky at sunset i.e a clear sky is where the moon walks/goes at sunset.)
- c. Inyanga ihamba esibhakabhakeni esicacileyo xa imozulu izolile.
(The moon walks goes to a clear sky when the weather is calm i.e a clear sky is where the moon walks/goes when the weather is calm.)
- d. Inyanga ihamba esibhakabhakeni esicacileyo kuba ixesha lemvula lidlulile.
(The moon walks/goes to a clear sky because the rainy season is over i.e a clear sky is where the moon walks/goes because the rainy season is over.)
- e. Inyanga ihamba esibhakabhakeni esicacileyo inyanga enye.
(The moon walks/goes to a clear sky for one month i.e a clear sky is where the moon walks/goes for one month.)
- (50) *(i) Isibhakabhaka esicacileyo sihamba inyanga ehlotyeni.
(A clear sky walks/goes the moon in summer i.e a clear sky is where the moon walks/goes in summer.)
- *(ii) Isibhakabhaka esicacileyo sihamba inyanga matshona kwelanga.
(A clear sky walks/goes the moon at sunset i.e a clear sky is where the moon walks/goes at sunset.)

(iii) Isibhakabhaka esicacileyo sihamba inyanga xa imozulu izolile.

(A clear sky walks / goes the moon when the weather is calm i.e a clear sky is where the moon walks / goes when the weather is calm.)

*(iv) Isibhakabhaka esicacileyo sihamba inyanga kuba ixesha lemvela lidlulile.

(A clear sky walks/goes the moon because the rainy season is over i.e a clear sky is where the moon walks/goes because the rainy season is over.)

*(v) Isibhakabhaka esicacileyo sihamba inyanga enye.

(A clear sky walks/goes the moon for one month i.e a clear sky is here the moon walks/goes for one month.)

(51) a. Invula ihamba emhlabeni omqengqelezi ngokukhawuleza.

(The rain walks/goes to a steep landscape quickly i.e a steep landscape is where the rain walks/goes quickly.)

b. Invula ihamba emhlabeni omqengqelezi xa kungekho matye akhuseleyo.

(The rain walks/goes to a steep landscape when there are no protecting rocks.)

Invula ihamba emhlabeni omqengqelezi kuba kungekho zingcebiso zabalimi abanamava.

(The rain walks/goes to a steep landscape because there are no advices from experienced farmers.)

d. Invula ihamba emhlabeni omqengqelezi emva kwesichotho esinobungozi.

(The rain walks/goes to a steep landscape after a dangerous storm i.e a steep landscape is where rain walks/goes to after a dangerous storm)

e. Invula ihamba emhlabeni omqengqelezi ehlotyeni emazweni aseMbindi-Mpuma.

(The rain walks/goes to a steep landscape in summer in the Middle –East countries.)

(52) *(i) Umhlaba omqengqelezi uhamba invula ngokukhawuleza.

(A steep landscape walks/goes the rain quickly i.e a steep landscape is where the rain walks/goes quickly.)

(ii) Umhlaba omqengqelezi uhamba invula xa kungekho matye akhuseleyo.

(A steep landscape walks/goes the rain when there are no protecting rocks i.e a steep landscape is where the rain walks/goes when there are no protecting rocks.)

*(iii) Umhlaba omqengqelezi uhamba invula kuba kungekho zingcebiso zabalimi abanamava.

(A steep landscape walks/goes the rain because there are no advices from experienced farmers i.e a steep landscape is where the rain walks/goes to because there are no advices from experienced farmers.)

**(iv)* Umhlaba omqengqelezi uhamba imvula emva kwesichotho esinobungozi.

(A steep landscape walks/goes the rain after a dangerous storm i.e a steep landscape is where the rain walks/goes to after dangerous storms.)

**(v)* Umhlaba omqengqelezi uhamba imvula ehlotyeni emazweni aseMbindi-Mpuma.

(A steep landscape walks/goes the rain in summer in the Middle-East countries.)

(53) a. Isichotho sihamba emasimini ehlotyeni.

(A storm walks/goes to cultivated land in summer i.e. cultivated lands are where a storm walks/goes in summer.)

b. Isichotho sihamba emasimini xa amanyathelo okusikhusela etyeshelwe.

(A storm walks/goes to cultivated lands when protective measures were neglected i.e cultivated lands are where the storm walks/goes when protective measures are neglected.)

c. Isichotho sihamba emasimini kuba ingunyaka wemvula.

(A storm walks/goes to cultivated lands because this is a rainy year i.e cultivated lands are where the storm walks/goes this is a rainy year.)

d. Isichotho sihamba emasimini ebusuku sonakalise imveliso.

(A storm walks/goes to cultivated lands at night destroying the produce.)

e. Isichotho sihamba emasimini iiveki ezimbini.

(A storm walks/goes to cultivated lands for two weeks i.e cultivated lands are where the storm walks/goes for two weeks.)

(54) (i) Amasimi ahamba isichotho ehlotyeni.

(Cultivated lands walk/go a storm in summer i.e cultivated lands are where a storm walks/goes in summer.)

(ii) Amasimi ahamba isichotho xa amanyathelo okusikhusela etyeshelwe.

(Cultivated lands walk/go a storm when preventive measures are neglected i.e cultivated lands are where a storm walks/goes when preventive measures are neglected.)

(iii) Isichotho ishamba emasimini ngobusuku.

(The storm walks/goes on cultivated lands during the night.)

(iv) Isichotho sihamba emasimini ngesiqingatha seyure.

(The storm walks/goes on cultivated lands within half an hour.)

(v) Isichotho sihamba emasimini xa kududuma.

(The storm walks/goes on the cultivated lands when there is a thunderstorm.)

- (55) a. Umbane uhamba endlini enezipili ezimenyezelayo ngephanyazo.
(A lightning walks/goes to a house with shining mirrors very fast i.e a house with shining mirrors is where a lightning walks/goes very fast.)
- b. Umbane uhamba endlini enezibane ezimenyezelayo xa kududuma.
(A lightning walks/goes to a house with shining mirrors when there are thunderstorms i.e a house with shining mirrors is where a lightning walks/goes when there are thunderstorms.)
- c. Umbane uhamba endlini enezipili ezimenyezelayo ehlotyeni.
(A lightning walks/goes to a house with shining mirrors in summer i.e. a house with shining mirrors is where a lightning walks/goes in summer.)
- d. Umbane uhamba endlini enezipili ezimenyezelayo ngokuthunyelwa sisangoma.
(A lightning walks/goes to a house with shining mirrors by being sent by a traditional healer i.e a house with shining mirrors is where a lightning walks/goes by being sent by a traditional healer.)
- e. Umbane uhamba endlini enezipili ezimenyezelayo kuba izipili ziyawutsala umbane.
(A lightning walks/goes to a house with shining mirrors because mirrors attract a lightning.)
- (56) (i) Indlu enezipili ezimenyezelayo ihamba umbane ngephanyazo.
A house with shining mirrors walks/goes a lightning very fast i.e a house with shining mirrors is where a lightning walks/goes very fast.)
- (ii) Indlu enezipili ezimenyezelayo ihamba umbane xa kududuma.
(A house with shining mirrors walks/goes a lightning when there are thunderstorms i.e. a house with shining mirrors is where a lightning walks/goes when there are thunderstorms.)
- (iii) Indlu enezipili ezimenyezelayo ihamba umbane ehlotyeni.
(A house with shining mirrors walks/goes a lightning in summer i.e a house with shining mirrors walks/goes a lightning in summer.)
- (iv) Indlu enezipili ezimenyezelayo ihamba umbane ngokuthunyelwa sisangoma.
(A house with shining mirrors walks/goes a lightning by being sent by a traditional healer i.e a house with shining is where a lightning walks/goes by being sent by a traditional healer.)
- (v) Indlu enezipili ezimenyezelayo ihamba umbane kuba izipili zitsala umbane.
(A house with shining mirrors walks/goes lightning because mirrors attract lightning i.e a house with shining mirrors is where a lightning walks/goes because mirrors attract lightning.)

Kwizivakalisi eziku (49 a-e, 51 a-e, 53 a-e, 55 a-e) apho ibinzana lesibizo esiyintloko, izinto ezingaphefumliyo, lilandelwa sisenzi **u-hamba** kuze kulandele injongosenzi, izinto zendalo kunye nezihlomelo zokumis'ixesha, oku akuniki zivakalisi zamkelekileyo ngokohlobo lwesiganeko. Ezo ziku (50 i-v, 52-i-v, 54 i-v, 56i-v) apho ibinzana lesibizo esiyintloko, izinto zendalo, lilandelwa sisenzi **u-hamba** nesalathandawo kuze kulandele izihlomelo zokumis'ixesha, oku kunika izivakalisi ezamkelekileyo nohlobo lwesiganeko.

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (49 a-e, 51 a-e, 53 a-e, 55 a-e)

{	i-adyumentu yokuqala = ibinzana lesibizo, izinto ezingaphefumliyo	}
	i-adyumentu yesibini = ibinzana lesibizo, izinto zendalo	
	isiganeko = ukufeza	

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (50 i-v, 52 i-v, 54 i-v, 56 i-v)

{	i-adyumentu yokuqala = ibinzana lesibizo, izinto zendalo	}
	i-adyumentu yesibini = isalathandawo, into engaphefumliyo	
	isiganeko = ubume	

3.2.5.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo yegama kunye nempatho yeentsingiselo ezininzi zesenzi **u-hamba** esetyenziswe kwiakalisi eziku (49 a-e) ukuya ku (56i-v)

Amasuntswana entsingiselo egama alandelayo angafaniswa nesenzi u-hamba kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa [izinto zendalo] njengaku (47 a, c, e, g).

-hamba

(57) a. 'appear'

(i) Inyanga ihamba esibhakabhakeni.

(The moon appears on the sky.)

- b. 'strike'
 (i) Umbane uhamba endlini enezipili ezimenyezelayo ngesiqophe.
 (The lightning strikes to a house with shining mirrors suddently.)
- c. 'attack '
 (i) Isichotho sihamba emasimini.
 (The storm attacks the cultivated lands.)

3.2.6 Ibinzana lesibizo esiyintloko [Isiganeko]

Kwezi zivakalisi zilandelayo eziku (67 a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko, **isiganeko**, kwaye isenzi **u-hamba** silandelwe yimfezekiso yesalathandawo. Kwizivakalisi eziku (67 b, d, f, h) kuza kubakho utshintsho kuba i-adyumententi esebenza njengentloko yebinzana lesibizo ibonise imvelaphi, kwaye imfezekiso yebinzana lesibizo esiyinjongosenzi itolikwe njengomxholo.

- (67) a. Imfundo ihamba emazweni aphucukileyo ngokukhawuleza.
 (Education walks/goes to developed countries quickly.)
- b. Amazwe aphucukileyo ahamba imfundo ngokukhawuleza.
 (Developed countries walk/go education quickly i.e. developed countries are where education walks/goes quickly.)
- c. Umculo uhamba lula ezidolophini ezinkulu.
 (Music walks/goes easily in cities.)
- d. Iidolophu ezinkulu zihamba umculo lula.
 (Cities walk/go music easily i.e cities are where music walks/goes easily.)
- e. Inkqubela ihamba ekhayeni elimanyeneyo.
 (Progress walks/goes in a united family.)
- f. Ikhaya elimanyeneyo lihamba inkqubela.
 (A united family walks/goes progress i.e a united family is where progress walks/goes.)
- g. Intetho ihamba ezikhululweni zoonomathotholo.
 (The speech walks/goes to radio stations.)
- h. Izikhululo zoonomathotholo zihamba intetho.
 (The radio stations walk/go the speech i.e radio stations are where the speech walks/goes to.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumententi nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (125 a, c, e, g)

{ i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, umxholo
 i-adyumentu yesibini = isalathandawo, imvelaphi
 isiganeko = inkqubo }

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (67 b, d, f, h)

{ i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
 i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo
 isiganeko = inkqubo }

3.2.6.1 Uvavanyo kusetyenziswa iinjongosenzi. Injongo kukuphonononga ukuba xa isenzi **u-hamba** sifakelwe isivumelanisi senjongosenzi aze umenzeli abe kwindawo yebinzana lesibizo esiyinjongosenzi, kuza kwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga kwizivakalisi eziku (i). Okwesibini kwizivakalisi eziku (ii) isenzi **u-hamba** siza kuba kwisixando sokwenziwa ukujonga ukuba oku kuza kwamkeleka na kubumbo zivakalisi.

- (68) a. Amazwe aphucukileyo ahamba imfundo ngokukhawuleza.
 (Developed countries walk/go education quickly i.e developed countries are where education walks/goes quickly.)
- * (i) Amazwe aphucukileyo ayayihamba imfundo ngokukhawuleza.
 (Developed countries are walking education quickly.)
- * (ii) Imfundo ihanjwa ngamazwe aphucukileyo ngokukhawuleza.
 (Education is being walked quickly by developed countries)
- b. Iidolophu ezinkulu zihamba umculo lula.
 (Cities walk/go music easily i.e cities are where music walk/go quickly.)
- * (i) Iidolophu ezinkulu ziyawuhamba lula umculo.
 (Cities are walking music easily.)
- * (ii) Umculo uhanjwa ziidolophu ezinkulu lula.
 (The music is being walked by cities easily.)
- c. Ikhaya elimanyeneyo lihamba inkqubela.
 (A united family walks/goes progress i.e a united family is where progress walks/goes.)
- * (i) Ikhaya elimanyeneyo liyayihamba inkqubela.
 (A united family is walking the progress)

- ***(ii)** Inkqubela ihanjwa likhaya elimanyeneyo.
(Progress is being walked by a united family.)

d. Izikhululo zoonomathotholo zihamba intetho.

(Radio stations walk/go the speech i.e radio stations are where the speech walks/goes.)

- ***(i)** Izikhululo zoonomathotholo ziyayihamba intetho.
(Radio stations are walking the speech)

- ***(ii)** Intetho ihanjwa zizikhululo zoonomathotholo.
(The speech is being walked by radio stations.)

Kubonakala ukuba kwezi zivalisi eziku (68 a-d) ibinzana lesibizo elisemva kwesenzi **u-hamba** liyi-adyumententi yomxholo. Ezi zivakalisi azibonakalisi zimpawu zizizo ezinxulumene nemfezekiso yenjongosenzi yesenzi.

Kwizivakalisi eziku (68 a-d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko oku kubangele ugxininiso kweli binzana. Kwizivakalisi eziku (i) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi **u-hamba** sinesivumelanisi sebinzana lesibizo esiyinjongosenzi esingumenzeli, oku akwamkelekanga kwaye kungaqhelekanga. Kwizivakalisi eziku (ii) apho isenzi **u-hamba** sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo [**isiganeko**] aliniki zimpawu ziqhelekileyo kulwakhiwo lwezivakalisi.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumententi nolwakhiwo lwesiganeko kwizivakalisi ezikoo (i) zika (68 a-d)

{	i-adyumententi yokuqala = ibinzana lesibizo esiyintloko, imvelaphi	}
	i-adyumententi yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo	
	isiganeko = inkqubo	

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumententi nolwakhiwo lwesiganeko kwizivakalisi ezikoo (i) zika (68 a-e)

{	i-adyumententi yokuqala = ibinzana lesibizo esiyintloko, umxholo	}
	i-adyumententi yesibini = ibinzana lesibizo esinjongosenzi, imvelaphi	

3.2.6.2 Uvavanyo apho ibinzana lesibizo, isiganeko, liza kuba kwindawo esemva kwesenzi **u-hamba** ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi u-**hamba** zinakho na ukuthatha izihlomelo zokumis'ixesha, esexeshana (eliqingqiweyo), esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siza kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (69) a. Imfundo ihamba emazweni aphucukileyo ngokukhawuleza.
(Education walks/goes to well developed countries quickly.)
- b. Imfundo ihamba emazweni aphucukileyo iminyaka emininzi.
(Education walks/goes to well developed countries for many years.)
- c. Imfundo ihamba emazweni aphucukileyo ngomzuzu omnye.
(Education walks/goes to well developed countries in one minute.)
- d. Imfundo ihamba emazweni aphucukileyo ngobuchwepheshe boomatshini.
(Education walks/goes to well developed countries by technology machines.)
- e. Imfundo ihamba emazweni aphucukileyo ngentsebenziswano yeenkokheli.
(Education walks/goes to well developed countries through co-operation of leaders.)
- (70) *(i) Amazwe aphucukileyo ahamba imfundo ngokukhawuleza.
(Well developed countries walk/go education quickly.)
- *(ii) Amazwe aphucukileyo ahamba imfundo iminyaka emininzi.
(Well developed countries walk/go education for many years.)
- *(iii) Amazwe aphucukileyo ahamba imfundo ngomzuzu omnye.
(Well developed countries walk/go education in one minute.)
- *(iv) Amazwe aphucukileyo ahamba imfundo ngobuchwepheshe boomatshini.
(Well developed countries walk/go education by technology machines.)
- *(v) Amazwe aphucukileyo ahamba imfundo ngentsebenziswano yeenkokheli.
(Well developed countries walk/go education through co-operation of leaders.)
- (71) a. Umculo uhamba ezidolophini ezinkulu ngokukhawuleza.
(Music walks/goes to cities quickly.)
- b. Umculo uhamba ezidolophini ezinkulu xa iintengiso ezininzi zisetyenzisiwe.
(Music walks/goes to cities when many advertisements have been used.)
- c. Umculo uhamba ezidolophini ngokuthengiswa ngamaxabiso aphantsi.
(Music walks/goes to cities by selling it at low prices.)
- d. Umculo uhamba ezidolophini kweyoMnga.
(Music walks/goes to cities during December.)
- e. Umculo uhamba ezidolophini ezinkulu xa kuphuhliswa iimvumi ezisakhulayo.
(Music walks/goes to cities when emerging musicians are promoted.)

- (72) *(i) Idolophu ezinkulu zihamba umculo ngokukhawuleza.
(Cities walk/go music quickly i.e cities are where music walks/goes to quickly.)
- *(ii) Idolophu ezinkulu zihamba umculo xa iintengiso ezininzi zisetyenzisiwe.
(Cities walk/go music when many advertisements have been used i.e cities are where music walks/goes when many advertisements have been used)
- *(iii) Idolophu ezinkulu zihamba umculo ngokuthengiswa ngexabiso aphantsi.
(Cities walk/go music by selling it at low prices i.e cities are where music walks/goes by selling it at low prices.)
- *(iv) Idolophu ezinkulu zihamba umculo kweyoMnga.
(Cities walk/go music in December i.e cities are where music walks/goes in December.)
- *(v) Idolophu ezinkulu zihamba umculo xa kuphuhliswa iimvumi ezisakhulayo.
(Cities walk/go music when emerging musicians are promoted i.e cities are where music walks/goes when emerging musicians are promoted.)
- (73) a. Inkqubela ihamba ekhayeni ngokucutha kule mihla.
(Progress walks/goes at home slowly these days)
- b. Inkqubela ihamba ekhayeni ngobambiswano.
(Progress walks/goes at home through co-operation.)
- c. Inkqubela ihamba ekhayeni xa iinkonzo zifikeleleka ebantwini.
(Progress walks/goes at home when services are accessible the people.)
- d. Inkqubela ihamba ekhayeni ngokukhuthazwa ngabazali.
(Progress walks/goes at home by being encouraged by parents.)
- e. Inkqubela ihamba ekhayeni ngeminyaka yokukhula koqoqosho.
(Progress walks/goes at home in years of economic growth.)
- (74) *(i) Ikhaya lihamba inkqubela ngokucutha kule mihla.
(A home walks/goes progress slowly these days i.e a home is where progress walks/goes slowly these days.)
- *(ii) Ikhaya lihamba inkqubela ngobambiswano.
(A home walks/goes progress through co-operation i.e a home is where progress walks/goes through co-operation.)
- *(iii) Ikhaya lihamba inkqubela xa iinkonzo zifikeleleka ebantwini.
(A home walks/goes progress when services are accessible to the people i.e a home is where progress walks/goes when services are accessible to people.)
- *(iv) Ikhaya lihamba inkqubela ngokukhuthazwa ngabazali.
(A home walks/goes progress by being encouraged by parents.)

*(v) Ikhaya lihamba inkqubela ngeminyaka yokukhula koqoqosho.

(A home walks/goes progress in years of economic growth i.e a home is where progress walks/goes in years of economic growth.)

(75) a. Intetho ihamba ezikhululweni zoonomathotholo ngokukhawuleza.

(A speech walks/goes to the radio stations quickly.)

b. Intetho ihamba ezikhululweni zoonomathotholo emva kwemini.

(A speech walks/goes to radio stations in the afternoon)

c. Intetho ihamba ezikhululweni zoonomathotholo isiqingatha seyure.

(A speech walks/goes to the radio stations for half an hour.)

d. Intetho ihamba ezikhululweni zoonomathotholo ngemini yokuvulwa kwePalamente.

(A speech walks/goes to radio stations on the day of the official opening of Parliament.)

e. Intetho ihamba ezikhululweni zoonomathotholo xa kulunyukiswa abantu.

(A speech walks/goes to radio stations when warning people.)

(76) *(i) Izikhululo zoonomathotholo zihamba intetho ngokukhawuleza.

(Radio stations walk/go a speech quickly i.e. radio stations are where a speech walks/goes to quickly.)

