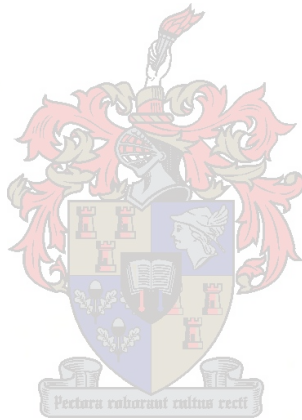


SEMANTIC FEATURES OF HUMAN BEINGS IN TSHIVENDA

BY

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Assignment presented in partial fulfillment of the requirements for the degree of Master of Arts at the University of Stellenbosch

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Date submitted : March 2000

DECLARATION

I, the undersigned hereby declare that the research in this assignment is my own original work which has not partly or in full been submitted to any other University in order to obtain a degree.

T.T MULUNGWA

Date

SUMMARY

The aim of this study is to investigate the semantic features of human beings in Tshivenda. For this purpose the theoretical assumptions of Lexical semantics were taken as the starting-point of the investigation. Various concepts such as synonymy, antonymy, hyponymy, hipernymy and lexical hierarchy are discussed.

The semantic features of human beings are classified into two subclasses of features, i.e. physical and psychological features. The physical features which are prominent in Tshivenda are the following: age, physically disadvantaged, body shape, body part, body position and colour. Six subcategories of psychological features are recognized: intelligent, retarded, timid, good and bad behaviour, and habits.

These features are represented by nouns in Tshivenda and such nouns may this function as semantic adjectives with a descriptive function.

In the discussion of these features, attention is also given to the derivation of the nouns which have these features, i.e. whether derived or not, or whether there are compound nouns with these features. Attention is also given to the contribution of the noun class prefix to the semantics of these nouns.

OPSOMMING

Die doel van hierdie studie is om die semantiese kenmerke van mense in Tshivenda te ondersoek. Vir hierdie doel is die teoretiese aannames van die Leksikale semantiek geneem as die beginpunt van die ondersoek. Verskeie konsepte soos sinoniem, antoniem, hiponiem, hipernoniem en leksikale hierargie is bespreek.

Die semantiese kenmerke van mense word geklassifiseer in twee subklasse van kenmerke, die fisiese en psigologiese kenmerke. Die fisiese kenmerke wat prominent is in Tshivenda is die volgende: ouderdom, fisies benadeel, liggaamsvorm, liggaamsdeel, liggaamsposisie en kleur. Ses subkategorieë van psigologiese kenmerke is gevind: intelligent, vertraag, skugter, goeie en slegte gedrag, en verskeie gewoontes.

Hierdie kenmerke is teenwoordig in naamwoorde in Tshivenda en sulke naamwoorde kan dus funksioneer as semantiese adjektiewe met 'n deskriptiewe funksie.

In die bespeking van hierdie kenmerke is aandag ook gegee aan die afleiding van die naamwoorde wat hierdie kenmerke het, d.i. of hulle afgelei is of nie, en of hulle saamgestelde naamwoorde is met hierdie kenmerke. Aandag is ook gegee aan die bydrae van die naamwoordklasprefiks tot die semantiek van hierdie naamwoorde.

ACKNOWLEDGEMENTS

I would like to express my sincere and heartfelt thanks to the people who contributed to the success of this study project.

Firstly, I wish to express my cordial thanks to my supervisor, Prof. J.A du Plessis, for his untiring efforts, encouragement, understanding and constant assistance in guiding me throughout this study. His extensive and in depth linguistic knowledge and positive guidance greatly inspired and helped me. According to me he deserves to be called a doyen (a person uniquely skilled by long experience in the field of African linguistics) of African Linguistics. Since 1997, he was regarded as the pillar of the hope throughout my studies at Stellenbosch.

In the second place, my heartfelt thanks go to Prof. Mariana Visser who initiated me in the theological aspect of this study, that is GB theory. Her knowledge of African Languages Linguistics in general, and her superb lectures articles, and additional information gave me a sound foundation of African Linguistics.

Thirdly, I am most grateful to the people who assisted me with the collection of human nouns in Tshivenda. In particular I wish to thank

the following people : Prof. M.E.R Mathivha (former head of the department of Tshivenda in the University of the North), Mr N_{emulalate} Samuel, Mrs Mukweho Mainganya Maria, Mr Machaba Thalifhi Aaron and Ramatsitsi Mukumela.

Fourthly, I am most grateful to my family, in particular my beloved wife Vhangani , Reginah Mulungwa, who urged and helped me to go on during the moments of despair. To my six children: Dr Crosby, Getruida, Reece, Zelda, Roxanne and Chantel, your perseverance to stay at home without the comfort of your father, while I was in Stellenbosch during my studies, I owed you a lot during my absence.

Miss N_{ekhumb}e Thelma, the typist who helped me in typing this study project, I wish to express my cordial thanks to her. Members of my denomination (Reformed church : Mr N_{ematandani}'s family, Ntshauba's family, Rev. Mu_{avhatsindi} M.A and colleagues at Kolokoshani institution, I express my sincere gratitude for your direct and indirect moral support, hence to collect data of semantic features of humans.

Over and above all, I express my sincere gratitude to the Almighty God who blessed and guided me throughout this study project. I used to evoke Hi timeously.

And, to those whose names do not appear here, I also express my sincere gratitude for their direct and indirect moral support.

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CHAPTER 1 : Introduction

1.1. **AIMS**

The aim of this section is to find out whether nouns from different noun classes may be used to describe humans, i.e. in what way can nouns themselves have the functions of adjectives. There may be various nouns which can appear with this function and the specific aim will be to look at nouns with two semantic features, i.e nouns which denote physical features and those nouns which refer to psychological features of human beings.

1.2 **WORDNET**

WordNet has about 80 000 noun word forms organized into some 60 000 lexical concepts. Some of those nouns are collocations, but a few are artificial collocations. The semantics of WordNet depends on the notion of world sense that lexicographers traditionally employed in writing dictionaries.

The basic semantic relation in WordNet is synonymy. Synsets, that is sets of synonymous words make up the basic building blocks. The notion of synonyms employed in WordNet never enhances interchangeability in all contexts. By that criterion, natural languages contain few synonyms. Most sets of synonyms are

followed by an explanatory gloss that is provided in conventional dictionaries. Synset is not equivalent to a dictionary entry.

1.2.1 **The dispersion of vocabulary around WordNet**

If a person wants to learn the specialized vocabulary of tennis and asked where in WordNet he/she could find it, here is the answer, everywhere and nowhere. The tennis players are in the noun. Person file, tennis equipment is in the noun. Artifact, the tennis court is in noun. Location, the different strokes are in noun. Act, and only a few are mentioned. Nouns that co-occur in discussions of tennis are transmitted around WordNet with nothing to pull them together. The dispersion of vocabulary occurs in other topics.

The WordNet's organization is provided by pointers that present semantic relations. Nouns in WordNet make synonyms of nouns that are organized into hierarchies by pointers representing hyponymy and hypernymy. The relation {robin} @→{bird} says merely a robin is kind of a bird.

1.2.2 **Some things not in WordNet**

It is imperative to examine critically some of the means a noun hierarchy has been realized. Different types of information that are available in a human being's mental dictionary are unavailable in

WordNet. For instance, some human beings have information about exceptions :

A whale is not a fish, a penguin is not a bird that flies, a spider is not an insect and only a few are mentioned.

An extensive problem, is that @→actually stands for more than one semantic relation.

Wierzbicka (1984) has differentiated five types of hyponymic relations, but two of the five types seem particularly alien. According to Wierzbicka these hyponyms are referred to as “taxonomic” and “functional” respectively, while Pustejovsky has named them “formal” and “telic”, for instance, a poker is metal rod that is used to stir burning logs. Hypernym can sometimes be referred to as purely formal, for instance, a thrush is a bird. Hypernym can sometimes be referred to as purely telic, e.g. an adornment is a decoration, but we do find puzzling cases, like those in which both formal and telic hypernym are available.

The situation can be dealt with in three possibilities as mentioned underneath :

- (a) The first most frequent case is to let $@ \rightarrow$ stand for both formal and telic, for instance, with regard to $\{\text{porker}\} @ \rightarrow \{\text{fireiron}\}$, both form and function are presented.
- (b) The second possibility is to show more than one hypernym, for instance, $\{\text{written agreement}\} @ \rightarrow \{\text{legal document}\}$ stands for formal and $\{\text{written agreement}\}$ stands for a telic.

We do have multiple hypernyms that sometimes refer to a tangled hierarchy.

- (c) The last, which is the third possibility, sometimes the hyponym can be splitted into two distinguished synsets : with a formal hypernym and with a telic hypernym, for instance, $\{\text{chicken}\} @ \rightarrow \{\text{bird}\}$ is formal and $\{\text{chicken}\} @ \rightarrow \{\text{food}\}$ is a telic.