*(ii) Izikhululo zoonomathotholo zihamba intetho emva kwemini.

(Radio stations walk/go a speech in the afternoon i.e radio stations are where a speech walks/goes to in the afternoon)

*(iii) Izikhululo zoonomathotholo zihamba intetho isiqingatha seyure.

(Radio stations walk/go a speech for half an hour i.e radio stations are where a speech walks/goes to for half an hour.)

*(iv) Izikhululo zoonomathotholo zihamba intetho ngemini yovulo lwePalamente.

(Radio stations walk/go a speech on the day of the official opening of Parliament i.e radio stations are where a speech walks/goes to on the day of the official opening of Parliament.)

*(v) Izikhululo zoonomathotholo zihamba intetho xa kulunyukiswa abantu.

(Radio stations walk/go a speech when warning people.)

Kwezi zivakalisi eziku (69 a-e, 71 a-e, 73 a-e, 75 a-e) isakhiwo sesiganeko sihambelana nezihlomelo zokumis'ixesha nezobunjani ezicacisa isenzi u-hamba. Xa ibinzana lesibizo, isiganeko, lilandela isenzi u-hamba kwizivakalisi eziku (70 i-v, 72 i-v, 74 i-v, 76 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba sisihlomelo sokumis'ixesha.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenteni nolwakhiwo lwesiganeko kwizivakalisi eziku (69 a-e, 71 a-e, 73 a-e, 75 a-e)

{	i-adyumenteni yokuqala = ibinzana lesibizo esiyintloko, isiganeko	}
	i-adyumenteni yesibini = isalathandawo	
	isiganeko = inkqubo	

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenteni nolwakhiwo lwesiganeko kwizivakalisi eziku (70 i-v, 72 i-v, 74 i-v, 76 i-v)

{	i-adyumenteni yokuqala = ibinzana lesibizo esiyintloko, imvelaphi	}
	i-adyumenteni yesibini = ibinzana lesibizo esiyinjongosenzi, isiganeko	

3.2.6.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo legama kunye nempatho yeentsingiselo ezininzi zesenzi u-hamba esetyenziswe kwizivakalisi eziku (67-68)

Amasuntswana entsingiselo egama alandelayo angafaniswa nesenzi u-hamba kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa isiganeko njengaku (67)

-hamba

(77) a. 'flow'

Umculo wale mvumi uhamba namaxesha.

(The musician's music flows with times.)

b. 'influence'

Inkcubeko ihamba kumaziko emvelo.

(Culture influences heritage centres.)

c. 'touch'

Intetho kaMongameli ihambe kwimiba echaphazela ubomi boluntu.

(The President's speech touched issues that affect people's lives.)

3.2.7 Ibinzana lesibizo esiyintloko [Uthungelwano]

Kwezi zivakalisi zilandelayo izivakalisi eziku (78 a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko, uthungelwano, oko kukuthi i-adyumentu yomenzeli. Isenzi u-hamba siza kulandelwa yimfezekiso yesalathandawo. Kwizivakalisi eziku (78 b, d, f, h) kuza kubakho utshintsho kuba i-adyumentu efunyanwa njengebinzana lesibizo esiyintloko iza kubonisa indawo (imvelaphi) ize imfezekiso elandela isenzi u-hamba ibe libinzana lesibizo umenzeli (uthungelwano).

- (78) a. Ingxelo ihamba emibuthweni ngabathunywa.
(The report walks/goes to organizations by messengers.)
- b. Imibutho ihamba ingxelo ngabathunywa.
(The organizations walk/go a report by messengers i.e organisations are where a report walks/goes to by messengers.)
- c. Ucingo luhamba eposini ekufutshane.
(A telegram walks/goes to a near by Post Office.)
- d. Iposi ekufutshane ihamba ucingo.
(A near by Post Office walks/goes a telegram i.e a near by Post Office is where a telegram walks/goes.)
- e. Ingxoxo ihamba enkundleni.
(The debate walks/goes to the court.)
- f. Inkundla ihamba ingxoxo.
(The court walks/goes a debate i.e the court is where a debate walks/goes to.)
- g. Iintsomi zihamba ezikolweni zoluntu.
(Folktales walk/go to public schools.)
- h. Izikolo zoluntu zihamba iintsomi.
(Public schools walk/go folktales i.e public schools are where folktales walk /go to.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi u-hamba kwizivakalisi eziku (78 a, c, e, f)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, uthungelwano (umxholo)
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, isalathandawo
	isiganeko = inguqulo

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi u-hamba kwizivakalisi eziku (78 b, d, f, h)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, uthungelwano
	isiganeko = inkqubo

3.2.7.1 Uvavanyo kusetyenziswa iinjongosenzi. Iinjongo kukuphonononga ukuba xa isenzi u-hamba sifakelwe isivumelanisi senjongosenzi uze umxholo ube kwindawo yebinzana lesibizo esiyinjongosenzi kuza kwamkeleka na kulwakhiwo lwemofoloji kwizivakalisi eziku (i). Okwesibini kwizivakalisi eziku (ii) isenzi u-hamba siza kuba kwisixando sokwenziwa ukujonga ukuba oku kuza kuba nentsingiselo eyamkelekileyo na.

(79) a. Imibutho ihamba ingxelo ngabathunywa.

(The organizations walk/go a report by messengers i.e the organizations are where a report walks/goes by messengers.)

*(i) Imibutho iyayihamba ingxelo ngabathunywa.

(The organizations are walking the report by messengers.)

*(ii) Inxelo ihanjwa yimibutho ngabathunywa.

(The report is being walked by organizations by the messengers.)

b. Iposi ekufutshane ihamba ucingo.

(A near by Post Office walks/goes a telegram i.e a near by Post Office is where a telegram walks/goes to.)

*(i) Iposi ekufutshane iyaluhamba ucingo.

(near by Post Office is walking a telegram.)

*(ii) Ucingo luhanjwa yiposi ekufutshane.

(The telegram is being walked by a near by Post Office.)

c. Inkundla ihamba ingxoxo.

(The court walks/goes a debate i.e the court is where the debate walks /goes.)

*(i) Inkundla iyayihamba ingxoxo.

(The is walking the debate.)

*(ii) Inxoxo ihanjwa yinkundla.

(The debate is being walked by the court.)

d. Izikolo zoluntu zihamba iintsomi.

(Public schools walk/go the folktales i.e the schools are where the folktales walk/go.)

- * (i) Izikolo zoluntu ziyazihamba iintsomi.
(Public schools are walking the folktales.)
- * (ii) Iintsomi zihanjwa zizikolo zoluntu.
(The folktales are being walked by the schools.)

Kubonakala ukuba kwezi zivakalisi ziku (79 a-d) ibinzana lesibizo elisemva kwesenzi **u-hamba** liyi-adyumenti yomxholo. Ezi zivakalisi azibonakalisi zimpawu zizizo ezinxulumene nemfezekiso yenjongosenzi yesenzi.

Kwizivakalisi eziku (79a-d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko kubonakala ugxininiso kweli binzana. Kwezi zivakalisi ziku (i) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi **u-hamba** sinesivumelanisi senjongosenzi, oku akwamkelekanga kwaye kungaqhelekanga. Kwizivakalisi eziku (ii) apho isenzi **u-hamba** sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo uthungelwano (umxholo) elisebenze njengesibizo esiyintloko aliniki zimpawu ziqhelekileyo kulwakhiwo lwesiganeko.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti kunye nolwakhiwo lwesiganeko kwizivakalisi ezikoo (i) zika (79 a-d).

{	i-adyumenti yokuqala = ibinzana lesibizo esiyintloko, imvelaphi	}
	i-adyumenti yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo	
	isiganeko = ubume	

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti kunye nolwakhiwo lwesiganeko kwizivakalisi ezikoo (ii) zika (79 a-d)

{	i-adyumenti yokuqala = ibinzana lesibizo esiyintloko, umxholo	}
	i-adyumenti yesibini = ibinzana lesibizo esiyinjongosenzi, imvelaphi	
	isiganeko = ubume	

3.2.7.2 Uvavanyo apho ibinzana lesibizo, uthungelwano, liza kuba kwindawo esemva kwesenzi **u-hamba** ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi **u-hamba** zinakho na ukuthatha izihlomelo zokumis'ixesha, esexeshana (eliqingqiweyo), esexesha elithe ngqo, isihlomelo sobunjani

nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siza kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (80) a. Ingxelo ihamba emibuthweni ngoMgqibelo.
(The report walks/goes to organizations on Saturday.)
- b. Ingxelo ihamba emibuthweni ngokukhawuleza.
(The report walks/goes to organizations quickly.)
- c. Ingxelo ihamba emibuthweni ngemfonomfono.
(The report walks/goes to organizations by a telephone.)
- d. Ingxelo ihamba emibuthweni ngeentsuku ezimbini.
(The report walks/goes to organizations in two days.)
- e. Ingxelo ihamba emibuthweni imizuzu elishumi.
(The report walks/goes to organizations for ten minutes.)
- (81) *(i) Imibutho ihamba ingxelo ngoMgqibelo.
(The organizations walk/go the report on Saturday i.e organisations are where the report walks/goes to on Saturday.)
- *(ii) Imibutho ihamba ingxelo ngokukhawuleza.
(The organisations walk/go the report quickly i.e organisations are where the report walks/goes quickly.)
- *(iii) Imibutho ihamba ingxelo ngemfonomfono.
(The organisations walk/go the report by a telephone i.e organizations are where the report walks/goes to by a telephone.)
- *(iv) Imibutho ihamba ingxelo ngeentsuku ezimbini.
(The organisations walk/go the report in two days i.e organisations are where the report walks/goes in two days)
- *(v) Imibutho ihamba ingxelo imizuzu elishumi.
(The organizations walk/go the report for two hours i.e organizations are where the report walks/goes for two hours)
- (82) a. Ucingo luhamba eposini ngokukhawuleza.
(The telegram walks/goes to the Post Office quickly.)
- b. Ucingo luhamba eposini imizuzu emihlanu.
(The telegram walks/goes to the Post Office for five minutes.)
- c. Ucingo luhamba eposini ngoMvulo.
(The telegram walks/goes to the Post Office on Monday.)

- d. Ucingo luhamba eposini xa umyalezo ungxamisekile.
(The telegram walks/goes to the Post Office when the message is urgent.)
- e. Ucingo luhamba eposini ngonxibelelwano phakathi kweeposi ezimbini.
(The telegram walks/goes to the Post Office through communication between two Post Offices.)
- (83) *(i) Iposi ihamba ucingo ngokukhawuleza.
(The Post Office walks a telegram quickly i.e the Post Office is where the telegram walks/goes to quickly.)
- *(ii) Iposi ihamba ucingo imizuzu emihlanu.
(The Post Office walks/goes a telegram for five minutes i.e the Post Office is where the telegram walks/goes for five minutes.)
- *(iii) Iposi ihamba ucingo ngoMvulo.
(The Post Office walks/goes a telegram on Monday i.e The Post Office is where the telegram walks/goes on Monday.)
- *(iv) Iposi ihamba ucingo xa umyalezo ungxamisekile.
(The Post Office walks/goes a telegram when the message is urgent i.e the Post Office is where the telegram walks/goes when the message is urgent)
- *(v) Iposi ihamba ucingo ngonxibelelwano phakathi kweeposi ezimbini.
(The Post Office walks/goes a telegram through communication between two Post Offices i.e the Post Office is where the telegram walks/goes through communication between two Post Offices.)
- (84) a. Ingxoxo ihamba enkundleni yamatyala ngooLwezihlanu.
(The debate walks/goes to the court on Fridays.)
- b. Ingxoxo ihamba enkundleni yamatyala kusasa.
(The debate walks/goes to the court in the morning.)
- c. Ingxoxo ihamba enkundleni yamatyala iiyure ezimbini.)
(The debate walks/goes to the court for two hours.)
- d. Ingxoxo ihamba enkundleni yamatyala ngokuqhutywa ngumantyi.
(The debate walks/goes in the court by being conducted by a magistrate.)
- e. Ingxoxo ihamba enkundleni yamatyala emva kokubanjwa kommangalelwa.
(The debate walks/goes to the court after the accused has been arrested.)
- (85) *(i) Inkundla yamatyala ihamba ingxoxo ngooLwezihlanu.
(The court walks/goes the debate on Fridays i.e the court is where the debate walks/goes every Fridays.)

*(ii) Inkundla yamatyala ihamba ingxoxo kusasa.

(The court walks/goes the debate in the morning i.e the court is where the debate walks/goes in the morning.)

*(iii) Inkundla yamatyala ihamba ingxoxo iiyure ezimbini.

(The court walks/goes the debate for two hours i.e the court is where the debate walks/goes in the morning for two hours.)

*(iv) Inkundla yamatyala ihamba ingxoxo ngokuqhutywa ngumantyi.

(The court walks/goes the debate by being conducted by the magistrate i.e the court is where the debate walks/goes by being conducted by the magistrate)

*(v) Inkundla yamatyala ihamba ingxoxo emva kokubanjwa kommangalelwa.

(The court walks/goes the debate after the accused has been arrested i.e the court is where the debate walks/goes after the accused has been arrested.)

(86) a. Iintsomi zihamba ezikolweni ngokubaliswa ngootitshala.

(The folktales walk/go in schools by being narrated by teachers.)

b. Iintsomi zihamba ezikolweni ngooLwezihlanu.

(The folktales walk/go in schools on Fridays)

c. Iintsomi zihamba ezikolweni ngesiqingatha seyure.

(The folktales walk/go in schools in half an hour.)

d. Iintsomi zihamba ezikolweni xa kufundiswa imbali yesizwe.

(The folktales walk/go to schools when teaching the history of the nation.)

e. Iintsomo zihamba ezikolweni emva kwezifundo ezinzima.

(The folktales walk/go to schools after difficult lessons.)

(87) *(i) Izikolo zihamba iintsomi ngokubaliswa ngootitshala.

(The schools walk/go folktales by being narrated by teachers i.e the schools are where folktales walk/go by being narrated by teachers.)

*(ii) Izikolo zihamba iintsomi ngooLwezihlanu.

(The schools walk/go folktales on Fridays i.e the schools are where folktales walk/go on Fridays.)

*(iii) Izikolo zihamba iintsomi ngesiqingatha seyure.

(The schools walk/go folktales in half an hour i.e the schools are where folktales walk/go in half an hour.)

(iv) Izikolo zihamba iintsomi xa kufundiswa imbali yesizwe.

(The schools walk/go folktales when teaching the history of a nation i.e the schools are where folktales walk/go when teaching the history of a nation.)

*(v) Izikolo zihamba iintsomi emva kwezifundo ezinzima.

(The schools walk/go folktales after difficult lessons i.e the schools are where folktales walk/go after difficult lessons.)

Kwezi zivakalisi ziku (80 a-e, 82 a-e, 84 a-e, 86 a-e) isakhiwo sesiganeko sihambelana nezihlomelo zokumis'ixesha nezobunjani ezicacisa isenzi **u-hamba**. Xa ibinzana lesibizo , uthungelwano lilandela isenzi **u-hamba** kwizivakalisi eziku (81 i-v, 83 i-v, 85 i-v, 87 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba sisihlomelo sokumis'ixesha.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (80 a-e, 82 a-e, 84 a-e, 86 a-e).

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, uthungelwano
	i-adyumentu yesibini = isalathandawo
	isiganeko = inkqubo

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (81 i-v, 83 i-v, 85 i-v, 87 i-v)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo

3.2.7.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo legama kunye nempatho yeentsingiselo ezininzi zesenzi **u-hamba** esetyenziswe kwizivakalisi eziku (78-79)

Amasuntswana entsingiselo yegama alandelayo angafaniswa nesenzi **u-hamba** kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa [uthungelwano] njengaku (78)

hamba

(88) a. 'emphasize'

Ingxelo ihamba kwizigqibo zentlanganiso.

(The report emphasises the agreements of a meeting.)

- b. 'offer'
 Iintsomi zihamba kumaziko emfundo ephakamileyo.
 (Folktales are offered in institutions of higher learning.)
- 'include'
 Ingxoxo ihamba kwisigwebo esidlulileyo.
 (The debate includes the previous judgement.)

3.2.8 Ibinzana lesibizo esiyintloko [uvakalelo]

Kwezi zivakalisi zilandelayo izivakalisi eziku (89 a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko uvakalelo, oko kukuthi i-adyumenti yomenzeli. Isenzi **u-hamba** siza kulandelwa yimfezekiso yesalathandawo. Kwizivakalisi eziku (89 b, d, f, h) kuza kubakho utshintsho kuba i-adyumenti esebenza njengebinzana lesibizo esiyintloko iza kubonisa indawo (imvelaphi) ize imfezekiso elandela isenzi **u-hamba** ibe libinzana lesibizo engumenzeli (uvakalelo).

- (89) a. Uthando luhamba entliziyweni yelungisa.
 (Love walks/goes to the heart of a righteous person.)
- b. Intliziyo yelungisa ihamba uthando.
 (The heart of a righteous person walks/goes love i.e. the heart of a righteous person is where love walks/goes.)
- c. Incasa yokutya ihamba emlonyeni.
 (The taste of the food walks/goes to the mouth.)
- d. Umlomo uhamba incasa yokutya.
 (The mouth walks/goes the taste of food i.e the mouth is where the taste of food walks/goes.)
- e. Ubuhlungu buhamba eqeleni elingenamava.
 (Grief walks/goes to an experienced team.)
- f. Iqela elingenamava lihamba ubuhlungu.
 (An inexperienced team walks/goes grief i.e an experienced team is where grief walks/goes.)
- g. Imihlali ihamba elizweni eliphumelele ukhuphiswano.
 (Excitement walks/goes to a country that has worn a competition.)
- h. Ilizwe eliphumelele ukhuphiswano lihamba imihlali.
 (A country that has worn a competition walks/goes excitement i.e a country that has worn a competition walks/goes excitement.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwelekhisikoni lwe-adyumentini nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (89a, c, e, g)

{	i-adyumentini yokuqala = ibinzana lesibizo esiyintloko, uvakalelo	}
	i-adyumentini yesibini = ibinzana lesibizo esiyinjongosenzi, isalathandawo	
	isiganeko = inguqulo	

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentini nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (89b, d, f, h).

{	i-adyumentini yokuqala = ibinzana lesibizo esiyintloko, imvelaphi	}
	i-adyumentini yesibini = ibinzana lesibizo esiyinjongosenzi, uvakalelo (umxholo)	
	isiganeko = inkqubo	

3.2.8.1 Uvavanyo kusetyenziswa iinjongosenzi. Iinjongo kukuphonononga ukuba xa isenzi **u-hamba** sifakelwe isivumelanisi senjongosenzi aze umenzeli abe kwindawo yebinzana lesibizo esiyinjongosenzi, kuza kwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga kwizivakalisi eziku (i). Okwesibini kwizivakalisi eziku (ii) isenzi **u-hamba** siza kuba kwisixando sokwenziwa ukujonga ukuba oku kuza kwamkeleka na kubumbo zivakalisi.

(90) a. Intliziyo yelungisa ihamba uthando.

(The heart of a righteous person walks/goes love i.e the heart of a righteous person is where love walks/goes.)

*(i) Intliziyo yelungisa iyaluhamba uthando.

(The heart of a righteous person is walking the love.)

*(ii) Uthando luhanjwa yintliziyo yelungisa.

(Love is being walked by the heart of a righteous person.)

b. Umlomo uhamba incasa yokutya.

(The mouth walks/goes the taste of food i.e the mouth is where the taste of food walks/goes.)

*(i) Umlomo uyayihamba incasa yokutya.

(The mouth is walking the taste of food.)

*(ii) Incasa yokutya ihanjwa ngumlomo.

(The taste of food is being walked by the mouth.)

- c. Iqela elingenamava lihamba ubuhlungu bentliziyo.
(An inexperienced team walks/goes grief i.e. an experienced team is where grief walks/goes.)
- * (i) Iqela elingenamava liyabuhamba ubuhlungu bentliziyo.
(An inexperienced team is walking grief.)
- * (ii) Ubuhlungu bentliziyo buhanjwa liqela elingenamava.
(Grief is being walked by an inexperienced team.)
- d. Ilizwe eliphumelele ukhuphiswano lihamba imihlali.
(A country that has worn a competition walks/goes excitement i.e a country that has worn a competition is where excitement walks/goes.)
- * (i) Ilizwe eliphumelele ukhuphiswano liyayihamba imihlali.
(A country that has worn a competition is walking excitement.)
- * (ii) Imihlali ihanjwa lilizwe eliphumelele ukhuphiswano.
(Excitement is being walked by a country that has worn a competition.)

Kubonakala ukuba kwezi zivakalisi ziku (90 a-d) ibinzana lesibizo elisemva kwesenzi **u-hamba** liyi-adyumentu yomxholo. Ezi zivakalisi azibonakalisi zimpawu zizizo ezinxulumene nemfezekiso yenjongosenzi yesenzi. Kwezi zivakalisi kuvakala ugxininiso kweli binzana lisemva kwesenzi. Kwizivakalisi eziku (i) ka (90 a-d) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, oku akwamkelekanga kwaye kungaqhelekanga. Kwizivakalisi eziku (ii) ka (90 a-d) apho isenzi sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo, uvakalelo aliniki zimpawu ziqhelekileyo kulwakhiwo lwezivakalisi.