Their combination, can be utilized for food, but moreover, something more than linear reasoning is needed to derive that proposition.

WordNet draws no clear and precise differentiation between proper and common nouns or even between mass and count nouns. Nouns can be reclassified in context that work of coding their position was too difficult for inclusion.

1.3 LEXICAL HIERARCHY

Information concerning hyponymic relation between nouns is found in the definitional phrases of conventional dictionaries. The purpose of a lexical definition is to differentiate among hyponyms, not to enumerate all the features of the word's referent.

The noun robin might be defined by the conventional dictionary as a migratory bird that has a clear melodious song and a reddish breast with a gray or black upper plumage. This noun robin consist of a hypernym or generic term (bird for instance) adjective come ahead, or followed by a relative clause that describes how this example varies from all other instances of that hypernym. The noun bird might be defined in other way as a warm-blooded egg laying animal having feathers and forelimbs modified as wings. Each hypernym leads on to a more generic hypernym.

Hyphenym cannot be represented as a simple relation between word forms. For instance, is a type of a plant, but not a tree graphs.

Definition of hypernym : it is a relation between lexicalized concepts, a relation that is represented in WordNet by a pointer between the appropriate synsets. Hypernymy implies a relation between particular senses of words.

Reconstruction of lexical hierarchy : a lexical hierarchy can be reconstructed by following the tail of hypernymically related synsets. {robin, redbreast} @→{bird} @→{animal, animate being} @→{organism, life form, living thing}.

The brackets show a synset and @→ is the transitive, asymmetric, semantic relation that stands for 'is -A' or 'is -A- 'KIND OF'.

Since the noun usually has a single hypernym, lexicographers entail it in a definition; since a noun can have many hyponyms, lexicographers seldom list them. Similarly, in WordNet the generalization relation is put into the form clearly and precisely expressed in the source files by the labeled pointer, @→, between the pair of synonyms (synsets). In WordNet, moving toward more specific terms is as easy as moving toward more generic terms. The synset {bird} is not only linked to its Hypernymy, but it will also return a list of all the various types of birds. By uniting a generic step and a specific step, it is possible to get a list of words that coordinate with bird.

Hierarchies : what emerges from this way of representing hyponymy and hypernymy is a lexical hierarchy, or tree diagram. Each dictionary possibly has a few vacuous circles, examples

where word W_a is employed to define word W_b and W_b is also employed to define W_a , and the synset is left unrelated to anything else.

Hierarchies of this kind are widely employed by computer scientists as a means of representing knowledge. Computer scientists call these hierarchies inheritance systems, because they think of specific items of inheriting information from their generic superordinates. In other words, all properties of the subordinate are taken for granted to be properties of the subordinate as well, instead of being listed redundantly with both items, those properties are listed only with the superordinate.

1.3.1 **Hierarchical organization of thematic roles**

Arguments are often structured by means of a prominence association along two organizations :

A thematic and an aspectual dimension (Gimshaw, 1990). The most prominent role is the agent, followed by the experiencer, and the patient, and at the same level goal, source and location, and finally, theme. This can be represented as follows :

(agent (experiencer goal/source/location (theme/patient))).

The deeper embedded arguments are first assigned a thematic role, and the external argument is the one which is marked last. This marking aspects the hierarchy of thematic roles. For instance, for the predicate to give we have the following marking :

give (agent (goal (theme)))

Nouns, adjectives and prepositions have also similar thematic roles.

1.3.2 Hierarchical relations

There are basically three major kinds of hierarchical relations : taxonomies, meronomies, and proportional series.

Taxonomies

Taxonomy introduces a type/sub-type relation that can be characterized by one of the linguistic tests that follow :

X is a type if the expressions that follow are correct :

- . X is a type of Y or X is a kind of Y for nouns, and
- . X-ing is a way of Y-ing for verbs

Taxonomic decomposition matches to a type of 'point view', for instance, the word human can be decomposed into subtypes pertaining to mental and physical features.

1.3.3 **Non-branching hierarchies**

Non-branching hierarchies permit for the ordering of components that match to various stages of organization or of dimensionality. The structure could have in some cases some similarity with a meronomic relation. Non-branching hierarchies are always associated to spatial, temporal or an abstract notion of dimensionality.

We can differentiate among three types of non-branching hierarchies :

A continuous hierarchy where restricts between components are somewhat fussy, e.g. frozen-cold-mild-hot; small-average-large; and in most typological relations. A non-continuous and non-gradable hierarchy not based on institutional hierarchies and technical hierarchies (any measurable property) : sentence-proposition-phrase-word-morpheme.

. a non-continuous and gradable hierarchy, organized to a given dimension, e.g. units of measure.

1.3.4 **Non-hierarchical relations**

Among non-hierarchical relations, we mainly differentiate among synonymies and the various forms of opposition. These relations are either binary or ternary.

1.4 **INHERITANCE**

Inheritance is the most easily appreciated for names, for instance, someone has a colie whom he called Rex, Rex instantly inherits all the properties of colie or a large dog of a breed with rough coated and smooth coated varieties developed in Scotland for herding sheep, IF Rex is Colie, then Rex is a dog and as an animal is capable of voluntary movement.

The nouns in WordNet make a lexical inheritance system. A systematic effort has been made to associate hyponyms with their hypernyms (and vice versa). WordNet takes for granted that a differentiation can always be drawn between synonymy and hyponymy.

In WordNet, therefore, an effort has been made to avoid a case where a noun is its own hyponymy, i.e. that board is always employed to pertain to specific types of

boards, that is surfboards, chessboards and only a few are mentioned.

WordNet presupposes a linguistic knowledge of anaphoric relations, for instance, an anaphor can become a hypernym of its antecedent, as in (1) below :

(1) I thought it was a robin, but the bird flew away before I could get close enough to be sure. A hypernymy can replace a more specific term, whenever the context ensures that the replacement will never produce confusion.

1.5 UNIQUE BEGINNERS

Let us assume that all nouns are contained in a sole hierarchy, which is one way to construct the hierarchical principle.

In this principle, it is possible to put some empty or zero synset at the top : to form {A} the hypernym, which is to pull all nouns together into a single hierarchical structure.

WordNet subcategorizes the nouns into several hierarchies, each with a various unique beginner. These multiple hierarchies match lexical source files and WordNet employ the pair of 25 unique beginners :

{Act, activity}	{food}	{possession}
{Animal, fauna}	{group, grouping}	{process}
{Artifact}	{location}	{quantity amount}
{Attribute}	{motivation, motive}	{shape}
{Body}	{natural object}	{state}
{Cognition, knowledge}	{natural phenomenon}	{substance}
{Communication}	{person, human being}	{time}
{Event, happening}	{plant, flora}	
{Feeling, emotion}		

8 refer to nouns denoting tangible things : 5 can be grouped as abstractions, and 3 refer to psychological features.

1.6 AN INTRODUCTION TO LEXICAL SEMANTICS FROM A LINGUISTIC AND PSYCHOLINGUISTIC PERSPECTIVE.

A synopsis of numerous ideas of psycholinguistic and linguistic can be represented in this chapter (pertaining to the field of lexical semantic). Lexical semantics play a pivotal role with regard to computational semantics, grammar formalisms for parsing, generation, sentence and discourse semantic representation production.

1.6.1 **Some psycholinguistic assumptions**

The general structure of noun hierarchies is generated by hyponymy/hypernym relation. A robin is a bird that is colorful, sings, and flies, so the term robin is a hyponym and flying must somehow be linked to robin. More and above all (moreover), {robin} must inherit from {bird} because birds are warm-blooded vertebrates that have the following features : beaks, wings, and feathers, and that they lay eggs. The features mentioned above must somehow be inherited by {bird}. There are three different types of features of robin as a bird :

1. Attributes : is a redbreast (warm-blooded, vertebrate)
2. Parts : has (beak, feathers, wings)
3. Functions : sings, flies, (lays eggs)

In 1. Above, attributes are adjectives

In 2. Above, parts are nouns

In 3. Above, functions are verbs.

Given list of such features links each pair of synonyms, the simple approach is to define hyponyms as follows : when the features characterizing synset {A} are all entailed among the

features characterizing synset {B}, but not vice versa, then {B} is a hyponym of {A}.

Smith and Medin referred to the featural explanation of hyponymy as a classical view. It was found that, for instance, that time needed to make sure that a chicken is a bird is importantly longer than the time needed to verify that robin is a bird, even though the chicken and robin stand in the similar taxonomic relation to bird. Robins are more typical birds than chickens are.

The verbs, adjectives and adverbs are organized differently, whereas the hierarchical structure of the noun lexicon seems to fit linguistic facts despite the lack of a good explanation. Let us consider the following sentence : A pistol is more dangerous than a rifle, state a sensible comparison, but a gun is more dangerous than a pistol, are both uninterpretable (Bever and Rossenbaum 1970).

We have some linguistic prohibitions against comparative construction associating hypernyms and hyponyms. But such a prohibition can only work if the rule of grammar could apply to lexical hierarchies generally and if the hyponym-hypernym relation were instantly available to the linguistic processor.

Again let us consider the following sentence in (1) below :

(1) I gave him a good novel, but the book bored him, is easily understood, while I gave him a good novel. But the catsup bored him is a puzzler.

The first sentence in (1) above is acceptable, because a novel is a book and the anaphoric coreference, while the second sentence a novel is not catsup and therefore it is unacceptable. There is apparently a linguistic convention that accepts anaphoric nouns that are hypernyms of the antecedent. This convention could hardly work unless knowledge of hypernymy was easily available.

There are elections constraints for some verbs that retain for all hyponyms of a given noun (Resnik, 1993). The direct object of the verb drink, for instance, can be any hyponym of the noun beverage, which means that the necessary hyponymic knowledge must be stored in a instantly retrievable way.

The hierarchical organization of nominal concepts occurs to be an imperative feature of the mental dictionary. More information must be stored with every lexicalized concept, than is needed to establish its status in a lexical hierarchy. Other mental models might be linked with lexicalized nouns but hardly affecting their

hierarchical organization. Undoubtedly hyponyms and hypernyms do share features of meaning, but associations based on shared features of meaning are only part of the associative structure of lexical knowledge.

1.7 BASIC LEVEL AND BASIC CONCEPT

Under the basic level, little is added to the features that differentiate basic concepts. For instance, furniture has only the most general definition, while chair can be defined in great detail, and throne varies from chair only in minor ways. The chair would be a basic level concept. Some cognitive scientists have made argument that basic or primary level should be a feature of every lexical hierarchy.

The chosen set of semantic relation would suffice to individuate the meaning of each synset. When WordNet was initially received, it was not intended to comprise definitional glosses. It was hoped that synonyms would disambiguate one another, and that, for nouns, information about hypernyms and hyponyms would be additional. Pointers representing the semantic relations of

meronymy (part-whole relations) and antonymy (opposition of meaning) would also be comprised, for good measure.

1.8 PARTS AND MERONYMY

Pustejovsky (1991) proposes what he names a constitutive role that has the relation between an object and its parts or proper parts. Since the constitutive relation is one between a noun that gives the whole and the nouns that denote its constituents, this noun-noun relation is readily represented in WordNet noun files.

Meronymy implies the part-whole relation between nouns which is generally pertained to semantic relation. The Greek word meros implies part : (Cruse 1986) and it is compared to synonymy, antonymy and hyponymy. This relation also has an inverse i.e. opposite in order ; If S_m is a meronym of S_h said to be a holonym of S_m . The conventional test phrase are a part or has a part. If W_m is part of W_h : If W_h has a W_m (as a part) is acceptable, then W_h is a holonym of W_h .

Meronym occurs primary in the noun, body, and noun. Artifacts, and noun. Quantity files. With regard to concrete objects, e.g. bodies and artifacts, meronyms can assist to define a basic level.

Meronym is usually compared to hyponymy : both are asymmetric and transitive and both can associate terms hierarchically (Miller and Johnson-Laird 1976). In other words parts can have parts : a finger is a part of a hand, and a hand is a part of body. If a person begins with some complex whole, for instance, (automobile) or (human body) it can be broken down into numerous stages of meronyms, but some of those meronyms will also be meronymous of arrow, awl, dagger, fish work, harpoon, icepick, knife, needle, pencil, pen, sword, and tine, and handle has an even greater collection of different state of being variety of holonyms.

Since meronyms are differentiating features that hyponyms can inherit, meronyms and hyponyms become intertwined in complex ways. For instance, if {beak} and {wing} are meronyms of {bird} then by inheritance, {beak} and {wing} must also be meronyms of {robin}.

The association between meronym and hyponym to the greater extent (moreover) is complicated by the following : parts are hyponyms as well as meronyms. For instance, {beak, bill, neb, nib} is never a meronym of {bird}, it is a hyponym of {jaw}, which in turn is a meronym of a {skull} and a hyponym of a {skeletal structure}.

People will accept the test frame W_m is a part of W_h for a variety of part-whole relations. Lyons (1997) {handle} is a meronym of a door and door is a meronym of house. It will sound funny or odd if we say the house has a handle. The following can be accepted : The house has a door handle, but the handle is attached to the house.

Winston, Chaffin and Hermann (1987) distinguish six types of meronyms :

- (a) Component (branch/tree)
- (b) Member collection (tree/forest)
- (c) Portion-mass (slice/cake)
- (d) Stuff-object (aluminium/airplane)
- (e) Feature-activity (playing/shopping)
- (f) Place-area (Princeton/New jersey)

Chaffin, Hermann, and Winston (1998) add a seventh phrase-process)adolescence/growing up).

Iris, Litowits and Evens (1998) differentiated only four :

- (a) Functional part (wheel/bicycle)
- (b) Segment (slice/loaf)
- (c) Member (sheep/flock)

(d) Subset (meat/food)

We have only three kinds of meronym which are coded in WordNet :

$W_m\#p \rightarrow W_h$ indicates that W_m is a component part of W_h ,

$W_m\#m \rightarrow W_h$ indicate that W_m is a member of W_h ,

$W_m\#s \rightarrow W_h$ indicates that W_m is the stuff that W_h is made from.

Meronymies describe the part-whole relation. Meronymies, may be in slightly too restrictive manner, by considering the linguistic tests.

A is part of B if one of these sentences is correct :

B has A (or B has a A)

B is a part of A

Meronymy association has itself some features, that is attributes that must be considered in any realistic model :

. Optionality of a part, and

. Cardinality of a part with regard to the whole, for instance, a person has two legs, a car has four wheels.

Winston and Chaffin (1987) distinguishes six types of meronymies that vary with regard to the functionalities, the structural cohesion and the degree of dissimilarity between the parts and their whole.

We have the classes that follow :

. component /integral object : there is a clear structural and functional relation between the whole and its parts, for instance, handle/cup, and phonology/linguistics.

. member/pair or group parts never imperatively have a structural and functional association with respect to the whole, parts differ from each other , e.g. in this class, for instance are tree/forest, student/class.

. portion/mass : there is a total similarity between parts and between parts and the whole, for instance slice/bread, centimeter/meter. This sub-relation is always referred to as mereology.

. object/material : this kind of relation describes the material form which an object is made up of or the constructive components of an object, for instance, alcohol/wine, steel/car.

.sub-activity/activity in a structured way, or in a temporarily organized way. For instance, pay/buy, give exams/teach.

.precise place/area : parts cannot really contribute to the whole in a functional manner, e.g. Alps/Europe, Oasis/desert (this sub-

relation expresses spatiality as previously given examples in this class).

Meronymies may have a very limited form of transitivity of properties from parts to the whole. This transitivity never obeys any general principle and should be shown in each description. For instance, the property color related to the body of a car is always inherited by the whole, that is, the car. This instance is also valid for bicycles, planes, trains, and only a few are mentioned.

1.9 **SYNONYMS**

Two terms are synonymous, if they have an important common semantic overlap content. Synonyms have an important semantic overlap, but the degree of synonyms is not imperatively associated to that overlap. Synonymy relation can be viewed as a ternary relation : W1 and W2 are referred to as synonyms in the context C. Synonyms often depend on the degree of precision of the semantic descriptions. Synonyms degree may alter at various stages of granularity (Spark Jones, 1986)

For instance, within the context of computer science we can say that a directory and repertoire are synonyms. Although, we know

that the directory belongs to the Macintosh world. Another example, remember and memorize are synonyms, i.e. in the more abstract context of state.

The roles of synonym in a lexical knowledge :

- . Synonym can play the pivotal role of a kind of integrity constraint about the feature-values that may be assigned to two words stated as synonyms.
- . Synonyms can also play a very interesting role in natural language generation, where words can be substituted by their synonyms in some contexts.

1.9.1 **Similar meanings of polysemous noun**

It would be possible to go through the polysemous nouns in WordNet (some 15,000 of them) and manually put linkings between common meanings, thus consisting two stages of meaning refinement.

Phillip N. Johnson-Laird pointed out that if two meanings of a term are common, then the meanings of their hyponyms should also be common in one similar way. For instance, if two senses of the noun fish are associated as an animal and as a food, then

all the corresponding hyponyms for the sense of fish will also have that relation.

1.9.2 Polysemy and semantic typing

Asher and Lascarides focus on describing the mechanisms whereby lexical semantics affects and contributes to discourse elements as its aim :

. a theory of discourse structure known as SDRT (Kamp & Reyle 1993), which stands for discourse in terms of rhetorical associations that link together the proposition introduced by the next segments ;

. an accompanying theory of discourse attachment known as DICE (Lascarides & Asher 1993), which compute, which rhetorical relations attain between the parts, on the basis of the readers' background information;

. A formal language for specifying the lexical knowledge in both syntactic and semantic known as LRI, lexical Representation Language (Copestake & Briscoe 1993), which among other things, comprises certain generative lexicon mechanisms into a typed feature structure logic.