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (i) zika (90 a-d)

$$\left(\begin{array}{l} \text{i-adyumentu yokuqala} = \text{ibinzana lesibizo esiyintloko, imvelaphi} \\ \text{i-adyumentu yesibini} = \text{ibinzana lesibizo esiyinjosenzi, uvakalelo (umxholo)} \\ \text{isiganeko} = \text{ubume} \end{array} \right)$$

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (ii) zika (90 a-d)

i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, uvakalelo (umxholo) i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, imvelaphi isiganeko = ubume
--

3.2.8.2 Uvavanyo apho ibinzana lesibizo, uvakalelo liza kuba kwindawo esemva kwesenzi **u-hamba** kukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi **u-hamba** zinakho na ukuthatha izihlomelo zokumis'ixesha, esexeshana (eliqingqweyo), esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siza kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (91) a. Uthando luhamba entliziyweni yelungisa ngokukhawuleza.
(Love walks/goes to the heart of a righteous person quickly.)
- b. Uthando luhamba entliziyweni yelungisa yonke imihla.
(Love walks/goes to the heart of a righteous person every day.)
- c. Uthando luhamba entliziyweni yelungisa ngomthandazo.
(Love walks/goes to the heart of righteous person through a prayer.)
- d. Uthando luhamba entliziyweni yelungisa xa kuthuthuzelwa olilayo.
(Love walks/goes to the heart of a righteous person when counselling one who mourns.)
- e. Uthando luhamba entliziyweni yelungisa ngeyoMnga.
(Love walks/goes to the heart of a righteous person in December.)
- (92) *(i) Intliziyo yelungisa ihamba uthando ngokukhawuleza.
(The heart of a righteous person walks/goes love quickly i.e the heart of a righteous person is where the love walks/goes quickly.)
- *(ii) Intliziyo yelungisa ihamba uthando yonke imihla.
(The heart of a righteous person walks/goes love i.e the heart of a righteous person is where love walks/goes to every day.)
- *(iii) Intliziyo yelungisa ihamba uthando ngomthandazo.
(The heart of a righteous person walks/goes love i.e the heart is where love walks / goes through prayer.)

**(iv)* Intliziyo yelungisa ihamba uthando xa kuthuzelwa olilayo.

(The heart of a righteous person walks/goes love i.e the heart is where love walks/goes when counselling one who mourns.)

**(v)* Intliziyo yelungisa ihamba uthando ngeyoMnga.

(The heart of a righteous person walks/goes love i.e the heart is where love walks/goes in December.)

(93) a. Incasa yokutya ihamba emlonyeni ngeCawa.

(The taste of food walks/goes to the mouth on Sunday.)

b. Incasa yokutya ihamba emlonyeni xa kungcanyulwa isityu.

(The taste of food walk/goes to the mouth when tasting a recipe.)

c. Incasa yokutya ihamba emlonyeni ngemizuzu emibini.

(The taste of food walks/goes to the mouth in two minutes.)

d. Incasa yokutya ihamba emlonyeni ngeemini zeziyunguma.

(The taste of food walks/goes to the mouth during festive days.)

e. Incasa yokutya ihamba emlonyeni emva kokuphekwa yincutshe.

(The taste of food walks/goes to the mouth after it has been cooked by an expert.)

(94) **(i)* Umlomo uhamba incasa yokutya ngeCawa.

(The mouth walks/goes the taste of food on Sunday i.e. the mouth is where the food walks/goes on Sunday.)

**(ii)* Umlomo uhamba incasa yokutya xa kungcanyulwa isityu.

(The mouth walks/goes a taste of food when tasting a recipe i.e the mouth is where the food walks/goes when tasting a recipe.)

**(iii)* Umlomo uhamba incasa yokutya ngemizuzu emibini.

(The mouth walks/goes the taste of food in two minutes i.e the mouth is where the food walks/goes for two minutes.)

**(iv)* Umlomo uhamba incasa yokutya ngeemini zeziyunguma.

(The mouth walks/goes the taste of food during celebration days i.e the mouth is where the food walks/goes during festive days)

**(v)* Umlomo uhamba incasa yokutya emva kokuphekwa yincutshe.

(The mouth walks/goes the taste of food after it has been cooked by an expert i.e the mouth is where the food walks/goes after being cooked by an expert.)

(95) a. Ubuhlungu bentliziyo buhamba eqeleni ngokukhawuleza.

(Grief walks/goes to a team quickly.)

b. Ubuhlungu buhamba eqeleni xa loyiswe ngamaqhinga.

(Grief walks/goes to a team when it was defeated by tricks.)

- c. Ubuhlungu bentliziyo buhamba eqeleni kuba ingumdlalo wamanqam.
(Grief walks/goes to a team because it is a final game.)
- d. Ubuhlungu buhamba eqeleni iintsuku ezintathu emva kokubethwa.
(Grief walks/goes to a team for three days after being beaten.)
- e. Ubuhlungu buhamba eqeleni emva kokushiywa ngabadlali abaphambili.
(Grief walks/goes to a team after being left by key players.)
- (96) *(i) Iqela lihamba ubuhlungu bentliziyo ngokukhawuleza.
(The team walks/goes the grief quickly i.e the team is where the grief walks/goes quickly.)
- *(ii) Iqela lihamba ubuhlungu bentliziyo xa loyiswe ngamaqhinga.
(The team walks/goes the grief when it was defeated by tricks i.e the team is where the grief walks / goes when defeated tricky.)
- *(iii) Iqela lihamba ubuhlungu bentliziyo kuba ingumdlalo wamanqam.
(The team walks/goes the grief since it is a final game i.e the team is where the grief walks/goes because it is a final game.)
- *(iv) Iqela lihamba ubuhlungu bentliziyo iintsuku ezintathu emva kokubethwa.
(The team walks/goes the grief for three days after being beaten i.e the team is where the weakness walks/goes the grief for three days after being beaten.)
- *(v) Iqela lihamba ubuhlungu bentliziyo emva kokushiywa ngabadlali abaphambili.
(The team walks/goes the grief after being left by key players i.e the team is where grief walks/goes after being left by key players.)
- (97) a. Imihlali ihamba ilizwe iintsuku ezintlanu emva kwempumelelo.
(Excitement walks/goes to a country for five days after success.)
- b. Imihlali ihamba elizweni emva kokufumana inkululeko.
(Excitement walks/goes to a country after obtaining freedom.)
- c. Imihlali ihamba elizweni ehlotyeni emva kweemvula.
(Excitement walks/goes to a country in summer after rains.)
- d. Imihlali ihamba elizweni xa kuphonyelelwe indebe yehlabathi.
(Excitement walks/goes to a country when a world cup has been won/achieved.)
- e. Imihlali ihamba elizweni ngabadlali abazimiseleyo.
(Excitement walks/goes to a country through dedicated players.)
- (98) *(i) Ilizwe lihamba imihlali iintsuku ezintlanu emva kwempumelelo.
(A country walks/goes the excitement for five days after success i.e a country is where the excitement walks/goes to for five days after success.)

*(ii) Ilizwe lihamba imihlali emva kokufumana inkululeko.

(A country walks/goes the excitement after obtaining freedom i.e a country walks goes the excitement after obtaining freedom.)

*(iii) Ilizwe lihamba imihlali ehlotyeni emva kweemvula.

(A country walks/goes the excitement in summer after rains i.e a country is where the excitement walks/goes after rains.)

*(iv) Ilizwe lihamba imihlali xa kuphunyelelwe indebe yehlabathi.

(A country walks/goes the excitement when a world cup has been won/achieved i.e a country is where the excitement walks/goes when a world cup has been won/achieved.)

*(v) Ilizwe lihamba imihlali ngabadlali abazimiseleyo.

(A country walks/goes the excitement through dedicated players i.e a country is where excitement walks/goes through dedicated players.)

Kwezi zivakalisi ziku (91 a-e, 93 a-e, 95 a-e, 97 a-e) isakhiwo sesiganeko sihambelana nezihlomelo zokumis' ixesha nezobunjani ezicacisa isenzi **u-hamba**. Xa ibinzana lesibizo, uvakalelo, lilandela isenzi **u-hamba** kwizivakalisi eziku (92 i-v, 94 i-v, 96, 98 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba sisihlomelo sokumis' ixesha.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (91 a-e, 93 a-e, 95 a-e, 97 a-e).

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, uvakalelo
	i-adyumentu yesibini = isalathandawo
	isiganeko = isifezekiso

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (92 i-v, 94 i-v, 96 i-v, 98 i-v).

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, uvakalelo
	isiganeko = isifezekiso sephanyazo

3.2.8.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo yegama kunye nempatho yeentsingiselo ezininzi zesenzi **u-hamba** esetyenziswe kwizivakalisi eziku (89-90).

Amasuntswana entsingiselo yegama alandelayo angafaniswa nesenzi **u-hamba** kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa [uvakalelo] njengaku (89)

-(hamba

- (99) a. 'affects'
Uthando luhamba kubomi bolutsha.
(Love affects the life of the youth.)
- b. 'influence'
Uthando lomzali luhamba esimilweni sabantwana.
(Parental love influences the behaviour of children.)
- c. 'spread'
Imihlali ihamba elizweni eliphumelelayo.
(Excitement spreads in a winning nation.)

3.2.9 Ibinzana lesibizo esiyintloko [Ingqiqo]

Kwezi zivakalisi zilandelayo eziku (100 a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko, ingqiqo, oko kukuthi i-adyumenti yomenzeli. Isenzi **u-hamba** siza kulandelwa yimfezekiso yesalathandawo. Kwizivakalisi eziku (100 b, d, f, h) kuza kubakho utshintsho kuba i-adyumenti esebenza njengebinzana lesibizo esiyintloko iza kubonisa indawo (imvelaphi) ize imfezekiso elandela isenzi **u-hamba** ibe libinzana lesibizo engumenzeli (ingqiqo).

- (100)a. Ulwazi luhamba emazweni ngentsebenziswano.
(Information walks/goes to countries through co-operation.)
- b. Amazwe ahamba ulwazi ngentsebenziswano.
(Countries walk/go information through co-operation i.e countries are where information walks/goes through co-operation.)
- c. Iingcinga zihamba engqondweni ngokukhawuleza.
(Imaginations walk/go to the mind quickly.)
- d. Ingqondo ihamba iingcinga ngokukhawuleza.
(The mind walks/goes imaginations quickly i.e the mind is where the imaginations walk/go quickly.)
- e. Ubukrelekrele buhamba ebafundini abazimiseleyo.
(Intelligence walks/goes to dedicated students.)

- f. Abafundi abazimiseleyo bahamba ubukrelekrele.
(Dedicated students walk/go intelligence i.e dedicated students are where intelligence walks/goes.)
- g. Umbono uhamba ezinkokhelini ezinamava.
(A vision walks/goes to experienced leaders.)
- h. Iinkokheli ezinamava zihamba umbono.
(Experienced leaders walk/go a vision i.e experienced leaders is where a vision walks/goes.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (150 a, c, e, g)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, ingqiqo, umenzeli
	i-adyumentu yesibini = isalathandawo, imvelaphi
	isiganeko = inkqubo

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (150 b, d, f, h)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, ingqiqo
	isiganeko = inkqubo

3.2.9.1 Uvavanyo kutyenziswa iinjongosenzi. Iinjongo kukuphonononga ukuba xa isenzi **u-hamba** sifakelwe isivumelanisi senjongosenzi aze umenzeli abe kwindawo yebinzana lesibizo esiyinjongosenzi, kuza kwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga kwizivakalisi ezikoo (i) ka (151 a-d). Okwesibini kwizivakalisi ezikoo (ii) baka (151 a-d) isenzi **u-hamba** siza kuba kwisixando sokwenziwa ukujonga ukuba oku kuza kwamkeleka na kubumbo zivakalisi.

- (101) a. Amazwe ahamba ulwazi ngentsebenziswano.
(Countries walk/go information through co-operation i.e countries are where information walks/goes through co-operation.)
- * (i) Amazwe ayaluhamba ulwazi ngentsebenziswano.
(Countries walk/go information through co-operation.)

- * (ii) Ulwazi luhanjwa ngamazwe ngentsebenziswano.
(Information is being walked by countries through co-operation.)
- b. Ingqondo ihamba iingcinga ngokukhawuleza.
(The mind walks/goes the imaginations quickly i.e the mind is where imaginations walk/go quickly)
 - * (i) Ingqondo iyazihamba iingcinga ngokukhawuleza.
(The mind is walking the imaginations quickly.)
 - * (ii) Iingcinga zihanjwa yingqondo ngokukhawuleza.
(Imaginations are being walked by the mind quickly.)
- c. Abafundi abazimiseleyo bahamba ubukrelekrele.
(Dedicated students walk/go intelligence i.e dedicated students are where intelligence walks/goes.)
 - * (i) Abafundi abazimiseleyo bayabuhamba ubukrelekrele.
(Dedicated students are walking intelligence.)
 - * (ii) Ubukrelekrele buhanjwa ngabafundi abazimiseleyo.
(Intelligence is being walked by dedicated students.)
- d. Iinkokheli ezinamava zihamba umbono.
(Experienced leaders walk/go a vision i.e experienced leaders are where a vision walks/goes.)
 - * (i) Iinkokheli ezinamava ziyawuhamba umbono.
(Experienced leaders are walking a vision.)
 - * (ii) Umbono uhanjwa ziinkokheli ezinamava.
(A vision is being walked by experienced leaders.)

Kubonakala ukuba kwezi zivakalisi ziku (101 a-d) ibinzana lesibizo elisemva kwesenzi **u-hamba** liyi-adyumentu yomxholo. Ezi zivakalisi azibonakalisi zimpawu zizizo ezinxulumene nemfezekiso yenjongosenzi yesenzi.

Kwizivakalisi eziku (101 a-d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko oku kubangele ugxininiso kweli binzana. Kwizivakalisi eziku (i) ka (101 a-d) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi **u-hamba** sinesivumelanisi sebinzana lesibizo esiyinjongosenzi engumenzeli, oku akwamkelekanga kwaye kungaqhelekanga. Kwizivakalisi ezikoo (ii) ka (101 a-d) apho isenzi **u-hamba** sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo, ingqiqo, aliniki zimpawu ziqhelekileyo kulwakhiwo lwezivakalisi.

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi ezikoo (i) ka (101 a-d)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, ingqiqo
	isiganeko = inkqubo

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi ezikoo (ii) ka (101 a-d)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, ingqiqo
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, imvelaphi
	isiganeko = inkqubo

3.2.9.2. Uvavanyo apho ibinzana lesibizo, ingqiqo, liza kuba kwindawo esemva kwesenzi **u-hamba** kukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi **u-hamba** zinakho na ukuthatha izihlomelo zokumis' ixesha, esexeshana (eliqingqiweyo), esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siza kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (102) a. Ulwazi luhamba emazweni ngentsebenziswano.
(Information walks/goes to countries through co-operation.)
- b. Ulwazi luhamba emazweni ngokukhawuleza.
(Information walks/goes to countries quickly.)
- c. Ulwazi luhamba emazweni emva konyulo lukarhulumente.
(Information walks/goes to countries after government elections.)
- d. Ulwazi luhamba emazweni ngophando.
(Information walks/goes to countries through research.)
- e. Ulwazi luhamba emazweni ngosuku olunye.
(Information walks/goes to countries in one day.)

- (103) *(i) Amazwe ahamba ulwazi ngentsebenziswano.
(Countries walk/go information through co-operation i.e countries are where information walks/goes through co-operation.)
- *(ii) Amazwe ahamba ulwazi ngokukhawuleza.
(Countries walk/go information quickly i.e countries are where information walks /goes quickly.)
- *(iii) Amazwe ahamba ulwazi emva konyulo lukarhulumente.
(Countries walk/go information after government elections i.e countries are where information walks/goes after government elections.)
- *(iv) Amazwe ahamba ulwazi ngophando.
(Countries walk/go information through research i.e countries are where information walks/goes through research.)
- *(v) Amazwe ahamba ulwazi ngosuku olunye.
(Countries walk/go information in one day i.e countries are where information walks/goes in one day.)
- (104) a. Ingcinga zihamba engqondweni ngokukhawuleza.
(Imaginations walk/go in the mind quickly.)
- b. Ingcinga zihamba engqondweni imizuzu emibini.
(Imaginations walk/go in the mind for two minutes.)
- c. Ingcinga zihamba engqondweni emva kwengozi.
(Imaginations walk/go in the mind after an accident.)
- d. Ingcinga zihamba engqondweni xa ufuna isisombululo.
(Imaginations walk/go in the mind when looking for a solution.)
- e. Ingcinga zihamba engqondweni kuba kuphendulwa imibuzo enzima.
(Imaginations walk/go in the mind because difficult questions are answered.)
- (105) *(i) Ingqondo ihamba iingcinga ngokukhawuleza.
(The mind walks/goes imaginations quickly i.e the mind is where imaginations walk /go quickly.)
- *(ii) Ingqondo ihamba iingcinga imizuzu emibini.
(The mind walks/goes imaginations for two minutes i.e the mind is where imaginations walk/go for two minutes.)
- *(iii) Ingqondo ihamba iingcinga emva kwengozi.
(The mind walks/goes imaginations after an accident i.e the mind is where imaginations walk/go after an accident.)

(iv) Ingqondo ihamba iingcinga xa ufuna isisombululo.

(The mind walks/goes imaginations when looking for a solution i.e the mind is where imaginations walk/go when looking for a solution.)

*(v) Ingqondo ihamba iingcinga xa kuphendulwa imibuzo enzima.

(The mind walks/goes imaginations because difficult questions are answered i.e the mind is where imaginations walk/go because difficult questions are answered.)

(106) a. Ubukrelekrele buhamba ebafundini abazimiseleyo xa bebhala iimviwo.

(Intelligence walks/goes to dedicated learners when they write examinations.)

b. Ubukrelekrele buhamba ebafundini ngophando.

(Intelligence walks/goes to dedicated learners by research.)

c. Ubukrelekrele buhamba ebafundini abazimiseleyo emva kokuxhotyiswa ngezakhono.

(Intelligence walks/goes to dedicated learners after skills empowerment.)

d. Ubukrelekrele buhamba ebafundini abazimiseleyo kuba kuphuhliswa ezeNzululwazi noBuchwepheshe.

(Intelligence walks/goes to dedicated learners because Science and Technology are improved.)

e. Ubukrelekrele buhamba ebafundini abazimiseleyo ngenkuthazo yabazali.

(Intelligence walks/goes to dedicated learners through parental encouragement.)

(107) *(i) Abafundi abazimiseleyo bahamba ubukrelekrele xa bebhala iimviwo.

(Dedicated learners walk/go intelligence when they write examinations i.e dedicated learners are where intelligence walk/go when they write examinations.)

*(ii) Abafundi abazimiseleyo bahamba ubukrelekrele ngophando.

(Dedicated learners walks/goes intelligence through research i.e dedicated learners are where intelligence walks/goes through research.)

*(iii) Abafundi abazimiseleyo bahamba ubukrelekrele emva kokuxhotyiswa ngezakhono.

(Dedicated learners walk/go intelligence after skills empowerment i.e dedicate learners are where intelligence walks/goes after skills empowerment.)

*(iv) Abafundi abazimiseleyo bahamba ubukrelekrele kuba kuphuhliswa ezeNzululwazi noBuchwepheshe.

(Dedicated learners walk/go intelligence because Science and Technology are improved i.e dedicated learners are where intelligence walks /goes because Science and Technology are improved.)

*(v) Abafundi abazimiseleyo bahamba ubukrelekrele ngenkuthazo yabazali.

(Dedicated learners walk/go intelligence through parental encouragement i.e dedicated learners are where intelligence walks/goes through parental encouragement.)

- (108) a. Umbono uhamba ezinkokhelini ngokukhawuleza
(A vision walks/goes to leaders quickly.)
- b. Umbono uhamba ezinkokhelini xa kuqulunqwa imigaqo.
(A vision walks/goes to leaders when drafting policies.)
- c. Umbono uhamba ezinkokhelini emva kokwabelana ngezimvo.
(A vision walks/goes to leaders after sharing of ideas.)
- d. Umbono uhamba ezinkokhelini ebusuku.
(A vision walks/goes to leaders at night.)
- e. Umbono uhamba ezinkokhelini ngengqondo ephangaleleyo.
(A vision walks/goes to leaders through a broad mind.)
- (109) *(i) Inkokheli zihamba umbono ngokukhawuleza.
(The leaders walk/go a vision quickly i.e the leaders are where a vision walks/goes to quickly.)
- *(ii) Inkokheli zihamba umbono xa kuqulunqwa imigaqo.
(The leaders walk/go a vision when drafting policies i.e the leaders are where a vision walks/goes when drafting policies.)
- *(iii) Inkokheli zihamba umbono emva kokwabelana ngamava.
(The leaders walk/go a vision after sharing ideas i.e the leaders are where a vision walks/goes after sharing ideas.)
- *(iv) Inkokheli zihamba umbono ebusuku.
(The leaders walk/go a vision at night i.e the leaders are where a vision walks/goes at night.)
- *(v) Inkokheli zihamba umbono ngengqondo ephangaleleyo.
(The leaders walk/go a vision through a broad mind i.e the leaders are where a vision walks/goes through a broad mind.)