By uniting these separate elements, they are able to model the information flow in both directions : from terms to discourse; and from discourse to terms. From discourse to words. Asher and Lascarides encode two heuristics for disambiguation as in below :

- . disambiguate words in order that discourse (not logically connected) incoherence is avoided;
- . disambiguate words in order that rhetorical (art of writing effectively) relations are reinforced.

Asher and Lascarides indicate how lexical processing can work in service to theory of discourse attachment. Let us consider the instances that follow and the ambiguities in them pertaining to the following words plant, bar and dock.

- (7)a. They ruined the view
- b. They improved the view
 - c. They put a plant there
- (8)a. The judge demanded to know where the defendant Ross was
- b. The barrister mumbled apologetically, and said that Ross had last been seen drinking heavily.
 - c. The judge told the bailiff to escort Ross from the bar to the

dock.

Asher and Lascarides argue that the bar in the second instance is disambiguated to its 'drinking establishment' sense on the basis of constraints on coherent discourse. In contrast, plant in the first instance is disambiguated on the basis of strengthening the rhetorical connection between sentences. Asher and Lascarides argue that inference in the discourse which drives to this disambiguation is led by the lexical semantic information related with qualia structure for the terms.

1.10 **ANTONYMS AND OPPOSITES**

The strongest psycholinguistic indication that two terms are antonyms is that each is given on a word relation test as the most similar response to the other (Deese,1965). For instance, if human beings are asked for the first word, they think of when they hear victory, some will give the answer of defeat and when they hear defeat, some will respond victory. This oppositions often occur for deadjectival nouns. The nouns happiness and unhappiness are antonyms. Both these nouns are derived from the antonymous adjective, happy and unhappy.

Semantic opposition does exist and so merits its own representation in WordNet. For instance, both [{man} !→{woman}] and [{woman} !→{man}] are entered in the source files; The exclamation point stands for the antonymy relation and the square brackets stand for the particular word forms that enter into this semantic relation. Noun antonyms nearly always have the same hypernym, often the same immediate hypernym.

Antonyms and opposites cover a very large variety of phenomena, more or less clearly defined. Let us consider the following basic definition : W1 and W2 are antonyms or opposites if they have the most semantic characteristics in common, but if they also vary in an important way on at least one imperative semantic organization or dimension. Like synonyms, antonyms and opposites are highly contextual and introduce a type of ternary relation.

For instance, with regard to the context 'to start', to keep on and to stop are opposites. Likewise, good and bad are generally accepted as opposites and are more prototypical than the opposition between mother and father.

Another absorbing class among opposites consists of directional opposites. They stand either basic, topological, or conceptual

directional oppositions. For instances in this class are the following : start-finish, top-bottom, and descend-ascend.

The role of opposition in a lexical semantics knowledge base is somewhat difficult to define. Opposites and antonyms may play the role of integrity constraints.

1.11 **ATTRIBUTES AND MODIFICATION.**

A noun can be said to help as arguments for attributes : SIZE (robin) = small, or COLOUR (robin) = red. The value of the attribute SIZE when applied to robin is small; The value of the attribute COLOUR when applied to robin is red. The relation between the attribute and the adjectives that express value of that attribute : between the noun size and the adjectives large and small, between the noun colour and the adjectives red, yellow, and green and only a few are mentioned. Many of those associations have been comprised into WordNet.

It should be possible to have a large corpus of adjective-noun parts, employing the adjective-attribute linkings encoded in WordNet, induce the significant attributes of different nouns. For instance, a dog can be friendly or unfriendly because of friendliness is an attribute of dog, but sting dog or shallow dog

must be interpreted figuratively, since generosity and depth are not normal canine attributes. Keil (1979) has a proposal that children learn the hierarchical structure of nominal concepts by observing what can and cannot be predicated at each stage. For instance, children may learn the significant semantic nouns by observing that the adjectives deaf and alive can be predicated of one class of nouns not the other.

Modification by nouns that are pressed into service as adjectives is even more productive : barber chair, beach chair, camp chair, deck chair, lawn chair and only a few are mentioned. It is generally the case that a collocation of the form modifier + noun will be a hyponym of that noun, no matter how there are numerous exceptions. An effort has been made to comprise them in WordNet, because they are often less polysemous than their hypernym.

1.12 **ONTOLOGIES**

An ontology implies a formal system that aims at representing for a given domain by means of basic components, the different concepts and their related linguistic realizations. A larger view of ontological knowledge can also comprise different forms of encyclopedic knowledge about the domain and common-sense.

Knowledge as well as rhetorical and metaphorical knowledge and expressions and ontological descriptions are employed in a number of situations and classes of applications.

1.13 LEXICAL SEMANTICS IN LINGUISTICS

We have numerous leading areas of lexical semantics in linguistics : argument structure, thematic roles, selectional restrictions, lexical semantics, essential relation, ontologies, lexical conceptual representation, and event structure and qualia structure.

1.13.1 Argument structure

To every verb is related an argument structure which specifies the number of arguments it needs. The argument represents those components , which must imperatively be involved in the action or state described by the verb.

1.1.3.2. Thematic roles

Here are major aspects that may be relevant to computational lexical semantics .

Thematic role assignment

The relationships between argument and a verb that is a predicate can be prominent thematic roles, for which we propose a generally admitted definition as follows :

- Agent** : the participant designated by the verb as doing or causing the action (for instance : first argument of eat, hit, watch, give.
- Patient** : the person or participant undergoing the action and who is affected by it (for instance, second argument of kill, eat).
- Theme** : the participant changing locations, condition, position, (for instance, the second argument of give, the argument of walk, and die.
- Experiencer**: the participant that is informed of something or that experiences some psychological state expressed by the predicate (e.g. first argument of love, second argument of annoy)
- Source** : the object from which the movement occurs, (e.g. second argument of leave)
- Goal** : The object toward which a movement is directed (for instance, second argument of reach, arrive), or the motivation of an action.

Location : the place in which the action or state described by the verb takes place (for instance, second argument of fall)

Beneficiary : The participant that benefits from the action or the state described by the verb (e.g. second argument of grant)

1.13.3 **Toward thematic proto-roles**

The idea proposed in Dowty (1991) is to define thematic roles by means of clusters and by means of criteria. A. Cruse (1986) proposes the decomposition for the notion of agent as follows:

Agent : + volition, +agentive, +affective, +initiative.

In Dowty (1991) the notion of theme is decomposed into three types of themes with regard to the aspectuality of the sentence. The following are sub-roles for the theme , associated to various aspectual values :

Incremental theme : affected objects)e.g. write a paper; play a concerto

Holistic theme : here we find a change of location, necessarily attained or reached (for instance, go to Paris, walk 2 kilometers)

Source theme : here the object is never affected, but an underlying object, such as a diskette or a photograph (e.g. copy a file on a diskette, make a picture of a landscape) is affected.

According to Dowty (1991), the definitions for proto-roles, agent and patient are as follows :

Agent :

+volition (John is working)

+sentence or perception (John knows it)

+causes event to occur (phone calls cause interruptions)

+movement (the wind is blowing down the house)

Finally the referent exists independently of the action described by the verb.

Patient :

+change of state (John opened the window)

+Incremental theme (Anna writes a book)

+causally affected event (smoking causes Cancer

+stationary, relative to movement of proto-agent (the bus entered the garage)

1.13.4 **Introduction to LCS**

In the LCS, the basic structure stand for the association between a predicate and its arguments. Arguments represent parts of speech such as object, event, state, action, place, path, property and quality. These part of speech type the entity they are related to. They are often represented as indices :

[part of speech < entity >]

The LCS permits for the specification of optional structures. These components can be underlined in the LCS representation. Also a given term may be represented in numerous various ways depending on pragmatic factors as in (1) below :

(1) John climbed a mountain.

In (1) above the following representations will be noticed : the first representation will state that he has reached the top, while the second say he is climbing the mountain.

1.13.5 **Lexical Semantics Relation**

Lexical semantic relations play a pivotal role in lexical semantics and intervene at numerous stages in natural language comprehension and production. Lexical semantics are also a central components in the organization of lexical semantics knowledge bases.

1.13.6 **Lexical semantics and syntactic structure**

Linking rules : the linking regularities associate arguments bearing certain semantic roles with certain syntactic expression. For instance, in English, arguments bearing the argument semantic role are most similarly expressed as syntactic subject of the sentence.