Kwizivakalisi eziku (102 a-e, 104 a-e, 106 a-e, 108 a-e) isakhiwo sesiganeko sihambelana nezihlomelo zokumis' ixesha nezobunjani ezicacisa isenzi **u-hamba**. Xa ibinzana lesibizo , ingqiqo, lilandela isenzi **u-hamba** kwizivakalisi eziku (103i-v, 105 i-v, 107 i-v, 109 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba sisihlomelo sexesha.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti nolwakhiwo lwesiganeko kwizivakalisi eziku (102 a-e, 104 a-e, 106 a-e, 108 a-e)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, umxholo
	i-adyumentu yesibini = ibinzana lesibizo, isalathandawo (imvelaphi)
	isiganeko = inkqubo

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lesiganeko kwizivakalisi eziku (103 i-v, 105 i-v, 107 i-v, 109 i-v).

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo
	isiganeko = inkqubo

3.2.9.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo yegama nempatho yeentsingiselo ezininzi zesenzi **u-hamba** esetyenziswe kwizivakalisi eziku (100-101).

Amasuntswana entsingiselo yegama alandelayo angafaniswa nesenzi **u-hamba** kwizivakalisi ezinebinzana lesibizo esiyintloko [**ingqiqo**] njengaku (100)

-hamba

- (110) a. 'share'
Ulwazi luhamba kubafundi abazinikezeleyo.
(Knowledge is shared to dedicated learners.)
- b. 'include'
Umbono uhamba kwiimpembelelo zesininzi.
(The vision includes the aspirations of the majority.)
- c. 'encourage'
Ubukrelekrele buhamba ekusebenzeleni impumelelo.
(Intelligence encourages in working for success.)

3.2.10 Ibinzana lesibizo esiyintloko [isizwe]

Kwezi zivakalisi zilandelayo eziku (111 a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko sendawo se-adyumentu, isizwe, kwaye isenzi **u-hamba** siza kulandelwa yimfezekiso yesalathandawo

(imvelaphi). Kwizivakalisi eziku (111 b, d, f, h) kuza kubakho utshintsho kuba i-adyumententi esebenza njengentloko yebinzana lesibizo ibonise imvelaphi, kwaye imfezekiso yebinzana lesibizo itolikwe njengomxholo.

- (111) a. Ukushwama kuhamba emizini ebambe amasiko esizwe.
(The first taste ritual practice walks/goes to settlements that ascribe to societal rituals.)
- b. Imizi ebambe amasiko esizwe ihamba ukushwama.
(Settlements that ascribe to societal rituals walk/go the first taste ritual practice i.e settlements are where the first taste ritual practice walks/goes to.)
- c. Ulwaluko luhamba elutsheni ngeyeSilimela.
(Circumcision walks/goes to the youth in June.)
- d. Ulutsha luhamba ulwaluko ngeyeSilimela.
(The youth walks/goes circumcision in June i.e the youth is where circumcision walks/goes in June.)
- e. Inkcubeko ihamba esizweni esimanyeneyo.
(A culture walks/goes to a united nation.)
- f. Isizwe esimanyeneyo sihamba inkcubeko.
(A united nation walks/goes a culture i.e a united nation is where a culture walks / goes.)
- g. Umtshato uhamba ezintlangeni ezohlukeneyo.
(A marriage ceremony walks/goes to different races.)
- h. Iintlanga ezohlukeneyo zihamba umtshato.
(Different races walk/go a marriage ceremony i.e different races are where a marriage ceremony walks/goes.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokowakhiwo lwe-adyumententi nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (111 a, c, e, g)

(i-adyumententi yokuqala = ibinzana lesibizo esiyintloko, umxholo
i-adyumententi yesibini = isalathandawo, imvelaphi
isiganeko = ubume)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumententi nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (111 b, d, f, h)

i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo
isiganeko = inkqubo

3.2.10.1 Uvavanyo kusetyenziswa iinjongosenzi. Iinjongo kukuphonononga ukuba xa isenzi **u-hamba** sifakelwe isivumelanisi senjongosenzi uze umxholo ube kwindawo yebinzana lesibizo esiyinjongosenzi, kuza kwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga kwizivakalisi ezikoo (i). Okwesibini kwizivakalisi ezikoo (ii) isenzi **u-hamba** siza kuba kwisixando sokwenziwa ukujonga ukuba oku kuza kwamkeleka na kubumbo zivakalisi.

- (112) a. Imizi ebambe amasiko esizwe ihamba ukushwama.
 (Settlements that ascribe to societal rituals walk/go the first taste ritual practice i.e settlements are where the first taste ritual practice walk/go.)
- * (i) Imizi ebambe amasiko esizwe iyakuhamba ukushwama.
 (Settlements that ascribe to societal rituals are walking the first taste ritual practice.)
- * (ii) Ukushwama kuhanjwa yimizi ebambe amasiko esizwe.
 (The first taste ritual practice is being walked by settlements that ascribe to societal rituals.)
- b. Ulutsha luhamba ulwaluko ngeyeSilimela.
 (The youth walks/goes circumcision in June i.e. the youth is where circumcision walks/goes in June.)
- * (i) Ulutsha luyaluhamba ulwaluko ngeyeSilimela.
 (The youth is walking circumcision in June.)
- * (ii) Ulwaluko luhanjwa lulutsha ngeyeSilimela.
 (Circumcision is being walked by the youth in June.)
- c. Isizwe esimanyeneyo sihamba inkcubeko.
 (A united nation walks/goes a culture i.e a united nation is where a culture walks/goes.)
- * (i) Isizwe esimanyeneyo siyayihamba inkcubeko.
 (A united nation is walking a culture.)
- * (ii) Inkcubeko ihanjwa sisizwe esimanyeneyo.
 (A culture is being walked by a united nation.)
- d. Intlanga ezohlukeneyo zihamba umtshato.

(Different races walk/go a marriage ceremony i.e different races are where a marriage walks/goes.)

*(i) Iintlanga ezohlukeneyo ziyawuhamba umtshato.

(Different races are walking a marriage ceremony.)

*(ii) Umtshato uhanjwa ziintlanga ezohlukeneyo.

(A marriage ceremony is being walked by different races.)

Kubonakala ukuba kwezi zivakalisi ziku (112 a-d) ibinzana lesibizo elisemva kwesenzi u-hamba liyi-adyumenti yomxholo. Ezi zivakalisi azibonakaisi zimpawu zizizo ezinxulumene nemfezekiso yenjongosenzi yesenzi.

Kwizivakalisi eziku (162 a-d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko kubakho ugxininiso kweli binzana. Kwezi zivakalisi zikoo (i) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko isenzi u-hamba sinesivumelanisi senjongosenzi, oku akwamkelekanga kwaye kungavumelekanga. Kwizivakalisi ezikoo (ii) apho isenzi u-hamba sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo, intlalo, (umxholo) elisebenza njengesibizo esiyintloko aliniki zimpawu ziqhelekileyo kulwakhiwo lwesiganeko.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti kunye nolwakhiwo lwesiganeko kizivakalisi ezikoo (i) zika (112 a-d)

{	i-adyumenti yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
	i-adyumenti yesibini = ibinzana lesibizo esiyijongosenzi, umxholo
	isiganeko = ubume

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti kunye nolwakhiwo lwesiganeko kwizivakalisi ezikoo (ii) zika (112 a-d).

{	i-adyumenti yokuqala = ibinzana lesibizo esiyintloko, umxholo
	i-adyumenti yesibini = ibinzana lesibizo esiyinjosenzi, imvelaphi

3.2.10.2 Uvavanyo apho ibinzana lesibizo esiyintloko, intlalo, liza kuba kwindawo esemva kwesenzi u-hamba ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi u-hamba zinakho na ukuthatha izihlomelo zokumis' ixesha, isihlomelo sexeshana (eliqingqiweyo), esexeshana elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siza kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (113) a. Ukushwama kuhamba emizini ehloniphekileyo kakuhle kuba kuzisa amathamsanqa.
(The first taste ritual practice walks/goes to respected families well because it brings fortunes.)
- b. Ukushwama kuhamba emizini ngeyoMnga.
(The first taste ritual practice walks/goes to families in December.)
- c. Ukushwama kuhamba emizini ngokuxhela ibhokhwe.
(A customary ritual walks/goes to families by slaughtering a goat.)
- d. Ukushwama kuhamba emizini xa kulungiswa ikhaya.
(The first taste ritual practice walks/goes to families when cleansing the home.)
- e. Ukushwama kuhamba emizini kuba kumenywa izinyanya.
(The first taste ritual practice walks/goes to families because they invite ancestors.)
- (114) *(i) Imizi ehloniphekileyo ihamba kakuhle ukushwama kuba izisa amathamsanqa.
(Respected families walk/go a first taste ritual practice well because it brings fortunes i.e respected families are where a first taste ritual practice walks/goes well because it brings fortunes.)
- *(ii) Imizi ihamba ukushwama ngeyoMnga.
(Families walk/go the first taste ritual practice in December i.e families are where the first taste ritual practice walks/goes in December.)
- *(iii) Imizi ihamba ukushwama ngokuxhelwa kwebhokhwe.
(Families walk/go the first taste ritual practice by slaughtering a goat i.e families are where the first taste ritual practice walks/goes by slaughtering a goat.)
- *(iv) Imizi ihamba ukushwama xa kulungiswa ikhaya.
(Families walk/go the first taste ritual practice when cleansing the home i.e families are where the first taste ritual practice walks/goes when cleansing the home.)
- *(v) Imizi ihamba ukushwama kuba kumenywa izinyanya.
(Families walk/go the first taste ritual practice because they invite ancestors i.e families are where the first taste ritual practice walks/goes because they invite the ancestors.)

- (115) a. Ulwaluko luhamba elutsheni ngeyeSilimela.
(Circumcision walks/goes to the youth in June.)
- b. Ulwaluko luhamba elutsheni ngeenyanga ezintathu.
(Circumcision walks/goes to the youth in three months.)
- c. Ulwaluko luhamba elutsheni xa amakhwenkwe efikelele ebudaleni bokwaluka.
(Circumcision walks/goes to the youth when boys have reached the age of circumcision.)
- d. Ulwaluko luhamba elutsheni ngeengcibi ezinamava.
(Circumcision walks/goes to the youth by experienced traditional surgeons.)
- e. Ulwaluko luhamba elutsheni kuba kukhuthazwa amasiko esizwe.
(Circumcision walks/goes to the youth because societal rituals are encouraged.)
- (116) *(i) Ulutsha luhamba ulwaluko ngeyeSilimela.
(The youth walks/goes circumcision in June i.e the youth is where circumcision walks/goes to in June.)
- *(ii) Ulutsha luhamba ulwaluko ngeenyanga ezintathu.
(The youth walks/goes circumcision in three months i.e the youth is where circumcision walks/goes in three months.)
- *(iii) Ulutsha luhamba ulwaluko xa amakhwenkwe efikelele ebudaleni bokwaluka.
(The youth walks/goes circumcision when boys have reached the age of circumcision i.e the youth is where circumcision walks/goes when boys have reached the age of circumcision.)
- *(iv) Ulutsha luhamba ulwaluko ngeengcibi ezinamava.
(The youth walks/goes circumcision through experienced traditional surgeons i.e the youth is where circumcision walks/goes through experienced traditional surgeons.)
- *(v) Ulutsha luhamba ulwaluko kuba kukhuthazwa amasiko nezithethe.
(The youth walks/goes circumcision because customs and traditions are encouraged i.e. the youth is where circumcision walks/goes because customs and traditions are encouraged.)
- (117) a. Inkubeko ihamba kakuhle esizweni esimanyeneyo yonke imihla.
(Culture walks/goes well in a united nation every day.)
- b. Inkubeko ihamba esizweni esimanyeneyo ngokuhlonitshwa ziinkokheli.
(Culture walks/goes in a united nation by being respected by leaders.)
- c. Inkubeko ihamba esizweni esimanyeneyo xa sibhiyozelwa iBuyambo yaseAfrika.
(Culture walks/goes in a united nation when celebrating African Renaissance.)

- d. Inkubeko ihamba esizweni esimanyeneyo ngeyoMsintsi inyanga yaMagugu.
(Culture walks/goes in the united nation in September the Heritage month.)
- e. Inkubeko ihamba esizweni esimanyeneyo kuba igcinelwa isizukulwana esizayo.
(Culture walks/goes to the united nation because it is preserved for the coming generation.)
- (118) (i) Isizwe esimanyeneyo sihamba inkubeko kakuhle yonke imihla.
(A united nation walks/goes a culture well every day i.e a united nation is where the culture walks/goes well every day.)
- (ii) Isizwe esimanyeneyo sihamba inkubeko ngokuhlonitshwa ziinkokheli.
(A united nation walks/goes culture by being respected by leaders i.e a united nation is where the culture walks/goes by being respected by leaders.)
- (iii) Isizwe esimanyeneyo sihamba inkubeko xa sibhiyozela iBuyambo yaseAfrika.
(A united nation walks/goes a culture when celebrating African Renaissance i.e a united nation is where the culture walks/goes when celebrating African Renaissance.)
- (iv) Isizwe esimanyeneyo sihamba inkubeko ngeyoMsintsi.
(A united nation walks/goes a culture in September i.e a united nation is where the culture walks/goes in September.)
- (v) Isizwe esimanyeneyo sihamba inkubeko kuba igcinelwe isizukulwana esizayo.
(A united nation walks/goes a culture because it is preserved for the coming generation i.e a united nation is where the culture walks/goes because it is preserved for the coming generation.)
- (119) a. Umtshato uhamba ezintlangeni ezohlukeneyo ngokukhawuleza.
(Marriage walks/goes to different races quickly.)
- b. Umtshato uhamba ezintlangeni ezohlukeneyo ngothethathethwano lwabazali.
(Marriage walks/goes to different races by parental negotiations.)
- c. Umtshato uhamba ezintlangeni ezohlukeneyo kuba isizwe sikwamkela oko.
(Marriage walks/goes to different races because the society accepts that.)
- d. Umtshato uhamba ezintlangeni ezohlukeneyo xa kuqiniswa ubuhlobo.
(Marriage walks/goes to different races when strengthening relations)
- e. Umtshato uhamba ezintlangeni ezohlukeneyo iintsuku ezimbini.
(Marriage walks/goes to different races for two days.)
- (120) (i) Iintlanga ezohlukeneyo zihamba umtshato ngokukhawuleza.
(Different races walk/go the marriage quickly i.e different races are where marriage walks/goes quickly.)

- (ii) Intlanga ezohlukeneyo zihamba umtshato ngothethathethwano lwabazali.
(Different races walk/go the marriage by parental negotiations i.e different races are where marriages walk/goes by parental negotiations.)
- (iii) Intlanga ezohlukeneyo zihamba umtshato kuba isizwe sikwamkele oko.
(Different races walk/go the marriage because the society accepts that i.e different races are where marriages walk/go because the society accepts that.)
- (iv) Intlanga ezohlukeneyo zihamba umtshato xa kuqiniswa ubuhlobo.
(Different races walk/go the marriage when strengthening the relations i.e different races are where marriages walk/go when strengthening the relations.)
- (v) Intlanga ezohlukeneyo zihamba umtshato iintsuku ezimbini.
(Different races walk/go the marriage for two days i.e different races are where marriages walk/go for two days.)

Kwezi zivakalisi ziku (113 a-e, 115 a-e, 117 a-e, 119 a-e) isakhiwo sesiganeko sihambelana nezihlomelo zokumis'ixesha nezobunjani ezicacisa isenzi u-hamba. Xa ibinzana lesibizo, isizwe, lilandela isenzi u-hamba kwizivakalisi eziku (114 i-v, 1116 i-v, 118 i-v, 120 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba sisihlomelo sokumis'ixesha.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (113 a-e, 115 a-e, 117 a-e, 119 a-e)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, isizwe
	i-adyumentu yesibini = isalathandawo
	isiganeko = isifezekiso

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (114 i-v, 116 i-v, 118 i-v, 120 i-v)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, indawo
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi
	isiganeko = ubume

3.2.10.3 Isiphelo sokubonakalisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo yegama kunye nempatho yeentsingiselo ezininzi yesenzi u-hamba esetyenziswe kwizivakalisi eziku (111-11)

Amasuntswana egama alandelayo angafaniswa nesenzi u-hamba kwizivakalisi ezinebinzana lesibizo esibonisa isizwe njengaku (111)

-hamba

- (121) a. perform
 Ukushwama kuhamba kwihlabathi elinkolo engemimoya.
 (The first taste ritual practice is performed in the spiritual world.)
- b. withhold
 Inkubeko ihamba kwizizwe ezintsundu zeAfrika.
 (Culture is withheld in black African nations.)
- c. Channel
 Ulwaluko luhamba kwisizukulwana ngesizukulwana.
 (Circumcision is channelled from generation to generation.)

3.2.11 Ibinzana lesibizo esiyintloko [Ubunini (Into umntu eyeyakhe)]

Kwezi zivakalisi zilandelayo (122 a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko sendawo se-adyumentu, into umntu iyeyakhe, kwaye isenzi u-Hamba siza kulandelwa yimfezekiso yesalathandawo (imvelaphi). Kwizivakalisi eziku (122 b, d, f, h) kuza kubakho utshintsho kuba I-adyumentu esebenza njengentloko yebinzana lesibizo ibonisa imvelaphi, kwaye imfezekiso yebinzana lesibizo itolikwe njengomxholo.

- (122) a. Imali ihamba emazweni ashishinayo ngokukhawuleza.
 (Money walks/goes to trading countries quickly.)
- b. Amazwe ashishinayo ahamba imali ngokukhawuleza.
 (Trading countries walk/go the money quickly i.e trading countries are where the moonwalks/goes to quickly.)
- c. Imfuyo ihamba edlelweni elibiyiweyo.
 (Livestock walk/go to a fenced veld.)
- d. Idlelo elibiyiweyo lihamba imfuyo.
 (A fenced veld walks/goes livestock i.e a fenced veld is where livestock walks/goes to.)

- e. Ivenkile yemifuno ihamba emaxabiso aphantsi.
(A vegetable shop walks/goes low prices.)
- f. Amaxabiso aphantsi ahamba ivenkile yemifuno.
(Low prices walk/go a vegetable shop i.e low prices are where a vegetable shop walks/goes.)
- g. Iimpahla zihamba kumashishini athumela kumazwe angaphandle.
(Clothes walk/go to businesses that export to outside countries.)
- h. Amashishini athumela kumazwe angaphandle ahamba iimpahla.
(Businesses tht export to outside countries walk/go clothes i.e businesses that export to outside countries are where clothes walk/go to.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi u-Hamba kwizivakalisi eziku (97 a, c, e, g)

i-adyumentu yokuqala	= ibinzana lesibizo esiyintloko, umxholo
i-adyumentu yesibini	= isalathandawo, imvelaphi
isiganeko	= inguqulelo

Oku kulandelayo yinkcazelo yelekhisikono ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi u-Hamba eziku (97 b, d, f, h)

i-adyumentu yokuqala	= ibinzana lesibizo esiyintloko, imvelaphi
i-adyumentu yesibini	= ibinzana lesibizo esiyinjongosenzi, umxholo
isiganeko	= inguqulelo

3.2.11.1 Uvavanyo kusetyenziswa iinjongosenzi. Injongo kukuphonononga ukuba xa isenzi **u-Hamba** sifakelwe isivumelanisi esnjongosenzi uze umxholo ube kwindawo yebinzana lesibizo esiyinjongosenzi, kuza kwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga kwizivakalisi eziku (i) ka (123 a-d). Okwesibini kwizivakalisi eziku (ii) ka (123 a-d) isenzi u-Hamba siza kuba kwisixando sokwenziwa ukujonga ukuba oku kuza kwamkeleka na kubumbo zivakalisi.

- (123) a. Amazwe ashishinayo ahamba imali.
(Trading countries walk/go the money i.e trading countries are where the money walks/goes to.)

- * (i) Amazwe ashishinayo ayayihamba imali.
(Trading countries are walking the money.)
- * (ii) Imali ihanjwa ngamazwe ashishinayo.
(Money is being walked by trading countries.)
- b. Idlelo elibiyelweyo lihamba imfuyo.
(A fenced veld walks/goes livestock i.e a fenced veld is where livestock walks/goes.)
 - * (i) Idlelo elibiyelweyo liyayihamba imfuyo.
(A fenced veld is walking the livestock.)
 - * (ii) Imfuyo ihanjwa lidlelo elibiyelweyo.
(Livestock is being walked by a fenced veld.)
- b. Amaxabiso aphantsi ahamba ivenkile yemifuno.
(Low prices walk/go a vegetable shop i.e low prices are where a vegetable shop walks/goes.)
 - * (i) Amaxabiso aphantsi ayayihamba ivenkile yemifuno.
(Low prices are walking a vegetable shop.)
 - * (ii) Ivenkile yemifuno ihanjwa ngamaxabiso aphantsi.
(A vegetable shop is being walked by low prices.)
- b. Amashishini athumela kumazwe angaphandle ahamba iimpahla.
(Businesses that export to outside countries walk/go clothes i.e businesses that export to outside countries are where clothes walk/go.)
 - * (i) Amashishini athumela kumazwe angaphandle ayazihamba iimpahla .
(Businesses that export to outside countries are walking the clothes.)
 - * (ii) Impahla zihanjwa ngamashishini athumela kumazwe angaphandle.
(Clothes are being walked by businesses that export to outside countries.)

Izivakalisi eziku (123 a, b, c, d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko oku kubangele ugxininiso kweli binzana. Kwizivakalisi ezikoo (i) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi u-Hamba sinesivumelanisi sebinzana lesibizo esiyinjongosenzi esingumenzeli, oku akwamkelekanga kwaye kungaqhelekanga. Kwizivakalisi ezikoo (ii) apho isenzi u-Hamba sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo into umntu eyeyakhe aliniki zimpawu ziqhelekileyo kulwakhiwo lwezivakalisi.

3.2.11.2 Uvavanyo apho ibinzana lesibizo, into umntu iyeyakhe liza kuba kwindawo esemva kwesenzi u-**Hamba** ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi u-**Hamba** zinakho na ukuthatha izihlomelo zokumisixesha, esexeshana (eliqingqiweyo) esexesha elithe ngqo, isihlomelo sobunjani nesihlomemelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siza kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (124) a. Imali ihamba emazweni ashishinayo ngemboleko.
(The money walks/goes to trading countries through loans.)
- b. Imali ihamba emazweni ashishinayo ngephanyazo.
(Money walks/goes to trading countries quickly.)
- c. Imali ihamba emazweni ashishinayo ngenqwelo-ntaka.
(Money walks/goes to trading countries by airplane.)
- d. Imali ihamba emazweni ashishinayo emva kwezivumelwano zorhwebo.
(Money walks/goes to trading countries after trade agreements.)
- e. Imali ihamba emazweni xa kuthengwa izabelo.
(Money walks/goes to countries when buying shares.)
- (125) *(i) Amazwe ashishinayo ahamba imali ngemboleko.
(Trading countries walk/go money through loans i.e trading countries are where money walks/goes through loans.)
- *(ii) Amazwe ashishinayo ahamba imali ngephanyazo.
(Trading countries walk/go money quickly i.e trading countries are where money walks/goes quickly.)
- *(iii) Amazwe ashishinayo ahamba imali ngenqwelo-ntaka.
(Trading countries walk/go money by a airplane i.e trading countries are where money walks/goes by airplane.)
- *(iv) Amazwe ashishinayo ahamba imali emva kwezivumelwano zorhwebo.
(Trading countries walk/go money after trade agreements i.e trading countries are where money walks/goes after trade agreements.)
- *(v) Amazwe ashishinayo ahamba imali xa kuthengwa izabelo.
(Trading countries walk/go money when buying shares i.e trading countries are where money walks/goes when buying shares.)
- (126) a. Imfuyo ihamba edlelweni elibiyiweyo kusasa.
(Livestock walks/goes to a fenced veld in the morning.)
- b. Imfuyo ihamba edlelweni elibiyiweyo ngokukhawuleza.
(Livestock walks/goes to a fenced veld quickly.)

- c. Imfuyo ihamba edlelweni elibiyiweyo kuba ingca inqabile.
(Livestock walks/goes to a fenced veld because the grass is scarce.)
- d. Imfuyo ihamba edlelweni elibiyiweyo ebusika.
(Livestock walks/goes to a fenced veld in winter.)
- e. Imfuyo ihamba edlelweni elibiyiweyo xa kugqitywe ukusengwa.
(Livestock walks/goes to the veld when milking has been finished.)
- (127) *(i) Idlelo elibiyiweyo lihamba imfuyo kusasa.
(A fenced veld walks/goes the livestock in the morning i.e a fenced veld is where the livestock walks/goes in the morning.)
- *(ii) Indlelo elibiyiweyo lihamba imfuyo ngokukhawuleza.
(A fenced veld walks/goes the livestock quickly i.e a fenced veld is where the livestock walks/goes quickly.)
- *(iii) Idlelo elibiyiweyo lihamba imfuyo kuba ingca inqabile.
(A fenced veld walks/goes the livestock because the grass is scarce i.e a fenced veld walks/goes the livestock because grass is scarce.)
- *(iv) Idlelo elibiyiweyo lihamba imfuyo ebusika.
(A fenced veld walks/goes the livestock in winter i.e a fenced veld is where the livestock walks/goes in winter.)
- *(v) Idlelo elibiyiweyo lihamba imfuyo xa kugqitywe ukusengwa.
(A fenced veld walks/goes the livestock when milking has been finished i.e a fenced veld is where the livestock walks/goes when milking has been finished.)
- (128) a. Ivenkile yemifuno ihamba emaxabisweni aphantsi ngeyoMnga.
(A vegetable shop walks/goes to low prices in December.)
- b. Ivenkile yemifuno ihamba emaxabisweni aphantsi ngokuphuculwa nguRhulumente.
(A vegetable shop walks/goes to low prices by being improved by the Government.)
- c. Imifuno ihamba emaxabisweni aphantsi xa kukhutshiswana.
(A vegetable shop walks/goes to low prices when there is a competition.)
- d. Ivenkile yemifuno ihamba emaxabisweni aphantsi iinyanga ezimbini.
(A vegetable shop walks/goes to low prices for two months.)
- e. Ivenkile yemifuno ihamba emaxabisweni aphantsi ngentengiso yasesidlangalaleni.
(A vegetable shop walks/goes to low prices by public auction.)
- (129) *(i) Amaxabiso aphantsi ahamba ivenkile yemifuno ngeyoMnga.
(Low prices walk/go a vegetable shop in December i.e low prices are where a vegetable shop walks/goes in December.)

*(ii) Amaxabiso aphezulu ahamba ivenkile ngokuphuculwa nguRhulumente
(Low prices walk/go a vegetable shop by being improved by the Government i.e low prices are where a vegetable shop walks/goes by being improved by the Government.)

*(iii) Amaxabiso aphantsi ahamba ivenkile xa kukhutshiswana.
(Low prices walk/go a vegetable shop when there is a competition i.e low prices are where a vegetable shop walks/goes when there is a competition.)

*(iv) Amaxabiso aphantsi ahamba ivenkile iinyanga ezimbini.
(Low prices walk/go a vegetable shop for two months i.e low prices are where a vegetable shop walks/goes for two months.)

*(v) Amaxabiso aphantsi ahamba ivenkile yemifuno ngentengiso yasesidlangalaleni.
(Low prices walk/go a vegetable shop by a public auction i.e low prices are where vegetable shop walks/goes by a public auction.)

(130) a. Iimpahla zihamba kumashishini athumela kumazwe angaphandle ngokukhawuleza ukuphucula urhwebo.

(Clothes walk/go to businesses that export to outside countries quickly to improve trade.)

b. Iimpahla zihamba kumashishini athumela ngaphandle xa kuveliswa amathuba omsebenzi.

(Clothes walk/go to businesses that export to outside countries when creating job opportunities.)

c. Iimpahla zihamba kumashishini athumela ngaphandle ebusika.

(Clothes walk/go to businesses that export to outside countries in winter.)

d. Iimpahla zihamba kwimizi-mveliso ngokuthwalwa ziinqwelo ezinkulu.

(Clothes walk/go to businesses that export to outside countries by being carried big vehicles.)

e. Iimpahla zihamba kumashishini athumela ngaphandle xa kuphuculwa uqoqosho.

(Clothes walk/go to businesses that export to outside countries when improving economy.)

(131) *(i) Amashishini athumela kumazwe angaphandle ahamba iimpahla ngokukhawuleza ukuphucula ushishino.

(Businesses that export to outside countries walk/go clothes quickly to improve production i.e businesses that export to outside countries are where clothes walk/go quickly to improve trade.)

- ***(ii)** Amashishini athumela ngaphandle ahamba iimpahla xa kuveliswa amathuba emisebenzi.
(Businesses that export to outside countries walk/go clothes when creating job opportunities i.e businesses that export to outside countries are where clothes walk/go when creating job opportunities)
- ***(iii)** Amashishini athumela ngaphandle ahamba iimpahla ebusika.
(Businesses that export to outside countries walk/go clothes in winter i.e businesses that export to outside countries are where clothes walk/go in winter.)
- ***(iv)** Amashishini athumela ngaphandle ahamba iimpahla ngokuthwalwa ziinqwelo ezinkulu.
(Businesses that export to outside countries walk/go clothes by being carried by big vehicles i.e businesses that export to outside countries are where clothes walk/go by being carried with big vehicles.)
- ***(v)** Amashishini athumela ngaphandle ahamba iimpahla xa kuphuculwa uqoqosho.
(Businesses that export to outside countries walk/go clothes when improving economy i.e businesses that export to outside countries are where clothes walk/go when improving economy.)

Kwezi zivakalisi zilandelayo ziku (124 a-e, 126 a-e, 128 a-e, 130 a-e) isakhiwo sesiganeko siyahambelana nezihlomelo zokumisixesha ezicacisa isenzi u-Hamba. Xa ibinzana lesibizo esiyintloko, [into umntu iyeyakhe] lilandela isenzi u-**Hamba** kwizivakalisi eziku (125 i-v, 127 i-v, 129 i-v, 131 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba kukho isihlomelo sokumisixesha okanye esobunjani.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti nolwakhiwo lwesiganeko kwizivakalisi eziku (124 a-e, 126 a-e, 128 a-e, 130 a-e)

{	i-adyumenti yokuqala = ibinzana lesibizo esiyintloko umxholo
	i-adyumenti yesibini = isalathandawo
	isiganeko = inkqubo

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti nolwakhiwo lwesiganeko kwizivakalisi eziku (125 i-v, 127 i-v, 129 i-v, 131 i-v)

i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
 i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi umxholo

3.2.11.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo yegama kunye nempatho yeentsingiselo ezininzi zesenzi **u-Hamba** esetyenziswe kwizivakalisi eziku (122-123)

Amasuntswana egama alandelayo angafaniswa **nesenzi u-Hamba** kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa ubunini njengaku (122)

Hamba

- (132) a. 'sell'
 Imfuyo ihamba kumaxabiso aphezulu ngeyoMnga.
 (Livestock is selling at high prices in December.)
- b. 'change'
 Imali ihamba ngokwemeko yokuhla nokunyuka kwamaxabiso ezinto.
 (Money changes according to the rate of infation.)
- c. 'flourish'
 Ivenkile ihamba xa uqoqosho lukwimeko ezinzileyo.
 (The shop flourishes when the state of the economy is stable.)
- d. 'move, transport'
 Iimpahla zihamba kumazwe ngamazwe ngezivumelwano zorhwebo.
 (Clothes move (are transported) to various countries through trade agreements.)

3.2.12 Ibinzana lesibizo esiyintloko [Ukutya]

Kwezi zivakalisi zilandelayo eziku (133 a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko [ukutya] oko kukuthi i-adyumentu yomenzeli. Isenzi u-Hamba siza kuthatha imfezekiso yesalathandawo.

Kwizivakalisi eziku (133 b, d, f, h) kuza kubakho utshintsho kuba i-adyumentu eyenzeka njengentloko yebinzana lesibizo iza kubonisa imvelaphi, kwaye imfezekiso yebinzana lesibizo itolikwe njengomxholo.

- (133) a. Ubisi luhamba evenkileni ngokukhawuleza.
(The milk walks/goes at the shop quickly.)
- b. Ivenkile ihamba ubisi ngokukhawuleza.
(The shop walks/goes the milk quickly i.e the shop is where the milk walks/goes quickly.)
- c. Inkobe zihamba elityeni xa kuphothulwa.
(The boiled maize walks/goes on the stone when grinding.)
- d. Ilitye lihamba iinkobe xa kuphothulwa.
(The stone walks/goes boiled maize when grinding i.e the stone is where the boiled maize walks/goes.)
- e. Inyama ihamba esilarheni ebusika.
(The meat walks/goes at the butchery in winter.)
- f. Isilarha sihamba inyama ebusika.
(The butchery walks/goes the meat in winter i.e the butchery is where the meat walks/go at in winter.)
- g. Umngqusho uhamba embizeni xa kukho umcimbi.
(The samp walks/goes in the pot when there is an occasion.)
- h. Imbiza ihamba umngqusho xa kukho umcimbi.
(The pot walks/goes the samp when there is an occasion i.e the pot is where the samp walks/goes when there is an occasion.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi u-Hamba kwizivakalisi eziku (133 a, c, e, g)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, umxholo	}
	i-adyumentu yesibini = ibinzana lesibizo esiyintloko, isalathandawo	
	isiganeko = inguqulo	

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi u-Hamba kwizivakalisi eziku (133 b, d, f, h)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko imvelaphi	}
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo	
	isiganeko = inguqulo	

3.2.12.1 Uvavanyo kusetyenziswa iinjongosenzi. Injongo kukuphonononga ukuba xa isenzi u-Hamba sifakelwe isivumelanisi senjongosenzi uze umxholo ube kwindawo yebinzana lesibizo esiyinjongosenzi, kuza kwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga kwizivakalisi eziku (i). Okwesibini kwizivakalisi eziku (ii) isenzi u-Hamba siza kuba kwisixando sokwenziwa ukujonga ukuba oku kuza kwamkeleka na kubumbo zivakalisi.

- (134) a. Ivenkile ihamba ubisi ngokukhawuleza.
 (A shop walks/goes the milk quickly.)
 *(i) Ivenkile iyaluhamba ubisi ngokukhawuleza.
 (A shop is walking the milk quickly.)
 *(ii) Ubisi luhanjwa yivenkile ngokukhawuleza
 (The milk is being walked by the shop quickly.)
- b. Ilitye lihamba iinkobe xa kuphothulwa.
 (The stone walks/goes boiled maize when grinding.)
 *(i) Ilitye liyazihamba iinkobe xa kuphothulwa.
 (The stone is walking the boiled maize while grinding.)
 *(ii) Iinkobe zihanjwa lilitye xa kuphothulwa.
 (The boiled maize is being walked by the stone while grinding.)
- c. Isilarha sihamba inyama ebusika.
 (The butchery walks/goes the meat in winter.)
 *(i) Isilarha siyayihamba inyama ebusika.
 (The butchery is walking the meat in winter.)
 *(ii) Inyama ihanjwa sisilarha ebusika.
 (The meat is being walked by the butchery in winter.)
- d. Imbiza ihamba umngqusho xa kukho umcimbi.
 (The pot walks/goes the samp when there is an occasion.)
 *(i) Imbiza iyawuhamba umngqusho xa kukho umcimbi.
 (The pot is walking the samp when there is an occasion.)
 *(ii) Umngqusho uhanjwa yimbiza xa kukho umcimbi.
 (The samp is being walked by the pot when there is an occasion.)

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (i) ka (134 a-d)

i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
 i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo

Inkcazelo ebonisa ulwakhiwo lwelekhisokoni ngokulwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (ii) zika (134 a- d)

i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, umxholo
 i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, imvelaphi

Kwizivakalisi eziku (134 a- d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko kubakho ugxininiso kweli binzana. Kwizivakalisi eziku (i) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko isenzi **u-hamba**

Sinesivumelanisi senjongosenzi, oku akwamkelekanga kwaye kungavumelekanga. Kwizivakalisi eziku (ii) apho isenzi **u-hamba** sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo umxholo (ukutya) elisebenze njengesibizo esiyintloko aliniki zimpawu ziqhelekileyo kulwakhiwo lwesiganeko.

3.2.12.2 Uvavanyo apho ibinzana lesibizo ukutya liza kuba kwindawo esemva kwesenzi **u-hamba** ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi **u-hamba** zinakho na ukuthatha izihlomelo zokumis'ixesha, esexeshana (eliqingqiweyo) esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siza kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (135) a. Ubisi luhamba evenkileni ngokukhawuleza.
 (The milk walks/goes to the shop quickly.)
- b. Ubisi luhamba evenkileni kusasa xa lithengwa kakhulu.
 (The milk walks/goes to the shop in the morning when it is in demand.)
- c. Ubisi luhamba evenkileni ngo-7.
 (The milk walks/goes to the shop at seven.)
- d. Ubisi luhamba evenkileni isiqingatha seyure.
 (The milk walks/goes to the shop for half an hour.)

- e. Ubisi luhamba evenkileni ngenqwelo yobisi.
(The milk walks/goes to the shop by a dairy truck.)
- (136) *(i) Ivenkile ihamba ubisi ngokukhawuleza.
(The shop walks/goes the milk quickly i.e the shop is where milk walks/goes quickly.)
- *(ii) Ivenkile ihamba ubisi kusasa xa luthengwa kakhulu.
(The shop walks/goes the milk in the morning when it is in demand i.e the shop is where walks/goes the milk when it is in demand.)
- *(iii) Ivenkile ihamba ubisi ngo-7.
(The shop walks/goes the milk at seven i.e the shop is where the milk walks/goes the milk at seven.)
- *(iv) Ivenkile ihamba ubisi isiqingatha seyure.
(The shop walks/goes the milk for half an hour i.e the shop is where the milk walks/goes for half an hour.)
- *(v) Ivenkile ihamba ubisi ngenqwelo yobisi.
(The shop walks/goes the milk by a dairy truck i.e the shop is where the milk walks/goes by a dairy truck.)
- (137) a. Inkobe zihamba elityeni lokuguba ngokukhawuleza.
(The boiled maize walks/goes on the grinding stone quickly.)
- b. Inkobe zihamba elityeni lokuguba imizuzu elishumi.
(The boiled maize walks/goes on the grinding stone for ten minutes.)
- c. Inkobe zihamba elityeni lokuguba xa ziphothulwa yintombi.
(The boiled maize walks/goes on the grinding stone when grinded by a girl.)
- d. Inkobe zihamba elityeni lokuguba emva kwemini ukulungiselela isidlo sasebusuku.
(The boiled maize walks/goes on the grinding stone in the afternoon in preparing for super.)
- e. Inkobe zihamba elityeni lokuguba ngexesha lokwehlisa kweenkomo.
(The boiled maize walks/goes on the grinding stone when cows produce enough milk.)
- (138) *(i) Ilitye lihamba iinkobe ngokukhawuleza.
(The grinding stone walks/goes the boiled maize quickly i.e the grinding stone is where boiled maize walks/goes quickly.)
- *(ii) Ilitye lihamba iinkobe imizuzu elishumi.
(The grinding stone walks/goes the boiled maize for ten minutes i.e the grinding stone is where the boiled maize walks/goes for ten minutes.)

*(iii) Ilitye lihamba inkobe xa ziphothulwa yintombi.

(The grinding stone walks/goes the boiled maize when grinded by a girl the grinding stone is where the boiled maize walks/goes when grinded by a girl.)

*(iv) Ilitye lihamba iinkobe emva kwemini xa kulungiselelwa isidlo sasebusuku.

(The grinding stone walks/goes the boiled maize in the afternoon in preparing for super i.e a grinding stone is where the boiled maize walks/goes in the afternoon in preparing for super.)

*(v) Ilitye lihamba iinkobe ngexesha lokwehlisa kweenkomo.

(The grinding stone walks/goes the boiled maize when cows produce enough milk i.e the grinding stone is where the boiled maize walks/goes when cows produce enough milk.)

(139) a. Inyama ihamba esilarheni ngokukhawuleza.

(The meat walks/goes at the butchery quickly.)

b. Inyama ihamba esilarheni ngesidlo sasemini.

(The meat walks/goes at the butchery during lunch time.)

c. Inyama ihamba esilarheni ngakumbi kwiinyanga yeziyunguma.

(The meat walks/goes at the butchery especially during festive months.)

d. Inyama ihamba esilarheni kuba amaxabiso aphantsi.

(The meat walks/goes at the butchery because prices are down.)

e. Inyama ihamba esilarheni xa kuthelakiswa uqoqosho lwamanye amazwe.

(The meat walks/goes at the butchery when comparing economy of other countries.)

(140) *(i) Isilarha sihamba inyama ngokukhawuleza.

(The butchery walks/goes the meat quickly i.e the butchery is where the meat walks/goes quickly.)

*(ii) Isilarha sihamba inyama ngesidlo sasemini.

(The butchery walks/goes the meat during lunch time i.e the butchery is where the meat walks/goes during lunch time.)

*(iii) Isilarha sihamba inyama ngakumbi kwiinyanga zeziyunguma.

(The butchery walks/goes the meat especially during festive season i.e the butchery is where the meat walks/goes during festive season.)

*(iv) Isilarha sihamba inyama kuba amaxabiso aphantsi.

(The butchery walks/goes the meat because prices are down i.e the butchery is where the meat walks/goes because prices are down.)

*(v) Isilarha sihamba inyama xa kuthalekiswa uqoqosho lwamanye amazwe.

(The butchery walks/goes the meat when comparing the economy of other countries i.e the butchery is where the meat walks/goes when comparing economy of other countries.)

(141) a. Umngqusho uhamba embizeni kusasa.

(The samp walks/goes in the pot in the morning.)

b. Umngqusho uhamba embizeni ngokucotha xa ungalungiswanga.

(The samp walks/goes in the pot slowly when it is not soaked.)

c. Umngqusho uhamba embizeni emva kwesivuno.

(The samp walks/goes in the pot after harvesting.)

d. Umngqusho uhamba embizeni iiyure ezintathu.

(The samp walks/goes in the pot for three hours.)

e. Umngqusho uhamba embizeni ngeemini zengqele.

(The samp walks/goes in the pot during cold days.)

(142) *(i) Imbiza ihamba umngqusho kusasa.

(The pot walks/goes the samp in the morning i.e the pot is where the samp walks/goes in the morning.)