Verbs of sound are found with a range of objects, as the following instances :

- (a) ...the bell above her hand had rung its first summons.....(L. Talbot, *The gentlewomen*, Macmillan, London, 1952, P. 7)
- (b) The grandfather clock.....ticked its majestic tread through the hall of silence.....(A.W Upfield, p. 48)

- (c) The very word was like a bell that tolled me back to childhood summers.....("Hers, Child's play, women's sway", The new York tunes, July 17, 1988, Article 248)

1.14 THE PROBLEM OF LEXICAL AMBIGUITY

Lexical ambiguity is one of the most difficult problems in language processing studies, and unsurprisingly, is at the core of lexical semantics research. It is certainly true that most words in a language have more than one meaning, but the ways in which words carry multiple meanings can differ.

Weinreich's (1964) differentiation between contrastive ambiguity, traditionally called homonymy, implies the situation where a lexical item is associated with at least two distinct and unrelated meanings. Instances of this relation are illustrated in (1) to (3) below.

- (1)a. The bank of the river.
b. The richest bank in the city
- (2)a. Drop me a line when you are in Boston
b. We built a fence along the property line
- (3)a. The judge asked the defendant to approach the bar
b. The defendant was in the pub at the bar

In a – b above homonyms are distributed in various contexts and would therefore not present a true challenge to disambiguation in text. In (3) above, the word bar has at least twenty-five distinct senses in most unabridged English dictionaries.

1.14.1 **Complementary ambiguity**

Although contrastive ambiguity is a great problem in semantic interpretation, an equally difficult problem is that of complementary ambiguity. Unlike homonymy, the senses in (4)–(6) display complementary polysemy, where the alternative readings are manifestations of the similar core sense as it appears in various contexts.

(4)a. The bank raised its interest rates yesterday (i.e. the institution)

b. The store is next to the new bank (i.e. building)

(5)a. John crawled through the window

b. The window is closed

(6)a. Mary painted the door

b. Mary walked through the door.

The semantics must somehow account for how a bank can be both an institution and a building, and how the window or door

be both an aperture and a physical object. The logical linking between lexical senses is somewhat motivated in a richer semantic representation for nouns and adjectives called qualia structure (cf. Pustejovsky 1991). In this approach to lexical representation, a noun like door is inherently relational being the reification of a physical object that contains an aperture.

CHAPTER 2

2. SUMMARY OF SEMANTIC FEATURES OF HUMANS

2.1 PHYSICAL FEATURES

2.1.1 AGE

2.1.1.1 [-YOUNG]

(a) Heritage people

(1) Khalalame

Mutumbuka - vhatu

(2) Mutangiwakugala / ntangiwakugala

Ngwaniwapo

[-young] [+feminine , +masculine]

(b) Old people

(3) Mulala

Mualuwa

[-young] , [-female , +masculine]

(4) Muhuvhabvu

(c) [Antonyms with the features [-young]]

[+feminine]	[-feminine]
[-masculine]	[+feminine]
Mukegulu (old woman)	Mukalaha (old man)
Makhulu-tshisadzi (grandmother)	Makhulu-tshinna (grandfather)

2.1.1.2 **YOUNG**

2.1.1.2.1 [Very young]

(A) [Very young] [baby]

(1) [A baby born prematurely]

Mutshema - nda - t_ɔwa

(2) [baby]

Lushie

(3) [baby]

Lukhand_ɔwa

(4) [Young infant of ± 3months]

Tshid_ɔala - zwand_ɔa / mud_ɔala - zwand_ɔa

(5) [Smiling baby]

Museisa - vhathu / setshwa

(B) [Very young] [child]

(i) [Very young] , [child] , [+feminine , +masculine]

[Child]

Ñwana

[Small child]

Mutoma

[Child] (not more than one year)

Tshixele

(ii) [Very young] [child] [antonyms]

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Musidzana (girl)	Mutukana (boy)
Ñwananyana (girl)	Musimana (boy)
Musidzanyana (girl)	Mutukanyana (boy)
Phalaphathwa (girl)	Lidzwiana (boy)

(iii) [Very young] , [child] , [related]

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]

Ŋwana wa musidzana (daughter)	Murwa (son)
Voda (chief 's daughter)	Zhinda (chief 's son)

(iv) [Very young] , [child] , [status]

1. [First – born child]

Tanzhe

2. [First – born child] (a second child may become the first born if the first child has died)

Tanzhe - la - u - vhumbela

3. [Last born child of a woman]

Phedzi / lupedzi

4. [Twins]

Malwela – vanda

5. [Orphan] (a child whose parents passed away)

Tsiwana

(v) [Very young] , [child] [psychological features]

1. [Untidy very young female]

Vongovhida

2. [Crying child]

Goñoño

3. [Non – crying child]

Tshinwa

4. [Spoilt child]

Dzenga

Ndenwa

Thenenga

Duru

Khundavhalai / banda-musenene

5. [Unnatural child]

Pheleha

Thumbudzi

6. [Fighting child]

Pfulekani

Pfulekano

Pfulikani

Pfulikano

Pfilikana – Pfulekana

7. [Mother 's favourite]

Muhwa – dza - mai

8. [Resembling father]

Shomo

9. [Betrothed child]

Mutiwa – tshikunwe

10. [Home – bound]

Dzenga – na - muḏi

11. [A child who climbs trees]

Kwanya - miti

2.1.1.3 [YOUNG]

(a) [Young] , [teenager]

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Thungamamu (teenaged girl)	Tshipofu (teenaged boy)

(b) [Young] , [nubile]

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Khomba (young girl)	Muḥannga (young man)

(c) [Young] , [marriage]

(i) Unmarried people

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Mutshelukwa (spinster)	Khombe (bachelor)

(ii) Process of marriage people

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Muselwa (bride)	Mukwasha (bridegroom)
Mumaliwa (bride)	Mumali (bridegroom)

(iii) Married people

Young married people

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Young married woman (mubvana)	Young married man (muvhera)
Young wife of a chief(mutanuni)	Young chief (tshivhanda,livhanda)
Barren woman (muumba/nyumba)	Impotent man (ngonwa)
Widower (tshilikadzi)	Widow (tshilinda-mudi)
Female who has just married	Man who has just married (mudzei)

(mudzewa)	
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Bridal group

[+Feminine]

[+masculine]

[+masculine]

[+feminine]

[Bridesmaid]

Pheletshedzi

[Bestman]

Pheletshedzi

People who are within marriage

[Woman recently confined] mudzadze

[Woman who gives birth and whose child passed away] tsiwa

[Woman / wife who shares her husband with others]

mudzewa - na - vhanzhi

[A wife who does not stay at home of woman's husband]

tseramisiamelo

[A wife with many husbands] lihule

[A woman who has born one child]

Muhanda - kanwe

[A woman who has left her husband to return to her parents] mbuyavhuhadzi

(d) [Young], [initiation]

(1) [-Feminine, +masculine]

Shuvhuru (uncicurmcsed)

(2) People who are in the process of initiation

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Mutei (girl initiate)	Manngoda / muloi (boy initiate)

[+Feminine +masculine]

Mufumba

Mufumbi

3. Leaders of mutei and manngoda

[+Feminine]	[-Feminine]
[-Masculine]	[+masculine]

Pfunzi (the instructor of vhatei)	Mudabe (the instructor of manngoda)
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4. People with status in initiation

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Pfunzi – khulwane (a leader of dzipfunzi)	Mulidi (a leader of midabe)

5. People during the time when murundu is about to end

(murundu u tshi fhindlela)

[+Feminine , +masculine]

Mudavhu

Lidagalane

6. People who have just been initiated

[+feminine , +masculine]

Tshibva – mathukhwi

2.1.2 **PHYSICALLY DISADVANTAGED**

Deaf : dzingandevhe

Blind : mpofu , bofu , nyaito , mugobe , mutshoi

Cripple : tshihole
Dumb : mbevhevhe

2.1.3 BODY SHAPE

2.1.3.1 GOOD SHAPE

a. Slender

Small slender child : lushie , lutshetshe
Slender : mudzia – musekene

b. Well – built

Well – built : nzhololo
Well – built and short : thase
Woman with shapely body : tsepe
Attractive : mudzia-khohela

c. Strong

Strong : muhaga
Strong and powerful : tshinada

d. Tall

Tall	:	mphogoli, mupapawa, muthambi
Tall and strong	:	dzidziriba, muswonda, lidzhadzharara / lidzhanzhara

e. Healthy

Healthy	:	mudzia – mutakalo
Strong and healthy	:	tshihwimbi

2.1.3.2 BAD SHAPE

a. Lean

Lean	:	lurobo
Lean and emaciated	:	lurwaba
Lean with protruding abdomen	:	tshidathi
Lean with thin legs	:	luswoti
Emaciated	:	muhota

b. Thin	:	mutono
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c. Stout

Stout	:	tshitetemba
Stout and big – bodied	:	dilikinya
Huge and stout	:	vhumbuḁu

d. Fat

Fat	:	muanguli
Huge and fat	:	muanguli - muhulu

e. Short

Short , not respected	:	munyadzea
Short and corpulent	:	tshiduda

f. Dwarf	:	Wo mmbona ndi gai ?, tshiholendali, tshigogovhali, tshipuraki
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g. Tall

Tall and emaciated	:	lutitshatitsha
Big with flabby flesh	:	nyamaringidela, nyamarimbida

h. Sickly

Sickly	:	mulwadze , mufogoli
Pale and sickly	:	mubauluwa / mubauluwi

2.1.4 **BODY PART**

a. White teeth	:	tsetshela
b. Protruding eyes	:	tshiluma- <u>na</u> mana, maru <u>du</u>
c. Bushy beard	:	madebvana, mudzia-malebvu
d. Large head	:	gegen <u>e</u> <u>ne</u> , gegereba, gelevhende, mudzia - <u>ta</u> la
e. Flat – buttocks	:	muralele, mudzia – tswavhelele
f. Broad chest	:	tshiivha
g. Short legs	:	tshigiginini

2.1.5 **BODY POSITION**

a. Stooped

Stooped	:	lurunda
Stooped and short	:	tshigono
Stooped, tall and slender	:	lu <u>ti</u> <u>ti</u> rimba

b. Stiff

Stiff	:	nyamurali
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Stiff and rigid : nyamuraliya

Stiff and awkward : g akalala

c. Misshaped : gombame

2.1.6 COLOUR

Pitch black : [^]dinzwi, mutswu–mutswu, mudziru,
dzinga, malasha

Albino : [^]lixwete[^]

2.2 PSYCHOLOGICAL FEATURES

3.2.1 INTELLIGENT

Resolute : mukumedzi

Alert, agile, virile : [^]mutavhanyedzi

Bright and alert : mutshenzheli

Intelligent : [^]mutali, muthanyi, [^]talingwana

3.2.2 RETARDED

Idiot	:	tsilu, dodo, tshidada
Retarded	:	duthwa
Half-wit	:	tsilunyana, sweule, tshidahela-nyana, dabadaba, dodonyana, tshiphukhuphukhu
Foolishness	:	mudukuluwi, veveru
Stupid	:	mmbara, boboila, besengule, bubuthe, tshidodo
Mad	:	mpengo
Ignorant and empty-headed	:	danana

3.2.3 TIMID

Meek	:	muhedana
Timid	:	muofhisi, mushushedzi, mutshuwisi
Useless	:	mbodza, mushaya – mushumo
Undecided	:	mukundelwa – phetho
Insignificant	:	mushaya-ndeme / vhuhulwane
Helpless	:	mushaya – thuso
Feeble	:	mubva, mushaya – nungo

Nervours	:	tshipandu , muofhi
Weak	:	mudzia – mu [^] tono , mudzia – madebe
Clumsy	:	mu [^] tanganya-tanganya
Wretched	:	muhanganei , mutovhowi , mufhulufheli
Spineless	:	mushaya – mu [^] todo
Vacillating	:	mutimatimi
Despondent	:	mushaya – fhulufhelo, mufhulufhuwa

2.2.4 GOOD BEHAVIOUR

Friendly	:	khonani , th [^] ama
Goodfriend	:	th [^] amath [^] ama , khonani – kwae
Brave	:	muhali
Gentle	:	mulenda , ngamula
Good	:	muvhuya / wavhu [^] di , mulugi
Conservative	:	muhana-tshanduko, mukanga-tshanduko, mulamba – tshanduko
Industrious	:	tshigekhe, mushumi-biko, gandamipfa, mufungeleli, mufuteleli, li [^] phosha, phosha gwashamatanda
Joker , jester	:	rami [^] dai, mudzia-murubo, mudzia-mi [^] dai, ramiswawo , mudzia-miswaswo

Hearty, jovial	:	nyanenge, mufunwa, nyadzanga
Lively	:	muhanyi, muphili, mutshinyi
Haughty	:	thongi, mutongi
Helpful	:	mushumisani, muthusi, mufarisi, muedzeli ,
Thrifty	:	mubanngi, movhei, muvhulungi, musengeli

2.2.5 BAD BEHAVIOUR

Hasty, forward	:	mutavhanyedzi, murangeli, muvhuyululi
Self-centred and stubborn	:	munani, mutati, mutatakhani
Stubborn and obstinate	:	mudzia – khani
Troublesome	:	mudzia-khakhathi, mudzia-nndwa, tshivhilinge, khuthe
Deceitful	:	mufhuri, muxedzi, muguli, phuravhathu
Cunning	:	muthanyi, mutali, nyamutali, talingwana, sankambe,

	:	mutshamatoni
Quick – tempered	:	mudzia–mbilwana, munyanyu/munyanyuwi
Tempestuous	:	mudzia – mbiti
Greedy	:	muhuvhi , khusha
Uncivilized	:	mubalela – ndivho , mushaya - ndivho
Bold and overwhelming	:	nevuhali
One who lies exposed	:	muzwifhi, muzwala- mafhungo, xuxuxu, muladza-gungupea
Hardened criminal	:	tshigevhenga , phondi, mudziavhugevhenga, mudzia–vhupondi
Despicable	:	munyadziwa
Immoral corrupt	:	mutshinyali, muada, muyada
Aggressive, quarrelsome	:	mudzia–vhutsha, muteketeli, mbeda
Ferocious , vicious	:	mudzia – tshituhu
Bad tempered	:	mbilu – mmbi
Evil	:	sathane , diabolo , muvhi, muita – zwivhi

		mudzia – khakhathi ,
Rude , abusive	:	mutambudzi , mutshinyi
Ill-mannered	:	mudzia – mikhwa – mivhi
Rogue , knave	:	mushaya – fulufhelo , mukundelwa – fulufhelo
Vain	:	mudzili, mushaya –tshawe

2.2.6 HABITS

Dirty	:	mudzia–tshika, nyavhuyada
Disgusting	:	munengiso, mukanganyisi
Lazy	:	muswatha, mudzia–vhubva, mubvafhi
Drunk	:	tshidakwa, mufuri, muwela–mativhani, mukambwa /mukambiwa
Gluttonous	:	phangwa
Talkative	:	nyatshidekesha, mbalavhali, tshilopo
Spendthrift	:	mushumisa – tshelede
Officious	:	muofisiri
Untidy	:	mushayedzi, sukwa
Hardened sinner	:	muvhi – mudaladala

Spendthrift	:	mushumisa – tshelede
Officious	:	muofisiri
Untidy	:	mushayedzi, sukwa
Hardened sinner	:	muvhi – mudaladala
Man of many mistresses	:	makumbele / makumbela , tshivhumbo, luteto
Aimless	:	mukundwa – [^] ndivho
Lascivious	:	muemuli , mutameli
Uninterested in opposite sex	:	mushavha –vhanna , mushavha-vhasadzi
Big sexual appetite	:	lupfimbi , thumbudzi , gwambadza-vhadzimba, tshifevhi, phiranawe, phiranae, phiranadzo, tseramisiamelo, phombwe,mvuledzi, tsh [^] i [^] t [^] ondolo/ [^] th [^] ondolo
Vagabond	:	mutendeleki , tshilendele
Tight – lipped	:	tshimumu / tshimuma
Swindler	:	muswingisi, mufhuredzi / mufhuredza

Thief : fobvu, mutswi,
mudzia- tshanda ,
mudzia – gunwe, mutapi

No lover : swina

Untidy , clumsy : nguluvhe

CHAPTER 3

SEMANTIC FEATURES OF HUMANS

3. Aim

The aim of this section is to find out whether nouns from different noun classes may be used to describe humans, i.e. in what way can nouns themselves have the functions of adjectives. There may be various nouns that can appear with this function and the specific aim will be to look at nouns with two semantic features, i.e. nouns which denote physical features of humans and those nouns which refer to psychological features of human beings.

3.1 Nouns with physical features

Various physical features will be looked at, i.e. those features, which refer to the body of a human. In the first place the feature of age will be examined to ascertain in how far Tshivenda uses the features old and young with regard to humans. In the second place, the body shape of a human will

be scrutinized to find the features which refer to the outer form by which one can see the body of a human, i.e. what is the condition of the body, whether it is in good or bad shape. Thirdly, semantic features which refer to physically disadvantaged people will be investigated, that is, those people with a disability of the body that causes a person serious difficulty. Physical features related to various body parts and body formation as well as colour will also be investigated.

3.1.1 Age

The semantic features of age refers to period of time a person has lived. This feature may be divided into two separate semantic features, i.e. old and young or $[\pm\text{young}]$ where $[-\text{young}]$ refers to the feature of old age.

3.1.1.1 [-Young]

The semantic feature $[-\text{young}]$ refers to people who have lived for a long time. Such nouns which refer to older people may be divided into various subcategories depending on specific noun classes or gender feature which relates to feminine or masculine features, i.e. $[\pm\text{feminine}]$ and $[\pm\text{masculine}]$.

The following subcategories will be discussed below ;

(a) Heritage people

Tshivenda language has some very old nouns, whose reference is to some heritage people. Those nouns may be divided into two subcategories of which the first subcategory refers to some legendary ancestor people.