*(ii) Imbiza ihamba umngqusho ngokucotha.

(The pot walks/goes the samp slowly i.e the pot is where the samp walks/ goes slowly.)

*(iii) Imbiza ihamba umngqusho emva kwesivuno.

(The pot walks/goes the samp after harvesting i.e the pot is where the samp walks/goes after harvesting.)

*(iv) Imbiza ihamba umngqusho iiyure ezintathu.

(The pot walks/goes the samp for three hours i.e the pot is where the samp walks/goes for three hours.)

*(v) Imbiza ihamba umngqusho ngeemini zengqele.

(The pot walks/goes the samp during cold days i.e the pot is where the samp walks/goes during cold days.)

Kwezi zivakalisi ziku (135 a-e, 137 a-e, 139 a-e, 141 a-e) isakhiwo sesiganeko sihambelana nezihlomelo zokumis'ixesha nezobunjani ezicacisa isenzi u- **hamba**. Xa ibinzana lesibizo, ukutya, lilandela isenzi u-**hamba** kwizivakalisi eziku (136 i-v, 138 i-v, 140 i-v, 142 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba sisihlomelo sokumis'ixesha.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenteni nolwakhiwo lwesiganeko kwizivakalisi eziku (135 a-e, 137 a-e, 139 a-e, 141 a-e)

{	i-adyumenteni yokuqala = ibinzana lesibizo esiyintloko, ukutya
	i-adyumenteni yesibini = isalathandawo
	isiganeko = inkqubo

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenteni nolwakhiwo lwesiganeko kwizivakalisi eziku (136 i-v, 138 i-v, 140 i-v, 142 i-v)

{	i-adyumenteni yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
	i-adyumenteni yesibini = ibinzana lesibizo esiyinjongosenzi, ukutya

3.2.12.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo yegama kunye nempatho yeentsingiselo ezininzi zesenzi **u-hamba** esetyenziswe kwizivakalisi eziku (133-134)

Amasuntswana entsingiselo yegama alandelayo angafaniswa nesenzi **u-hamba** kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa [ukutya] njengaku (133)

Hamba

- (143) a. 'maintain'
Ubisi luhamba emzimbeni ukuwukhusela izakhamzimba.
(The milk maintains the body and protects its nutrients.)
- b. 'sell quickly'
Inyama ihamba kakhulu ebusika.
(The meat sells quickly in winter.)
- c. 'carry to'
Umngqusho uhamba emasimini ngexesha lokulima.
(The samp is carried to the fields during ploughing season.)

3.2.13 Ibinzana lesibizo esiyintloko [Ilungu lomzimba]

Kwezi zivakalisi zilandelayo eziku (194 a, c, e, g) ziza kuba nebinzana lesibizo esiyintloko [ilungu lomzimba] oko kukuthi I-adyumenteni yomenzeli. Isenzi **u-hamba** siza kuthatha imfezekiso

yesalathandawo. Kwizivakalisi eziku (94 b, d, f, h) kuza kubakho utshintsho kuba I-adyumentu esebenza njengebinzana lesibizo esiyintloko iza kubonisa indawo (imvelaphi) ize imfezekiso elandela isenzi **u-hamba** ibe libinzana lesibizo engumenzeli (ilungu lomzimba).

- (194) a. Intliziyo ihamba emafutheni kukuvuya.
(The heart walks/goes on the fats due to joy.)
- b. Amafutha ahamba intliziyo kukuvuya.
(The fats walk/go the heart due to joy i.e the fats are where the heart walks/goes due to joy.)
- c. Izandla zihamba emqolo xa ibanjwa lisiwa entolongweni.
(The hands walk/go to the back when the prisoner is brought to jail.)
- d. Umqolo uhamba izandla xa ibanjwa lisiwa entolongweni.
(The back walks/goes the hands when the prisoner is brought to jail i.e the back is where the hands walk/go when the prisoner is brought to jail.)
- e. Iingalo zihamba entloko kukuhlanganisela amanqindi.
(The arms walk/go to the head in covering from the fists.)
- g. Intloko ihamba iingalo kukuhlanganisela amanqindi.
(The head walks/goes the arms in covering from the fists i.e the head is where the arms walk/go in covering from the fists.)
- h. Amadolo ahamba esifubeni xa uleqwa lutshaba.
(The knees walk/go to the chest when chased by an enemy.)
- i. Isifuba sihamba amadolo xa uleqwa lutshaba.
(The chest walks/goes the knees when chased by an enemy.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (194 a, c, e, g)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, ilungu lomzimba
	i-adyumentu yesibini = isalathandawo
	isiganeko = Inkqubo

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (194 b, d, f, h).

i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi u-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo isiganeko = ubume
--

3.2.13.1 Uvavanyo kusetyenziswa iinjongosenzi. Injongo kukuphonononga ukuba xa isenzi **u-hamba** sifakelwe isivumelanisi senjongosenzi aze umenzeli abe kwindawo yebinzana lesibizo esiyinjongosenzi kuza kwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga kwizivakalisi eziku (i). Okwesibini kwizivakalisi eziku (ii) isenzi **u-hamba** siza kuba kwisixando sokwenziwa ukujonga ukuba oku kwamkelekile na kubumbo zivakalisi.

- (195) a. Amafutha ahamba intliziyo kukuvuya.
 (The fats walk/go the heart due to joy i.e the fats are where the heart walks/goes due to joy.)
 *(i) Amafutha ayayihamba intliziyo kukuvuya.
 (The fats are walking the heart due to joy.)
 *(ii) Intliziyo ihanjwa ngamafutha kukuvuya.
 (The heart is being walked by the fats due to joy.)
- b. Umqolo uhamba izandla kuba ibanjwa lisiwa entolongweni.
 (The back walks/goes the hands when the prisoner is brought to jail i.e the back is where the hands walk/go when the prisoner is brought to jail.)
 * (i) Umqolo uyazihamba izandla kuba ibanjwa lisiwa entolongweni.
 (The back is walking the hands because the prisoner is brought to jail.)
 *(ii) Izandla zihanjwa ngumqolo kuba ibanjwa lisiwa entolongweni.
 (The hands are being walked by the back because the prisoner is brought to jail.)
- c. Intloko ihamba iingalo kukuhlanganisela amanqindi.
 (The head walks/goes the arms in covering from the fists i.e the head is where the arms walks/goes in covering from the fists.)
 *(i) Intloko iyazihamba iingalo kukuhlanganisela amanqindi.
 (The head is walking the arms in covering from the fists.)
 *(ii) Iingalo zihanjwa yintloko kukuhlanganisela amanqindi.
 (The arms are being walked by the head in covering from the fists.)
- d. Isifuba sihamba amadolo xa uleqwa lutshaba.

(The chest walks/goes the knees when chased by an enemy i.e the chest is where the knees walk/go when chased by an enemy.)

*(i) Isifuba siyawahamba amadolo xa uleqwa lutshaba.

(The chest is walking the knees when chased by an enemy.)

*(ii) Amadolo ahanjwa sisifuba xa uleqwa lutshaba.

(The knees are being walked by the chest when chased by an enemy.)

Izivakalisi eziku (195 a-d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko oku kubangele ugxininiso kweli binzana. Kwizivakalisi eziku (i) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi u-**hamba** sinesivumelanisi sebinzana lesibizo esiyinjongosenzi esingumenzeli, oku akwamkelekanga kwaye kungaqhelekanga. Kwizivakalisi ezikoo (ii) apho isenzi sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo, ilungu lomzimba, aliniki zimpawu ziqhelekileyo kulwakhiwo lwezivakalisi.

3.2.13.2 Uvavanyo apho ibinzana lesibizo, ilungu lomzimba, liza kuba kwindawo esemva kwesenzi u-**hamba** ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo siza kukhangela ukuba izivakalisi ezihamba nesenzi u-**hamba** zinakho na ukuthatha izihlomelo zokumisixesha, esexeshana (eliqingqiweyo) esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siya kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (195) a. Intliziyo ihamba emafutheni kukuvuya ngomhla wokuzalwa
(The heart walks/goes on the fats on a birthday.)
- b. Intliziyo ihamba emafutheni xa kuphumelele iqele elithandwayo.
(The heart walks/goes on the fats when a favourite team has worn.)
- c. Intliziyo ihamba emafutheni ngeendaba ezonwabisayo.
(The heart walks/goes on the fats for exciting news.)
- d. Intliziyo ihamba emafutheni emva kweemvula zehlobo.
(The heart walks/goes on the fats after summer rains.)
- e. Intliziyo ihamba emafutheni iiyure ezimbini.
(The heart walks/goes on the fats for two hours.)

- (196) (i) Amafutha ahamba intliziyo ngomhla wokuzalwa.
(The fats walk/go the heart on a birthday i.e. the fats are where the heart walks/goes on a birthday.)
- * (ii) Amafutha ahamba intliziyo xa kuphumeleleiqela elithandwayo.
(The fats walk/go the heart when a favourite team has worn i.e. the fats are where the heart walks/goes when a favourite team has worn.)
- * (iii) Amafutha ahamba intliziyo ngeendaba ezonwabisayo.
(The fats walk/go the heart for exciting news i.e. the fats are where the heart walks/goes for exciting news.)
- * (iv) Amafutha ahamba intliziyo emva kweemvula zehlobo.
(The fats walk/go the heart after heavy rains i.e. the fats are where the heart walks/goes after heavy rains.)
- * (v) Amafutha ahamba intliziyo iiyure ezimbini.
(The fats walk/go the heart for two hours i.e. the fats are where the heart walks/goes for two hours.)
- (197) a. Izandla zihamba emqolo kuba ibanjwa lisiwa entolongweni .
(The hands walk/go to the back because the prisoner is brought to jail.)
- b. Izandla zihamba emqolo xa kunqandwa ukuba la matshivela mancinci angaqhweshi.
(The hands walk/go to the back when avoiding the escape of these juveniles.)
- c. Izandla zihamba emqolo isiqingatha seyure.
(The hands walk/go to the back for half an hour.)
- d. Izandla zihamba emqolo emva kokusebenza nzima.
(The hands walk/go to the back after hard work.)
- e. Izandla zihamba emqolo ngokunyamezela iintlungu.
(The hands walk/go to the back by enduring pains.)
- (198) * (i) Umqolo uhamba izandla kuba ibanjwa lisiwa entolongweni.
(The back walks/goes the hands because the prisoner is brought to jail i.e the back is where the hands walk/go because the prisoner is brought to jail.)
- * (ii) Umqolo uhamba izandla xa kunqandwa ukuba la matshivela angaqhweshi.
(The back walks/goes the hands when avoiding the escape of these juveniles i.e the back is where the hands walk/go when avoiding escape of these juveniles.)
- * (iii) Umqolo uhamba izandla isiqingatha seyure.
(The back walks/goes the hands for half an hour i.e the back is where the hands walk/go for half an hour.)

*(iv) Umqolo uhamba emva kokusebenza nzima.

(The back walks/goes the hands after hard work i.e the back is where the hands walk/go after hard work.)

*(v) Umqolo uhamba izandla ngokunyamezela iintlungu.

(The back walks/goes the hands by enduring pains i.e the back is where the hands walk/go by enduring pains.)

(199) a. Ingalo zihamba entloko xa kuhlanganiselwa amanqindi.

(The arms walk/go to the head when covering from the fists.)

b. Ingalo zihamba entloko kuba inamalungu abalulekileyo.

(The arms walk/go to the head because it has important organs.)

c. Ingalo zihamba entloko iiyure ezimbini kusolulwa izihlunu.

(The arms walk/go to the head for two hours stratching the muscles.)

d. Ingalo zihamba entloko ebusuku ukuyiphephisa ekulimaleni.

e. (The arms walk/go to the head at night protecting it form being hurt.)

d. Ingalo zihamba entloko ngokukhawuleza ukunqanda ukupetyeka.

(The arms walk/go to the head quickly to avoid dislocation.)

(200) *(i) Intloko ihamba iingalo xa kuhlanganiselwa amanqindi.

(The head walks/goes the arms when covering from the fists i.e the head is where the arms walk/go when covering the fists.)

*(ii) Intloko ihamba iingalo kuba inamalungu abalulekileyo.

(The head walks/goes the arms because it has important organs i.e. the head is where the arms walk/go because it has important organs.)

*(iii) Intloko ihamba iingalo iiyure ezimbini kusolulwa izihlunu.

(The head walks/goes the arms in two hours stretching the muscles i.e the head is where arms walk/go for two hours stretching the muscles.)

*(iv) Intloko ihamba iingalo ebusuku ukuyiphephisa ekulimaleni.

(The head walks/goes the arms at night protecting it from being hurt i.e the head is where arms walk/go at night protecting it from being hurt.)

*(v) Intloko ihamba iingalo ngokukhawuleza ukunqanda ukupetyeka.

(The head walks/goes the arms quickly to avoid dislocation i.e the head is where the arms walk/go to quickly to avoid dislocation.)

(201) a. Amadolo ahamba esifubeni xa uleqwa lutshaba.

(The knees walk/go to the chest when being chased by an enemy.)

b. Amadolo ahamba esifubeni ngokukhawuleza kuzisindisa.

(The knees walk/go to the chest quickly to save oneself.)

- c. Amadolo ahamba esifubeni ekuseni.
(The knees walk/go to the chest in the morning.)
- d. Amadolo ahamba esifubeni iyure enye.
(The knees walk/go to the chest for one hour.)
- e. Amadolo ahamba esifubeni emva kukothuswa sisithonga sompu.
(The knees walk/go to the chest after being surprised by the sound of a gun.)
- (202) (i) Isifuba sihamba amadolo xa uleqwa lutshaba.
(The chest walks/goes the chest when being chased by an enemy i.e the chest is where the knees walk/go when being chased by an enemy.)
- *(ii) Isifuba sihamba amadolo ngokukhawuleza ukuzisindisa.
(The chest walks/goes the knees quickly to save oneself i.e the chest is where the knees walk/go to save oneself.)
- *(iii) Isifuba sihamba amadolo ekuseni.
(The chest walks/goes the knees in the morning i.e the chest is where the knees walk/go in the morning.)
- *(iv) Isifuba sihamba amadolo iyure enye.
(The chest walks/goes the knees for one hour i.e the chest is where the knees walk/go for one hour.)
- *(v) Isifuba sihamba amadolo kukothuswa sisithonga sompu.
(The chest walks/goes the knees after being surprised by the sound of a gun i.e the chest is where the knees walk/go when surprised by the sound of a gun.)

Kwezi zivakalisi ziku (195 a-e, 197 a-e, 199 a-e, 201 a-e) isakhiwo sesiganeko sihambelana nezihlomelo zokumis'ixesha nezobunjani ezicacisa isenzi **u-hamba**. Xa ibinzana lesibizo, ilungu lomzimba lilandela isenzi **u-hamba** kwizivakalisi eziku (196 i-v, 198 i-v, 200 i-v, 202 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba sisihlomelo sokumis'ixesha.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenti nllwakhiwo lwesiganeko kwizivakalisi eziku (195 a-e, 197 a-e, 199 a-e, 201 a-e).

{	i-adyumenti yokuqala = ibinzana lesibizo esiyintloko, ilungu lomzimba
	i-adyumenti yesibini = isalathandawo
	isiganeko = inkqubo

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumenteni nolwakhiwo lwesiganeko kwizivakalisi eziku (196 i-v, 198 i-v, 200 i-v, 202 i-v)

i-adyumenteni yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
 i-adyumenteni yesibini = ibinzana lesibizo esiyinjongosenzi, ilungu lomzimba

3.2.13.3 Isiphelo sokubonisa ukucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo legama kunye nempatho yeentsingiselo ezininzi zesenzi **u-hamba** esetyenziswe kwizivakalisi eziku (194)

-hamba

- (203) a. ‘imagine’
 Intliziyo ihamba kwizixeko ezikude.
 (The heart imagines far away places.)
- b. ‘go/beat’
 Intliziyo ihamba/ibetha kancinci kwesi sigulana.
 (The heart beats slowly in this patient.)
- c. ‘assist’
 Izandla zoluntu zihamba kule mizi ihlaselwe yintlekele.
 (The community’s hands assist families that are attached by the disaster.)
- d. ‘go near the grave’
 Iinyawo zikaThemba zihamba kufutshane nengcwaba.
 (Themba’s feet walk near the grave.)
- e. ‘walk an extra mile’
 UMongameli uhamba umgama ukuzalisekisa iimfuno zabantu.
 (The President walks an extra mile to fulfil people’s needs.)
- f. ‘go down’
 Amadolo ahamba phantsi xa abantu becela iintsikelelo.
 (The knees go down when people ask for blessings.)
- g. ‘go down/defeated’
 Amadolo embethi-manqindi ahambe phantsi kumjikelo wokuqala.
 (The knees of the boxer went down (was defeated) on the first round.)

3.2.14 Ibinzana lesibizo esiyintloko [Isigulo (isifo)]

Kwezi zivakalsi zilandelayo izivakalisi eziku (204 a, c, e, g) ziza kuba nebinzana lesibizo lesibizo esiyintloko, isigulo, oko kukuthi i-adyumentu yomenzeli. Isenzi **u-hamba** siza kulandelwa yimfezekiso yesalathandawo. Kwizivakalisi eziku (204 b, d, f, h) kuza kubakho utshintsho kuba i-adyumentu esebenza njengebinzana esiyintloko iza kubonisa indawo (imvelaphi) ize imfezekiso elandela isenzi **u-hamba** ibe libinzana lesibizo engumenzeli (isigulo)

- (204) a. Ingqele ihamba esizweni ngeyeSilimela.
(Flu walks/goes to the nation in June.)
- b. Isizwe sihamba ingqele ngeyeSilimela.
(The nation walks/goes flu in June i.e the nation is where flu walks/goes in June.)
- c. Ugawulayo uhamba ebantwini ngokukhawuleza.
(HIV/Aids walks/goes to the people quickly.)
- d. Abantu bahamba ugawulayo ngokukhawuleza.
(People walk/go HIV/ Aids quickly i.e the people are where HIV/Aids walks/goes quickly.)
- e. Isifo sephepha sihamba ngokukhawuleza ezilalini.
(TB walks/goes quickly in rural areas.)
- f. Iilali zihamba isifo sephepha ngokukhawuleza.
(Rural areas walk/go TB. quickly i.e rural areas are where TB walks/goes quickly.)
- g. Umhlaza uhamba emadodeni ngokutshaya.
(Cancer walks/goes to men through smoking.)
- h. Amadoda ahamba umhlaza ngokutshaya.
(Men walk/go cancer through smoking i.e men are where cancer walks/ goes through smoking.)

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (204 a, c, e, g)

i-adyumentu yokuqala	= ibinzana lesibizo esiyintloko, isigulo (umenzeli)
i-adyumentu yesibini	= isalathandawo, imvelaphi
isiganeko	= inguqulo

Oku kulandelayo yinkcazelo yelekhisikoni ngokolwakhiwo lwe-adyument i nolwakhiwo lwesiganeko sesenzi **u-hamba** kwizivakalisi eziku (204 b, d, f, h)

i-adyument i yokuqala = ibinzana lesibizo esiyintloko, indawo
i-adyument yesibini = ibinzana lesibizo esiyinjongosenzi, isigulo (umxholo)
isiganeko = inkqubo

3.2.14.1 Uvavanyo kusetyenziswa iinjongosenzi. Iinjongo kukuphonononga ukuba xa isenzi **u-hamba** sifakelwe isivumelanisi senjongosenzi aze umenzeli abe kwindawo yebinzana lesibizo esiyinjongosenzi, kuza kwamkeleka na kulwakhiwo lwezivakalisi esiXhoseni. Oku sakukujonga kwizivakalisi ezikoo (i) ka (205 a-d) Okwesibini kwizivakalisi ezikoo (ii) ka (205 a-d) isenzi **u-hamba** siza kuba kwisixando sokwenziwa ukujonga ukuba oku kuza kwamkeleka na kubumbo zivakalisi.

- (205) a. Isizwe sihamba ingqe ngeyeSilimela
(The nation walks/goes flu in June i.e the nation is where flu walks/goes June.)
*(i) Isizwe siyayihamba ingqe ngeyeSilimela.
(The nation is walking flu in June.)
*(ii) Ingqe ihanjwa sisizwe ngeyeSilimela.
(Flu is being walked by the nation in June.)
- b. Abantu bahamba ugawulayo ngokukhawuleza.
(People walk/go HIV/Aids quickly i.e. people are the ones where HIV/Aids walks/goes.)
*(i) Abantu bayamhamba ugawulayo ngokukhawuleza.
(People are walking HIV/Aids quickly.)
*(ii) Ugawulayo uhanjwa ngabantu ngokukhawuleza.
(HIV/Aids is being walked by people quickly.)
- c. Iilali zihamba isifo sephepha.
(Rural areas walk/go TB i.e rural areas are where TB walks/goes.)
*(i) Iilali ziyasihamba isifo sephepha.
(Rural areas are walking TB.)
*(ii) Isifo sephepha sihanjwa ziilali.
(TB is being walked by rural areas.)

- d. Amadoda ahamba umhlaza ngokutshaya okugqithisileyo.
(Men walk/go cancer through excessive smoking i.e men are those where cancer walks/goes to through excessive smoking.)
- * (i) Amadoda ayawuhamba umhlaza ngokutshaya okugqithisileyo.
(Men are walking cancer through excessive smoking.)
- * (ii) Umhlaza uhanjwa ngamadoda ngokutshaya okugqithisileyo.
(Cancer is being walked by men through excessive smoking.)