There are two nouns within this subcategory

(1) Khalalame

Mutumbuka - vhathu

The noun Khalalame is derived from the verb lalama (become old), together with a locative preposition kha. The second noun mutumbuka - vhathu is a compound noun, i.e. mutumbuka is derived from the verb tumbuka. This verb is now obsolete and it has been replaced by dzumbulula (reveal something which is hidden). The second part of the compound noun consists of vhathu (people) and this noun is in class 2.

The noun khalalame implies a very old person, while the noun mutumbuka - vhathu means the first ancestor of all men and others say he is a creator and is older than khalalame.

The second subcategory in Tshivenda contains some nouns, which are borrowed from Shona language, and all of them have a reference to heritage people, that is, they refer to the first inhabitants of a region :

(2) Mutangiwakugala / ntangiwakugala

Ngwaniwapo

There are also two nouns within this subcategory as indicated in (2) above.

The nouns mentioned in (2) above are also compound nouns. The noun ntangiwakugala most probably refers to murangi (leader) with a possessive construction in which the infinitive kugala appears, that is [wa {kugala}]. The verb gala most probably refers to the verb dzula (stay) in Tshivenda.

The second noun mentioned in (2) above is ngwaniwapo and has ngwani as the first part of the compound noun. This noun ngwani is most probably derived from the verb wana (find) . The second part of the compound noun is also a possessive construction wapo in which there is a very old locative demonstrative po (here).

The two compound nouns in (2) above have different meanings, Inter alia : mutangiwakugala implies very old person who has come from another area and initially resided in that particular area, while ngwaniwapo means an aboriginal inhabitant of that particular area, i.e a very old person or a person who was born and became very old in that area. Both ntangiwakugala and ngwaniwapo are compound nouns in class 1.

(b) Old people

Nouns which refer to older people may be divided into various subcategories depending on a specific noun class, degree of old age or a gender feature :[feminine, masculine]. The following semantic features are applicable to this subcategory :

(i) [-Young], [+feminine, +masculine]

There are two nouns , which may appear with the features above, and both of them refer to males and females :

(3) Mulala (old person)

Mualuwa (old person)

These two nouns are derived nouns. The noun mulala is derived from the adjective stem [-lala] (old), while the noun mualuwa is derived from the verb [aluwa] (grow up). Both of these nouns are in class 1, and they have the same reference.

The two nouns as mentioned in (3) above : their meanings are slightly different, e.g mulala implies a person who is older than mualuwa, who is also an old person. Mulala is an old person who will one day have an old residential site or even the best possible garden.

(ii) [-young], [-feminine, +masculine]

There is only one noun in Tshivenda, which has a reference to an older male person :

(4) Muhuvhabvu (old man)

This noun also seems to be a derived noun, although the derivation is not very clear. The noun muhuvhabvu may be derived from the verb huvhala (be wounded), but it is not clear. The noun muhuvhabvu is in class 1, and it implies old man.

(ii) Antonyms with the feature [-young]

These nouns also refer to older people as above, but they have male and female counterparts :

[+feminine]	[-feminine]
[-masculine]	[+masculine]
Mukegulu (old woman)	mukalaha (old man)
Makhulu-tshisadzi(grandmother)	makhulu-tshinna (grandfather)

Both mukegulu and mukalaha are nouns which are derived from verbs, that is, kegula (grow old) (a woman) and kalaha (grow old) (a man) respectively. The difference in meanings are in the gender feature as indicated above.

Both makhulu-tshisadzi and makhulu-tshinna are compound nouns. The first part of the compound nouns as above is derived from adjective khulu, and the second part of both compound nouns are nouns

(tshisadzi and tshinna) and are in class 7, which is derived from a noun in class 1, i.e musadzi and munna. Makhulu-tshisadzi refers to an ancestor on one's mother's side, while makhulu-tshinna refers to an ancestor of one's father's side. Their meaning are different with regard to gender feature.

3.1.1.2 Young

The nouns that refer to young people may be subcategorized into two major classes depending on how young these people are. One gets more subcategories here than in the case of older people.

These subcategories are dependent on various features that include those which refer to their status or even to certain psychological features applicable only to young people or children. The subcategories may occur with the feature [+young].

3.1.1.2.1 [Very young]

(A) [Very young] [baby]

Most of these nouns do not distinguish between males and females and pertain to children only : the nouns of this subcategory are derived into the following according to their status :

- (1) Mutshema – nda- t_ʌwa (a baby born prematurely)
- (2) Lushie (baby)
- (3) Lukhand_ʌwa (baby)
- (4) Tshidala – zwanda / mu_ʌdala – zwanda (young infant of ±3 months)

(5) Museisa – vhathu / setshwa (smiling baby)

There are many nouns in this subcategory and they are arranged in a hierarchy as in 2.1.2.1 above

The nouns mutshema–nda–twa / tshidala–zwanda and museisa-vhathu are compound nouns. The first part of the compound in mutshema–nda–twa is derived from the verb tshema / tzhema (weep) or (bleat, as an infant). The second part of the compound noun is a consecutive clause with first person ndi and the verb twa.

In the noun Tshidala – zwanda or muḁala – zwanda, the first part of the compound noun is derived from the verb ḁala (become full) and the second part of the compound noun is zwanda (hands). The first part of museisa – vhathu is derived from the verb seisa (cause people to laugh), while the second part of the compound noun is vhathu (people). In this subcategory, we also have non-derived nouns : lushie and lukhandwa.

The nouns that follow in this subcategory are in class 1 :

Mutshema – nda- twa (a baby born prematurely)

Museisa – vhathu (smiling baby)

Mudala – zwanda (young infant of ±3 months)

The noun tshidala – zwanda in this subcategory is in class 7. Lushie , which is class 11, can take the plural form of class 14 (vhu), so that it becomes vhushie. These nouns in this subcategory have the same meaning, i.e a baby, but they are distinguished in a hierarchy (cf. 3.1.3.1) above. The hierarchy of the nouns of the [very young] babies are the following :

Mutshema–nda–twa (a baby born prematurely) i.e born too early or born before the end of the full term of pregnancy.

Lushie (a very young child). The noun lushie refers to a bigger baby than mutshema- nda – twa, lutshetshe, and lukhandwa.

Mudala – zwanda / tshidala – zwanda (young infant of ±3 months) is bigger than lushie.

Museisa – vhathu / tsetshwa (smiling baby). The compound noun museisa–vhathu / tsetshwa is a baby who is bigger than mudala–zwanda

(B) [Very young] [child]

With regard to children one may find various subcategories depending on the features [feminine, masculine] as well as psychological features and features which depend on the status of children

(i) [Very young], [child], [+feminine, +masculine]

Ñwana (child)

Muṭoma (small child)

Tshixele (child)(as long as it has not more than one younger brother)

The noun muṭoma is derived from the verb ṭoma (small / insignificant). Both these nouns, i.e muṭoma and ñwana are in class 1, while tshixele is in class 7. Both these nouns have a reference to humans only . The noun ñwana is derived from the noun muana, then we have mwana or ñwana . The vowel u changes to mw or nw. Both these nouns have a similar meaning, i.e a child, but they are distinguished by hierarchy as in :

Muṭoma (small / insignificant child), smaller than tshixele.

Tshixele(child) (as long as it has not more than one younger brother).

It is bigger than mutoma.

Ñwana (child), a young boy or a young girl. A child used to obey every word of elders. He or she is bigger than muṭoma and tshixele.

(ii) [Very young] [child] (antonyms)

There are some nouns in Tshivenda, which have antonyms whose reference is to the very young child. The nouns in this subcategory have a gender feature :

[+feminine]	[-feminine]
[-masculine]	[+masculine]
Musidzana (girl)	mutukana (boy)
Ṁwananyana (girl)	musimanyana (boy)
Musidzanyana (girl)	mutukanyana (boy)
Phalaphathwa (girl)	ḽidzwiana (boy)

There are some nouns in Tshivenda which are subcategorized for the very young child and which depend on the gender feature as in (ii) above.

These nouns are found in four pairs within this subcategory [+very young]. The noun Ṁwana - nyana is derived from the noun Ṁwana (child) and diminutive reference of the affix -nyana (small). The same derivation of nouns occur in the following nouns : musidzanyana and mutukanyana. The noun mutuka (young lad) and the affix -ana.

The noun phalaphathwa is a compound noun. The first part of the compound noun, is phala (reed flute), while the second part of the compound is an underived noun, i.e phathwa. The noun phathwa may refer to pre – puberty. The noun lidzwiana is derived from the noun lidzwi (it may refer to a boy equivalent to phalaphathwa) and the diminutive affix -ana (small).