Izivakalisi eziku (205 a-d) apho imvelaphi ikwindawo yebinzana lesibizo esiyintloko oku kubangele ugxininiso kweli binzana. Kwizivakalisi ezikoo (i) ka (205 a-d) apho imvelaphi isetyenziswe njengebinzana lesibizo esiyintloko, isenzi **u-hamba** sinesivumelani sebinzana lesibizo esiyinjongosenzi esingumenzeli, oku akwamkelekanga kwaye kungaqhelekanga. Kwizivakalisi ezikoo (ii) ka (205 a-d) apho isenzi sifakelwe isimamva sesixando sokwenziwa, ibinzana lesibizo, isigulo, aliniki zimpawu ziqhelekileyo kulwakhiwo lwezivakalisi.

3.2.14.2 Uvavanyo apho ibinzana lesibizo esiyintloko, isigulo, loba kwindawo esemva kwesenzi **u-hamba** ukukhangela ulwakhiwo lwesiganeko lwendawo yotshintsho nokusetyenziswa kwezihlomelo.

Kolu vavanyo sokhangela ukuba izivakalisi ezihamba nesenzi **u-hamba** zinakho na ukuthatha izihlomelo zokumis'ixesha, esexeshana (eliqingqiweyo) esexesha elithe ngqo, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Siya kukwazi ukuphonononga ukuba iyavakala kwaye yamkelekile na intsingiselo yazo kulwimi lwesiXhosa.

- (206) a. Ingqele ihamba esizweni ngeyeSilimela.
(Flu walks/goes to the nation in June.)
- b. Ingqele ihamba esizweni ekuseni.
(Flu walks/goes to the nation in the morning.)
- c. Ingqele ihamba esizweni iiveki ezimbini.
(Flu walks/goes to the nation for two weeks.)
- d. Ingqele ihamba esizweni xa kuwe ikhephu.
(Flu walks/goes to the nation when there is snow fall.)
- e. Ingqele ihamba esizweni ngokutyhilizwa ngumoya.
(Flu walks/goes to the nation by being blown by wind.)

- (207) *(i) Isizwe sihamba ingqele ngeyeSilimela.
(The nation walks/goes flu in June.)
- *(ii) Isizwe sihamba ingqele ekuseni.
(The nation walks/goes flu in the morning.)
- *(iii) Isizwe sihamba ingqele iiveki ezimbini.
(The nation walks/goes flu for two weeks.)
- (iv) Isizwe sihamba ingqele xa kuwe ikhephu.
(The nation walks/goes flu when there is snow fall.)
- *(v) Isizwe sihamba ingqele ngokutyhilizwa ngumoya.
(The nation walks/goes flu by being blown by wind.)
- (208) a. Ugawulayo uhamba ebantwini ngokukhawuleza.
(HIV./Aids walks/goes to people quickly.)
- b. Ugawulayo uhamba ebantwini ngokutyhafa kwamajoni omzimba.
(HIV/Aids walks/goes to people through a weak immune system.)
- c. Ugawulayo uhamba ebantwini ngokusulelana ngegazi.
(HIV/Aids walks/goes to people through blood infection.)
- d. Ugawulayo uhamba ebantwini xa bengazihoyanga.
(HIV/Aids walks/goes to people when they neglect themselves.)
- e. Ugawulayo uhamba ebantwini ixesha elide.
(HIV/Aids walks/goes to people for a long time.)
- (209) *(i) Abantu bahamba ugawulayo ngokukhawuleza.
(People walk/go HIV/Aids quickly i.e people are where HIV/Aids walks/goes quickly.)
- *(ii) Abantu bahamba ugawulayo ngokutyhafa kwamajoni omzimba.
(People walk/go HIV./Aids through a weak immune system i.e people are where HIV./Aids walks/goes through a weak immune system.)
- *(iii) Abantu bahamba ugawulayo ngokusulelana ngegazi.
(People walk/go HIV./Aids through blood infection i.e people are where HIV/Aids walks/goes through blood infection.)
- *(iv) Abantu bahamba ugawulayo xa bengazihoyanga.
(People walk/go HIV./Aids when they neglect themselves i.e people are where HIV/Aids walks/goes when they neglect themselves.)
- *(v) Abantu bahamba ugawulayo ixesha elide.
(People walk/go HIV/Aids for a long time i.e people are where HIV/Aids walks/goes for a long time.)

- (210) a. Isifo sephepha sihamba ezilalini ngokukhawuleza.
(TB.walks/goes quickly to rural areas.)
- b. Isifo sephepha sihamba ezilalini xa kungasetyenzwa.
(TB. walks/goes in rural areas when there is unemployment.)
- c. Isifo sephepha sihamba ezilalini xa kukho intlupheko.
(TB. walks/goes in rural areas when there is poverty.)
- d. Isifo sephepha sihamba ezilalini emva kwembalela.
(TB walks/goes in rural areas after drought.)
- e. Isifo sephepha sihamba ezilalini ebusika.
(TB. walks/goes in rural areas in winter.)
- (211)*(i) Iilali zihamba isifo sephepha ngokukhawuleza.
(Rural areas walk/go TB quickly i.e rural areas are where TB walks/goes quickly.)
- * (ii) Iilali zihamba isifo sephepha xa kungasetyenzwa.
(Rural areas walk/go TB when there is unemployment i.e rural areas are where TB walks/goes when there is unemployment.)
- * (iii) Iilali zihamba isifo sephepha xa kukho intlupheko.
(Rural areas walk/go TB when there is poverty i.e rural areas are where TB walks/goes when there is poverty.)
- * (iv) Iilali zihamba isifo sephepha emva kwembalela.
(Rural areas walk/go TB. after drought i.e. rural areas are where TB. walks/goes after drought.)
- * (v) Iilali zihamba isifo sephepha ebusika.
(Rural areas walk/go TB in winter i.e rural areas are where TB walks/goes in winter.)
- (212) a. Umhlaza uhamba emadodeni ngokutshaya okugqithisileyo.
(Cancer walks/goes to men through haevy smoking.)
- b. Umhlaza uhamba emadodeni iminyaka emininzi.
(Cancer walks/goes to men for many years.)
- c. Umhlaza uhamba emadodeni ngokutyeshela amayeza.
(Cancer walks/goes to men by neglecting treatment.)
- d. Umhlaza uhamba emadodeni ngobukho bamaqhuma angafunekiyo.
(Cancer walks/goes to men due to unwanted antibodies.)
- e. Umhlaza uhamba emadodeni ngokuphenjelelwa kukutyhafa kwamajoni omzimba.
(Cancer walks/goes to men by being influenced by a weak immune system.)

- (213) *(i) Amadoda ahamba umhlaza ngokutshaya okugqithisileyo.
(Men walk/go cancer through heavy smoking i.e. men are where cancer walks/goes through heavy smoking.)
- *(ii) Amadoda ahamba umhlaza iminyaka emininzi.
(Men walk/go cancer for many years i.e. men are where cancer walks/goes for many years.)
- *(iii) Amadoda ahamba umhlaza ngokutyeshela amayeza.
(Men walk/go cancer by neglecting treatment i.e. men are where cancer walks/goes by neglecting treatment.)
- *(iv) Amadoda ahamba umhlaza ngobukho bamaqhuma angafunekiyo.
(Men walk/go cancer due to unwanted antibodies i.e. men are where cancer walks/goes due to unwanted antibodies.)
- *(v) Amadoda ahamba umhlaza ngokuphenjelwa kukutyhafa kwamajoni omzimba.
(Men walk/go cancer by being influenced by a weak immune system i.e. men are where cancer walks/goes by being influenced by a weak immune system.)

Kwezi zivakalisi ziku (206 a-e, 208 a-e, 210 a-e, 212 a-e) isakhiwo sesiganeko sihambelana nezihlomelo zokumis'ixesha nezobunjani ezicacisa isenzi **u-hamba**. Xa ibinzana lesibizo, isifo, lilandela isenzi **u-hamba** kwizivakalisi eziku (207 i-v, 209 i-v, 211 i-v, 213 i-v) oku akuzi nantsingiselo yamkelekileyo nokuba sisihlomelo sokumis'ixesha.

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (206 a-e, 208 a-e, 210 a-e, 212 a-e)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, isifo
	i-adyumentu yesibini = isalathandawo
	isiganeko = isifezekiso

Inkcazelo ebonisa ulwakhiwo lwelekhisikoni ngokolwakhiwo lwe-adyumentu nolwakhiwo lwesiganeko kwizivakalisi eziku (207 i-v, 209 i-v, 211 i-v, 213 i-v)

{	i-adyumentu yokuqala = ibinzana lesibizo esiyintloko, imvelaphi
	i-adyumentu yesibini = ibinzana lesibizo esiyinjongosenzi, umxholo
	isiganeko = isifezekiso sephanyazo

3.2.14.3 Isiphelo sokubonisa nokucacisa isemantiki yelekhisikoni ngokwesuntswana lentsingiselo legama kunye nempatho yeentsingiselo ezininzi eziku (204-205)

Amasuntswana entsingiselo yegama angafaniswa nesenzi **u-hamba** kwizivakalisi ezinebinzana lesibizo esiyintloko esibonisa [isigulo (isifo)] njengaku (204)

-hamba

- (214) a. 'spread
- (i) Isifo somhlaza sihamba ngokukhawuleza kwisizwe esihlaselwe yindlala.
(TB spreads quickly in a poverty stricken country.)
 - (ii) Ugawulayo uhamba elutsheni ngokungahoyi.
(HIV/Aids spreads in the youth due to carelessness.)
- b. circulate
- (i) Umhlaza uhamba emzimbeni xa unganyangwa.
(Cancer circulates in the body when it is not treated.)

3.3 IZIVAKALISI EZIBONISA UGQALISO OLUNOTHELEKISO -Contrastive Focus

Kwezi zivakalisi zilandelayo ezikoo (a) ziza kubonisa isivakalisi esakheke ngokufanelekileyo ngokwemigaqo yesemantiki. Kwizivakalisi ezikoo (b) I-adyumentu yebinzana lesibizo eyindawo okanye imvelaphi iza kuba kwindawo yebinzana lesibizo esiyintloko. Izivakalisi ezikoo (i) noo (ii) ziza kubonisa ugqaliso olunothelekiso apho kuthelekiswa izalathandawo koo (i) namabinzana esibizo esiyintloko koo (ii).

3.3.1 Ibinzana lesibizo esiyintloko [uluntu]

- (215) a. Umzingeli uhamba emahlathini.
(The skilled hunter walks/goes to the forests.)
- (i) Umzingeli uhamba emahlathini hayi emasimini
(The skilled hunter walks/goes to the forests not to the fields.)
 - (ii) Umzingeli uhamba emahlathini hayi ibhenqa.
(The skilled hunter walks/goes to the forests not an unskilled hunter.)
- b. Amahlathi ahamba umzingeli.
(The forests walk/go a skilled hunter.)

- (i) Amahlathi ahamba umzingeli hayi amasimi.
(The forests walk/go a skilled hunter not the fields.)
- (ii) Amahlathi ahamba umzingeli hayi ibhenqa
(The forests walk/go a skilled hunter not an unskilled hunter.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo – zivakalisi kwaye zibonisa ukuzalana (ukunxulumana) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [uluntu] ne-adyumenti eyindawo. Ezi zivakalisi ziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwe-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

Ibinzana lesibizo esiyintloko [ubulwanyana]

- (216) a. Iinkomo zihamba emadlelweni.
(The cattle walk/go to the velds.)
 - (i) Iinkomo zihamba emadlelweni hayi emaweni.
(Cattle walk/go to the velds not to the cliffs.)
 - (ii) Iinkomo zihamba emadlelweni hayi iimfene.
(Cattle walk/go on the velds not the baboons.)
- b. Amadlelo ahamba iinkomo.
(Velds walks/goes the cattle.)
 - (i) Amadlelo ahamba iinkomo hayi amawa.
(Velds walk/go the cattle not the cliffs.)
 - (ii) Amadlelo ahamba iinkomo hayi iimfene.
(The velds walk/go the cattle not the baboons.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (ukunxulumana) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [ubulwanyana] ne-adyumenti eyindawo. Ezi zivakalisi ziku (i) zibonisa uthelekiso phakathi kwezathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwe-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.2 Ibinzana lesibizo esiyintloko [Isityalo]

- (217) a. Iimbotyi zihamba emhlabeni otyebileyo.
(Beans walk/go on a fertile soil.)
- (i) Iimbotyi zihamba emhlabeni otyebileyo hayi eludongweni.
(Beans walk/go on a fertile soil not on the clay.)
 - (ii) Iimbotyi zihamba emhlabeni otyebileyo hayi imilibo.
(Beans walk/go on a fertile soil not pumpkin shoots.)
- b. Umhlaba otyebileyo uhamba iimbotyi.
(A fertile soil walks/goes the beans.)
- (i) Umhlaba otyebileyo uhamba iimbotyi hayi udongwe.
(A fertile soil walks/goes the beans not the clay.)
 - (ii) Umhlaba otyebileyo uhamba iimbotyi hayi imilibo.
(A fertile soil walks/goes the beans not pumpkin-shoots.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (ukunxulumana) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [isityalo] ne-adyumenti eyinjongo. Ezi zivakalisi ziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwe-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.3 Ibinzana lesibizo esiyintloko [izinto zendalo ezinokusetyenziswa]

- (218) a. Amagqabi ahamba emithini.
(Leaves walk/go on the trees.)
- (i) Amagqabi ahamba emithini hayi emafini.
(Leaves walk/go on the trees not on the clouds.)
 - (ii) Amagqabi ahamba emithini hayi amatye.
(Leaves walk/go on the trees not the stones.)
- b. Imithi ihamba amagqabi.
(Trees walk/go the leaves.)
- (i) Imithi ihamba amagqabi hayi amafu.
(Trees walk/go the leaves not the clouds.)
 - (ii) Imithi ihamba amagqabi hayi amatye.
(Trees walk/go the leaves not the stones.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo – zivakalisi kwaye zibonisa ukuzalana (ukunxulumana) phakathi kwebinzana lesibizo esiyintloko [izinto zendalo ezinokusetyenziswa] ne-adyumenti engumenzi. Ezi zivakalisi ziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.4 Ibinzana lesibizo esiyintloko [Izinto zendalo]

- (219) a. Inyanga ihamba esibhakabhakeni.
(The moon walks/goes on the sky.)
- (i) Inyanga ihamba esibhakabhakeni hayi emlanjeni.
(The moon walks/goes on the sky not on the river.)
- (ii) Inyanga ihamba esibhakabhakeni hayi umhlaba.
(The moon walks/goes the sky not the land.)
- b. Isibhakabhaka sihamba inyanga.
(The sky walks/goes the moon.)
- (i) Isibhakabhaka sihamba inyanga hayi umlambo.
(The sky walks/goes the moon not the river.)
- (ii) Isibhakabhaka sihamba inyanga hayi umhlaba.
(The sky walks/goes the moon not the earth.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (ukunxulumana) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [izinto zendalo] ne-adyumenti eyinjongosenzi. Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.5 Ibinzana lesibizo esiyintloko [Isiganeko]

- (220) a. Imfundo ihamba emazweni aphucukileyo.
(Education walks/goes to civilised countries.)
- (i) Imfundo ihamba emazweni aphucukileyo hayi ezithili ezingahlalwayo.
(Education walks/goes to developing regions not to uninhabited districts.)

- (ii) Imfundo ihamba amazwe aphucukileyo hayi imfazwe.
(Education walks/goes to civilized countries not war.)
- b. Amazwe aphucukileyo ahamba imfundo.
(Civilised countries walk/go education.)
 - (i) Amazwe aphucukileyo ahamba imfundo hayi izithili ezingahlalwayo.
(Civilised countries walk/go education not uninhabited districts.)
 - (ii) Amazwe aphucukileyo ahamba imfundo hayi imfazwe.
(Civilised countries walk/go education not war.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (ukunxulumana) phakathi kwebinzana lesizo esiyintloko [isiganeko] ne-adyumenti eyindawo. Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.6 Ibinzana lesibizo esiyintloko [Uthungelwano]

- (221) a. Ingxelo ihamba emibuthweni.
(The report walks/goes to organizations.)
 - (i) Ingxelo ihamba emibuthweni hayi ezithilini.
(The report walks/goes to organizations not to districts.)
 - (ii) Ingxelo ihamba emibuthweni hayi izoyikiso.
(The report walks/goes to organizations not threats.)
- b. Imibutho ihamba ingxelo.
(Organisations walk/go a report.)
 - (i) Imibutho ihamba ingxelo hayi izithili.
(Organisations walk/go a report not districts.)
 - (ii) Imibutho ihamba ingxelo hayi izoyikiso.
(Organisations walk/go a report not threats.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (ukunxulumana) phakathi kwe-adyumenti yesibizo esiyintloko [uthungelwano] ne-adyumenti yebinzana lesibizo esiyintloko eyindawo. Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi

kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.7 Ibinzana lesibizo esiyintloko [Uvakalelo]

- (222) a Uthando luhamba entliziyweni.
(Love walks/goes to the heart.)
- (i) Uthando luhamba entliziyweni hayi esibindini.
(Love walks/goes to the heart not the liver.)
 - (ii) Uthando luhamba entliziyweni hayi ivumba.
(Love walks/goes to the heart not the smell.)
- b. Intliziyo ihamba uthando.
(The heart walks/goes love.)
- (i) Intliziyo ihamba uthando hayi isibindi.
(The heart walks/goes love not the liver.)
 - (ii) Intliziyo ihamba uthando hayi ivumba.
(The heart walks/goes love not the smell.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo - zivakalisi kwaye zibonisa ukuzalana (unxulumano) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [uvakalelo] ne-adyumenti engumvi.

Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.8 Ibinzana lesibizo esiyintloko [Ingqiqo]

- (223) a. Ulwazi luhamba emazweni ngentsebenziswano.
(Information walks/goes to countries through co-operation.)
- (i) Ulwazi luhamba emazweni ngentsebenziswano hayi ezintshabeni.
(Information walks/goes to countries through co-operation not to enemies.)
 - (ii) Ulwazi luhamba emazweni ngentsebenziswano hayi ityhefu.
(Information walks/goes to countries through co-operation not poison.)
- b. Amazwe ahamba ulwazi ngentsebenziswano.
(Countries walk/go information through co-operation.)

- (i) Amazwe ahamba ulwazi ngentsebenziswano hayi iintshaba.
(Countries walk/go information through co-operation not enemies.)
- (ii) Amazwe ahamba ulwazi ngentsebenziswano hayi ityhefu.
(Countries walk/go information through co-operation not poison.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (unxulumano) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [ingqiqo] ne-adyumenti engumncedwa.

Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonakalisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko elibangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.9 Ibinzana lesibizo esiyintloko [Isizwe]

- (224) a. Ukushwama kuhamba emizini.
(The first taste ritual practise walks/goes to settlements.)
 - (i) Ukushwama kuhamba emizini hayi ezikolweni.
(The first taste ritual practise walks/goes to settlements not to schools.)
 - (ii) Ukushwama kuhamba emizini hayi ukunxaxha.
(The first taste ritual practise walks/goes to settlements not exception.)
- b. Imizi ihamba ihamba ukushwama.
(Settlements walk/go the first taste ritual practise.)
 - (i) Imizi ihamba ukushwama hayi izikolo.
(Settlements walk/go the first taste ritual practise not schools.)
 - (ii) Imizi ihamba ukushwama hayi ukunxaxha.
(Settlements walk/go the first taste ritual practise not exception.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (unxulumano) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [isizwe] ne-adyumenti engumvi. Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwibinzana lesibizo esiyintloko.

3.3.10 Ibinzana lesibizo esiyintloko [Into eyenziwe ngumntu]

- (225) a. Imoto ihamba endleleni elungisiweyo.
(A car walks/goes on a renovated road.)
- (i) Imoto ihamba endleleni elungisiweyo hayi esibhakabhakeni.
(A car walks/goes a renovated road not on the sky.)
- (ii) Imoto ihamba endleleni elungisiweyo hayi iphenyane.
(A car walks/goes on a renovated road not a boat.)
- b. Indlela elungisiweyo ihamba imoto.
(A renovated road walks/goes a car.)
- (i) Indlela elungisiweyo ihamba imoto isibhakabhaka.
(A renovated road walks/goes a car not the sky.)
- (ii) Indlela elungisiweyo ihamba imoto hayi iphenyane.
(A renovated road walks/goes a car not a boat.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (unxulumano) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [into umntu iyeyakhe] ne-adyumenti eyindawo. Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.11 Ibinzana lesibizo [Into umntu iyeyakhe (Ubunini)]

- (226) a. Imali ihamba emazweni arhwebayo.
(Money walks/goes to trading countries.)
- (i) Imali ihamba emazweni arhwebayo hayi emazweni alwayo.
(Money walks/goes to trading countries not to fighting countries.)
- (ii) Imali ihamba emazweni arhwebayo hayi intshutshiso.
(Money walks/goes to trading countries not percetution.)
- b. Amazwe arhwebayo ahamba imali.
(Trading countries walk/go money.)
- (i) Amazwe arhwebayo ahamba imali hayi amazwe alwayo.
(Trading countries walk/go money not fighting countries.)
- (ii) Amazwe arhwebayo ahamba imali hayi intshutshiso.
(Trading countries walk/go money not percetution.)

Izivakalisi eziku (i) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (unxulumano) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [into umntu iyeyakhe] ne-adyumenti engumxholo. Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.12 Ibinzana lesibizo esiyintloko [Ukutya]

- (227) a. Ubisi luhamba edeyiri.
(Milk walks/goes to the dairy.)
- (i) Ubisi luhamba edeyiri hayi esilarheni.
(The milk walks/goes to the dairy not to the butchery.)
- (ii) Ubisi luhamba edeyiri hayi inyama.
(The milk walks/goes to the dairy not meat.)
- b. Ideyiri ihamba ubisi.
(A dairy walks/goes the milk.)
- (i) Ideyiri ihamba ubisi hayi isilarha.
(The dairy walks/goes milk not the butchery.)
- (ii) Ideyiri ihamba ubisi hayi inyama.
(The dairy walks/goes the milk not the meat.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonakalisa ukuzalana (unxulumano) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [ukutya] ne-adyumenti engumvi. Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.13 Ibinzana lesibizo [Ilungu lomzimba]

- (228) a. Intliziyo ihamba emafutheni lulonwabo.
(The heart walks/goes on the fat due to excitement.)
- (i) Intliziyo ihamba emafutheni lulonwabo hayi emanzini.
(The heart walks/goes on the fat due to excitement not on the water.)
- (ii) Intliziyo ihamba emafutheni lulonwabo hayi iindlebe.
(The heart walks/goes on the fat due to excitement not the ears.)

- b. Amafutha ahamba intliziyo lulonwabo.
(The fat walks/goes the heart due to excitement.)
- (i) Amafutha ahamba intliziyo lulonwabo hayi amanzi.
(The fat walks/goes the heart due to excitement not the water.)
- (ii) Amafutha ahamba intliziyo lulonwabo hayi iindlebe.
(The fat walks/goes the heart due to excitement not the ears.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (unxulumano) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko [ilungu lomzimba] ne-adyumenti engumvi. Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.3.14 Ibinzana lesibizo [Isigulo]

- (229) a. Ingqele ihamba esizweni ebusika.
(Flu walks/goes to the southern countries in winter.)
- (i) Ingqele ihamba emazweni asemazantsi hayi emazweni asembindini.
(Flu walks/goes to southern countries in winter not to countries in the middle.)
- (ii) Ingqele ihamba ebusika emazweni asemazantsi hayi imaleriya.
(Flu walks/goes to southern countries not malaria in winter.)
- b. Amazwe asemazantsi ahamba ingqele ebusika.
(Southern countries walk/go flu in winter.)
- (i) Amazwe asemazantsi ahamba ingqele ebusika hayi amazwe asembindini.
(Southern countries walk/go flu in winter not countries in the middle.)
- (ii) Amazwe asemazantsi ahamba ingqele ebusika hayi imaleriya.
(Southern countries walk/go flu in winter not malaria.)

Izivakalisi eziku (i) no (ii) zamkelekile ngokwemigaqo yesemantiki nemithetho yobumbo-zivakalisi kwaye zibonisa ukuzalana (unxulumano) phakathi kwe-adyumenti yebinzana lesibizo esiyintloko ne-adyumenti engumguli. Izivakalisi eziku (i) zibonisa uthelekiso phakathi kwezalathandawo. Izivakalisi eziku (ii) zibonisa uthelekiso phakathi kwee-adyumenti zebinzana lesibizo esiyintloko okubangele ugxininiso kwi-adyumenti yebinzana lesibizo esiyintloko.

3.4 ISISHWANKATHELO

Kwesi sifundo kuqwalaselwe uhlalutyo lwesemantiki yelekhisikoni yesenzi sentshukumo **u-hamba**. Kwesi sahluko sesithathu kuphononongwe ingcaciso epheleleyo yoluhlu lweempawu ezikhethekileyo zebinzana lesibizo esiyintloko se-adyumentu yesenzi **u-hamba** kunye notoliko olwahlukahlukeneyo oluvela ngokwamagama endibaniso ee-adyumentu zemfezekiso. Eli candelo likwaphengulule ukuba isenzi **u-hamba** luze nazinguqulelo zini xa kwenziwe utshintshano lwezivakalisi ezahlukeneyo ezinike utoliko olwahlukeneyo kunye namasuntswana entsingiselo yegama esenzi **u-hamba**. Ezi ziphumo zijongwe kulwakiwo olwenzeke kutshintshwano lwezivakalisi ukuvavanya iimpawu zolwakiwo lwesiganeko.

Olu tshintshwano lwenzeke ngokuthatha ibinzana lesibizo esiyinjongosenzi libe kwindawo yebinzana lesibizo esiyintloko ukuvanya ukwamkeleka kwentsingiselo yazo. Kweli candelo kukwabonise ukuba ibinzana lesibizo elisemva kwesenzi alinakubonisa okanye lizekelise njengeempawu eziqhelekileyo zobumbo-zivakalisi zenjongosenzi kwisiXhosa. Kwezi zivakalisi zintshintsho kubonakele ukuba ukusetyenziswa kwesivumelanisi senjongosenzi akuvumelekanga kwimofoloji yesenzi. Nakwizivakalisi apho isenzi sikwisixando sokwenziwa akukho ntsingiselo yamkelekileyo kulwakiwo lwezivakalisi ezinesenzi **u-hamba**.

Kweli candela kukwaphononongwe izivakalisi ezibonisa isenzi u-hamba silandelwa zizihlomelo, esokumis ixesha, isihlomelo sobunjani, nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Ezi zivakalisi zezokuvavanya nokukhangela uhlobo lwesakhiwo sesiganeko esiboniswa luhlobo lwesihlomelo ngasinye. Ekugqibeleni kwesi sifundo kukho uludwe lwamasuntswana eentsingiselo neziqwengana ezingezinye ezinokufumaneka ekusetyenzisweni kwesenzi u-hamba kwiimeko nakumabinzana antsingiselo zifihlakeleyo. Xa sisiya ekupheleni esi sifundo kukho izivakalisi ezibonakalisa uthelekiso olulugqaliso. Ezi zivakalisi zezokuphonononga ukuzalana phakathi kwe-adyumentu yebinzana lesibizo esiyintloko ne-adyumentu eyindawo.

ISAHLUKO 4

4.1 ISISUQUMBELO

Kwisahluko sesibini kwesi sifundo kukho ingxoxo engezinto eziphambili ngengcingane yelekhisikoni evelisayo ngokwengcali uPustejovsky (1996). NgokukaPustejovsky apha kulwazi lwelekhisikoni kukho uninzi lweengxaki ezicinezela isemantiki yelekhisikoni ezizezi:

- Ukuchaza indalo yonxulumano oluneenkukacha ezininzi zeelwimi.
- Ukucacisa isemantiki yentetho yolwimi lwendalo
- Ukubamba ukusetyenziswa ngeengcinga zakudala zamagama kwiindawo ezintsha
- Ukuvelisa ngokuqaqambileyo indibaniselwano yenkcazelo yesemantiki.

NgokukaPustejovsky ingcingane yelekhisikoni evelisayo uthi inxulumene nesemantiki yeelwimi. Uhambisa athi ngokusesikweni, ingcingane yesemantiki yolwimi lwendalo ikhokelele kwimiba emibini ebalulekileyo eyile:

- Ukudala/ukuyila umsebenzi wamagama kwindawo entsha ekuthethwa kuyo
- Ukuxabisa imifunziso yesemantiki yelekhisikoni ngokwesiseko sokudibanisa

Kule ngxoxo uPustejovsky uchaphazele iindidi zesemantiki oko kukuthi intsingiselo yegama njengohlobo lwesemantiki. Ufikelele kwiindidi zezigaba notshintsho lwazo ngokuphonononga ukubanakho ukuthatha injongosenzi okanye singakwazi ukuyithatha injongosenzi njengakule mizekelo:

- a. The ball rolled down the hill.
- b. Bill rolled the ball down the hill.

Kwakwesi sahluko uPustejovsky uxoxa ngeentsingiselo ezininzi eziyingxaki kwingqiqo. Unyathele nakukwandisa okwenzeke ngokuguqu-guquka kwesuntswana lentsingiselo okube nesiphumo sentsingiselo-mbini echaseneyo njengalapha:

- a. Walk along the **bank**.
- b. Harbor Bank is the richest **bank** in the city.

Omnye umba obe yingxaki ibe ziintsingiselo ezininzi ezandisiweyo apho isuntswana lentsingiselo linokubonakalisa inani okanye ubuninzi njengakule mizekelo:

- a. The **lamb** is running in the field.
- b. John ate **lamb** for breakfast.

Ezinye izinto ezichatshazelweyo kolu phando yimida yesuntswana, ukusetyenziswa kwengcinga kumagama, intsingiselo yoluhlu/yobalo lwelekhisikoni apho kukho ukuba nokungenwa lulwelo kwesuntswana lentsingiselo yamagama.

UPustejovsky uxoxile ngesixokelelwano sodidi lwesemantiki apho ucazulule imigangatho emine yenkcazelo eyile: ulwakhiwo lwe-adyumenti, ulwakhiwo lwesiganeko, ulwakhiwo lwekhwaliya kunye nolwakhiwo lwelekhisikoni yemvelo. Ukwanyathele nakwingcebiso ezidibanisa le migangatho ezizezi: unyanzelo –hlobo, ubopho olukhethekileyo kunye nendibaniselwano.

Kukwakho nenkcazelo engeentlobo zemeko exoxwe ngu C.S. Smith. Ezi ntlobo zeemeko zibandakanya imigangatho esisiseko kunye nemigangatho evela kwenye into. UC.S. Smith uchaphazele iintlobo zenxalenye eziquka izenzeko, iziganeko eziyimpumelelo, iziganeko zenzuzo kunye neziganeko zobume. Uxovule ngakumbi ubume bohlobo lesiganeko apho adandalazise ifuthe lezihlomelo zokumis'ixesha ekwahluleni phakathi kweentlobo zeziganeko.

Kwisahluko sesithathu kuxoxwe ngokuhlalutywa kwesemantiki yelekhisikoni yesenzi sentshukumo **u-hamba**. Kukho ukuphononongwa kwengcaciso epheleleyo yoluhlu lweempawu ezikhethekileyo zebinzana lesibizo esiyintloko se-adyumenti yesenzi u-hamba kunye nokutolikwa okwahluka-hlukeneyo okuvela ngokusebenzisa amagama endibaniso ee-adyumenti zemfezekiso. Kuphengululwe nokwenzeka xa isenzi u-hamba sisetyenziswe kukho utshintsho apho ibinzana lesibizo esiyintloko likwindawo yesalathandawo njengesibizo esiyinjongosenzi. Isalathandawo sona sithatha indawo yebinzana lesibizo esiyintloko ngeenjongo zokukhangela ukuba ezo zivakalisi ingaba zinika intsingiselo eyiyo na. Kwezi zivakalisi isenzi sifakelwe isivumelanisi senjongosenzi size siphinde sibe kwimo yesixando sokwenziwa ukuvavanya ukuba zamkelekile na kubumbo zivakalisi esiXhoseni. Kolu vavanyo kufumaniseke okokuba xa isenzi u-hamba sinesivumelanisi senjongosenzi naxa isivakalisi sikwimo yesixando, oku akwamkelekanga kwaye akukho zimpawu ziqhelekileyo zobumbo zivakalisi.

Kolunye uvavanyo sisebenzise ibinzana lesibizo esiyintloko saza isenzi u-hamba salandelwa sisihlomelo sokumis `xesha, isihlomelo sexeshana, isihlomelo sobunjani nesihlomelo sobunjani esibonakalisa isixhobo esisetyenzisiweyo. Injongo kolu vavanyo kukukhangela ulwakhiwo lwesiganeko xa isenzi u-hamba sisetyenziswe nezihlomelo naxa kutshintshwe indawo yebinzana lesibizo esiyintloko lakwindawo esemva kwesenzi ukukhangela ukuba ingaba intsingiselo yezi zivakalisi iyavakala na. Kufumaniseke into yokuba ibinzana lesibizo esiyintloko liyahambelana nezihlomelo zokumis `xesha, isihlomelo sexeshana, isihlomelo sobunjani nesihlomelo esibonakalisa isixhobo esisetyenzisiweyo. Apho kukho utshintsho oko kukuthi ibinzana lesibizo esiyintloko likwindawo yesalathandawo oku akunikanga ntsingiselo yamkelekileyo ngaphandle kwezivakalisi ezinesihlomelo sexesha ezakhiwe ngo- xa.

IBHIBLIOGRAFI

- Cowper, E.A. 1992. **A Concise Introduction to Syntactic Theory: The Government Binding Approach.**
- Crystal, D. 1991. **A Dictionary of Linguistics And Phonetics.** Oxford: Basil Blackwell. Ltd.
- Du Plessis, J.A. 1999. **Lexical Semantics and the African Languages.** Stellenbosch: University of Stellenbosch.
- Fischer, A.; Wwiss, E.; Mdala, E. & Tshabe, S. 1985. English-Xhosa Dictionary. Cape Town : Oxford University Press
- Jackendorff, R.S. 1972. **Semantic Interpretations in Generative Grammar.** Cambridge: MIT Press.
- Kearns, K. 2000. **Semantics.** New Zealand: University of Canterbury.
- Levin, B. 1993. **English Verb classes and Alternations.** Chicago: University of Chicago Press.
- MacLaren, J. 1963. A New Concise Xhosa-English Dictionary. Cape Town : Maskew Miller Longman
- Pustejovsky, J. 1991b. **The Syntax of Event Structure.** *Cognition* 41:47–81.
- Pustejovsky, J. 1996. **The Generative Lexicon.** Cambridge: MIT Press.
- Rappaport, M, Levin, B. and Laughren, M. 1993. “**Levels of Lexical Representation**”, in J. Pustejovsky (ed), *Semantics and the Lexicon*, Kluwer Academic Publishers, Dordrecht
- Ravin, Y and Leacock, C. 2000. Polysemy. **Theoretical and Computational Approaches:** Oxford University Press.
- Saint-Dizier, P. Viegas, E. 1995. Computational Lexical Semantics. Cambridge University Press
- Smith, C.S. 1997. **The Parameter of Aspect.** Second Edition. London: University of Texas.
- Spofana, D.G. 1999. **The Syntax of Verbs Involving the body in isiXhosa.** MA Thesis: University of Stellenbosch.
- Zotwana, Z. S. 1994. Xhosa in Context from Novice to Intermediate. Cape Town: Vlaeberg

ISIGAMA - ISEMANTIKI YELEKHISIKONI

A

abstract nouns	Izibizo ezingaphathekiyo / ezingabambekiyo
accomplishment	isifezekiso
achievement	isifezekiso sephanyazo
activity	isenzeko
adjective	isiphawuli
agent	umenzeli
analysis	uhlalutyo
analogous	into efana nenye
animate noun	isibizo esibhekisa kwinto ephilayo
aperture	imbobo
argument structure	ulwakhiwo lwe-adyumenthi
aspect	imbonakalo, inkangeleko
attribute	ubunjani

B

bilateral	ukubanamacala amabini
bipedal	unyathelo-mbini

C

category	icandelo
cautious	ngobulumko
cluster	inqumba
co-composition	indibaniselwano
cognitive	ukuqonda, ukuqaphela, ukwazi
coherent	okuhlangeneyo
complement	imfezekiso
complementary	isongezelelo/isandiso
complimentary polysemy	intsingiselo-ninzi ezandisiweyo
component	ilungu
composition	ukudibanisa
compositional semantics	isemantiki yendibaniso
compositionality	indibaniso
conative	isenzi esicacisa imfuno
concept	ingqiqo
conflate	ukudibanisa izimvo ukwenza uluvo olunye
context	ingingqi, indawo ekuthethwa kuyo
constallation	ingqokelela
constrain	nanzela
contrastive ambiguity	intsingiselo-mbini echaseneyo
conventional	qhelekileyo
correlation	unxulumano
create	ukuyila
criterion	inqobo
culmination	uphelelo

D

database	uvimba wolwazi
decomposition	ukwahlula-hlula ngokwamacandelo
defeasible	okungafanelekanga
default	usilelo (ukusilela)
definiteness	uqinisekiso
deictic	ukubonisa igama kwindawo apho okhonjiswa khona
denotation	isalathiso, ukubonisa
denote	ukubonisa, ukwalathisa
derivation	imvelaphi
descriptive distribution	inkcazo yolwabiwo
device	icebo
durative adverbial	

E

edible	
enrich	tyebisa
entailment	uquko
event structure	isakhiwo sesiganeke
examine	phonononga, hlola, vavanya
exclamations	isikhuzo
existence	ubukho
experiencer	umvi
expression	inkcazelo
expressive	uvakalelo

F

feature	uphawu
fixed senses	amasuntswana entsingiselo asisigxina
form	ubume
formalizable	ukuba nokwenziwa ngokomgaqo
frame adverbial	isihlomelo sexeshana

G

generative lexical models	imifanekiso yelekhisikoni enemveliso
goal	injongo

H

habitual	isiqhelo
hierarchical relations	unxulumano lwenqanaba
hierarchy	uluhlu lwemigangatho/lwamanqanaba
hyponymy	oomabizwafane/oomafanangezingqi

I

idea	ingcinga
ill formed sentence	isivakalisi esingakhekanga kakuhle
ill-formedness	okungakhekanga kakuhle
inability	ukungabinakho
inalienable possession	into engenakususwa kwinto ethile
inanimate noun	isibizo esibhekisa kwinto engaphiliyo
incoperate	ukuquka
individual	ukuzimela

inference	intelekelelo
instantaneously	ethubeni, emzuzwini
instrument	isixhobo
interaction	intsebenziswano
interrogative	isibuzi
intra-category	isigaba songeno
intransitive forms	imo yokungathathi njongosenzi
intrinsic	imvelo
isomorphic	anokuhambelana ngokwamawele
isomorphism	uhambelwano olufanayo/olulingana okwamawele
L	
lexical conceptual paradigm	umzekeliso wenguqulo yamagama engqiqo elekhisikoni
lexical databases	oovimba-lwazi bokugcina amagama elekhisikoni
lexical entry	ungeniso lwelekhisikoni
lexical item	igama lelekhisikoni
lexical semantics	isemantiki yelekhisikoni
logical	uqiqiso, ubuchule
lettice	isakhelo
M	
mechanism	ubuchwephetshe, izixhobo
metaphor	isikweko
methodology	uhlobo lokwenziwa
metric	umlinganiselo
model	umfuziselo
motion verb	isenzi sentshukumo
N	
natural	indalo
necessity	imfuneko
noun phrase	ibinzana lesibizo
O	
object	injongosenzi
overt	okwenzeka phandle
obviate	susa, shenxisa
P	
paradigm	umzekeliso wokuguquka kwengqondo
patient	umenzelwa
pedal	isinyathelo
peripheral	okusemdeni, okusemphethweni
permeability	ukuba nokungenwa lulwelo
pervasive	ukutyhutyha
phenomena	izenzeko
polyadicity	iziqalo ezithathu nangaphezulu
polymorphic	unxulumano oluneenkcakacha ezininzi
polymous behaviour	impatho yentsingiselo ezininzi
predicate	isivisa

presupposition	ukucingela, ukuqikelela
primitive	mandulo, ntlandlolo
principle	umthetho-siseko
propabilities	okulindelweyo, okufanelekileyo
proliferating	ukwandisa
prominently	ngokubalulekileyo, okuqaphelekayo
properties	iimpawu
Q	
qualia structure	isakhiwo sekhwaliya
quality	umgangatho
quote	ukucaphula
R	
realization	ukuqonda/ukuphumeza
recipient	umamkeli
recursively	ngokuphinda-phinda/ngokuphindeneyo
redundant	engafunekiyo
representation	umelo
S	
selectional information	ulwazi olukhethekileyo
semantically labeled classes	amahlelo aphawulwe ngokwesemantiki
semantics	isemantiki/intsingiselo
shadow adjunct	isakhelo esingekho semgangathweni esisitheleyo (esinqinileyo)
stage level predicate	zivisa zomgangatho othile
static set	ingqokelela engatshintshiyo/emileyo
striking	ukuba nomtsalane
subcategorization	isigaba esingezantsi, isigabana
subset	inxalenxe yengqokelela
syntax	isintakisi
syntactic diagnosis	uvavanyo, uxilongo olukwisintakisi
T	
tagged	ukuphawulwa
template	isikhokelo
temporal adverbials	izihlomo zokumisixesha
temporal aspect	iimpawu zokumisixesha
temporal structure	isakhiwo sokumisixesha
temporal subordinate clause	igatya lesihlanganisi lokumisixesha
theme	umxholo
theory	ingcingane
transformation	inguqulo, utshintsho
transitive forms	imo yokuthatha injongosenzi
transparent	cacile, elubala
transposition	uguqulo
true adjunct	isakhelo esingekho semgangathweni esiyinyani
type coercion	unyanzelo hlobo

U

underlying
utterance

imvelaphi, isiseko
intetho

V
verb phrase
verifiable

ibinzana lesenzi
ukuqinisekisa

W
weakly polymorphic
well-formed sentence

unxulumano oluneenkukacha ezininzi ezibuthathaka
isivakalisi esakhekileyo