The following nouns are in class 1 :

Musidzana (girl)	mutukana (boy)
Ṁwananyana (girl)	musimana (boy)
Musidzanyana (girl)	mutukanyana (boy)

The noun phalaphathwa is in class 9, while lidzwiana is in class 5. These nouns have different meanings :

(a) Gender feature

(b) Both musidzana and mutukana can be referred to as children, while they are still small. Both Ṁwananyana and musidzanyana are bigger than the first pair (synset). Musidzanyana and mutukanyana have not yet attained the stage of puberty, while

phalaphathwa and lidzwiana are about to reach the stage of puberty.

(ii) [Very young], [child], [related]

[+feminine]	[-feminine]
[-Masculine]	[+masculine]
<p>Ŋwana wa musidzana (daughter) Voḏa (chief's daughter)</p>	<p>Murwa (son) Zhinda (chief's son)</p>

In this category we do have nouns which have the feature kinship :

(1) Ŋwana wa musidzana (daughter)

Murwa (son)

Voḏa (chief's daughter)

Zhinda (chief's son)

These nouns have a gender feature as indicated in (iii) above. The following nouns are non-derived nouns :

Voḏa (chief's daughter)

Murwa (son)

Zhinda (chief's son)

•
Nwana wa musidzana and murwa are in class 1, while voda and zhinda are in class 5. The meanings of these nouns are different by considering the following aspects :

Gender feature : voda - zhinda
Nwana wa musidzana - murwa

Status : the nouns nwana wa musidzana and murwa are the offsprings of the ordinary people(subjects of the chief), while voda and zhinda are the offsprings of the chief.

(iv)[Very young], [child], [status]

There are some nouns in Tshivenda , which refer to the very young child, which have a special status, because of their procreations or begettings.

In Tshivenda language there are five nouns within this subcategory :

- (1) Tanzhe (first born child)
- (2) Tanzhe - la - u - vhumbela (first born child)
- (3) Phedzi / lupedzi (last born child of a woman)
- (4) Malwela - vanda (twins)
- (5) Tsiwana (orphan){a child whose parents have passed away}

The first noun within this subcategory is tanzhe. The noun tanzhe is the first born child of a woman and it is an underived noun. This noun tanzhe is in class 5 and it refers to the first born child.

The noun in (2) above is the second noun within this subcategory. This noun tanzhe-la-u-vhumbela implies that a second child may become the first born if the first child has died. This noun tanzhe-la-u-vhumbela has a descriptive clause with the infinitive.

The first part of the descriptive noun tanzhe-la-u-vhumbela, i.e. tanzhe is an underived noun, while the second part vhumbela is derived from vhumba (mould).

Tanzhe-la-u-vhumbela is a NP that has a descriptive possessive. In tanzhe-la-u-vhumbela we have a noun phrase with tanzhe, which is the head noun and la-u-vhumbela is a descriptive phrase. The noun tanzhe-la-u-vhumbela is in class 5, and it has a reference to the second child who became the first born if the first child has passed away.

The third noun within this category is phedzi / lupedzi. The noun phedzi is derived from the causative verb fhedza and fhela (complete). The noun phedzi is in class 9 while lupedzi is in class (11) and it refers to the child who has been procreated in the last term / period.

In this subcategory malwela-vanda is the fourth noun. This noun malwela-vanda is a compound noun. The first part of the compound noun malwela is a derived noun, and it is derived from the verb lwela, which is an applicative verb from lwa (fight for), while the second part of the compound noun vanda is an underived noun (courtyard). The noun malwela-vanda is the only compound noun within this subcategory. The status of the children can also be observed because the first born child and the last born child are twins.

In the noun tsiwana, the status of child can also be observed as follows: his / her life is low / untouchable. He / she will not be compared to the children who have parents.

(iii) [Very young], [child] [psychological features]

There are many nouns in Tshivenda language which specifically refer to certain children with psychological problems. These nouns may be divided into eleven subcategories :

The first subcategory refers to the following noun :

1. [Untidy very young female]

Vongovhida

The noun vongovhida is the compound noun. The first part of the compound noun vongo is derived from the noun vongori (decayed rotten mould (wood)), while the second part of the compound noun vhida is a non-derived noun (grave).

The noun vongovhida is in class 5. The noun vongovhida is a girl of bad habit and untidy. It has a gender feature of [+female]. The reason why she is referred to as a vongovhida is that she has inherited these features from her parents.

The second subcategory contains the noun of the child who used to cry time and again :

2. Goñoño (crying child)

The noun goñoño is an underived noun and it has no gender feature.

The noun goñoño is in class 5. This noun gonono refers to the child

who use to cry for many reasons, e.g hunger, illness or ailment, spoiled child, quick temper and only a few are mentioned.

The third subcategory contains the noun of the child who is a non-crying child (tshinwa)

3. Tshinwa : (non crying child)

The noun tshinwa is an underived noun and it has no gender feature. This noun tshinwa is in class 7. The child is referred to as tshinwa, because of the terseness, laconic manner, incommunicativeness, aloofness and disposition of not easily being made friends with.

The fourth subcategory contains six nouns that refer to the spoiled child :

4. Dzenga

Ndenwa

Thenenga

Pha_^thi

Khunda-vhalai / banda-musenene

Du_^ru

Ndenwa is a derived noun and it is derived from the verb lema (spoil), while the nouns that follow : dzenga, thenenga and pha_^thi are underived nouns. The compound noun kunda - vhalai is

the only compound noun within this subcategory. The first part of the compound noun khunda is derived from the verb kunda (overcome), while the second part of the compound noun vhalai is derived from the verb laya (advice). Khunda-vhalai is in class 9, and it refers to the spoilt child.

The noun banda-musenene is a compound noun. The first part of the compound noun banda is a derived noun, and it is derived from the verb vhanda (smack) e.g. vhanda thumbu (smack one's belly) (a sign of anger). The second part of the compound noun musenene is a derived noun, and it is derived from the verb senene (takes no order). The noun banda-musenene is in class 5, and has a reference to a child who takes no order

Both these nouns within this subcategory have no gender feature. The nouns ndenwa, thenenga and phath_hi are in class 9, while the noun dzenga and d_huru are in class 5.

The distinction of these nouns within this subcategory are :

1. Dzenga (the spoilt child who does not want to go outside his parents home). Th child wants to walk around the yard, maybe because of fear or cowardice.

2. Ndenwa is a spoilt child. The parents of the spoilt child played a pivotal role in spoiling him, e.g by allowing him to do everything in his own will, without guidance from his parents.

3. The noun thenenga is a spoilt child. Sometimes he may be spoilt by parents, because of love. Sometimes the parents loved the child so much, that he may become spoilt.

4. Phathi is a spoilt child. One who has gone astray by imitating the behavior of his peers. He does unnatural things. One who has lost tribal customs.

5. Khunda-vhalai / banda-musenene is also a spoilt child, recalcitrant young person, one who takes no orders, will not submit to discipline as especially in thondo and domba, because the parents did not guide him while he was still a young child.

6. The noun banda- musenene is similar with khunda-vhalai (cf. 5 above)

7. Duru is also a spoilt child, some children want to do wrong things while they are calm. He/she is a child who lacks respect. He can keep silent when called. This is the work of parents to teach the child to get rid of this behaviour while he was still young

The fifth subcategory contains nouns that refer to unnatural children.

There are two nouns within this subcategory :

5. Pheleha (unnatural child)

Thumbudzi (unnatural child)

Both these nouns are underived nouns and both of them are in class 9. The nouns pheleha and thumbudzi refer to both girl and boy, i.e they have no gender feature. They both refer to unnatural child.

Pheleha is a child or an offender against accepted morality and custom, a promiscuous person, while the noun thumbudzi refers to the child who misbehaves with opposite sex or unmannerly disobedient child or promiscuous. In the initiation ceremonies : vhusa and vhutuka, they (children) are taught customs of what is traditionally right. Some of them imitate their peers to misbehave with opposite sex. Sometimes parents did not teach them how to play with opposite sex.

The sixth subcategory contains a noun which refers to two children who used to fight constantly. This subcategory has one noun in Tshivenda :

6. Pfulekani/pfulekano/pfulikani/pfulikano/pfulikana /pfulekanyo /
pfulekana (fighting child)

The compound noun pfulekano's derivation : the first part of the compound noun pfule is derived from the verb pfula (be the immediate preceding or following full brother or sister), while the second part of the compound noun kano is derived from kani (after). Kani may be a noun. The noun pfulekano is a compound noun as indicated in (6) above.

The noun pfulekanyo can be written in six different ways (cf. (6) above). The noun pfulekanyo is in class 9. Pfulekanyo are two children (sex immaterial) of one woman and one of whom immediately precedes the other in birth, so that they are always wrangling out of jealousy.

The seventh subcategory contains a noun of a very young child with psychological feature : the child favoured by the mother, interalia :

7. Muhwa-dza-mai (mother's favourite child)

The noun in (7) above is a compound noun. The first part of the compound noun muhwa-dza is derived from the verb hwala (carry), while the second part of the compound noun -mai is an underived noun. This noun muhwa-dza-mai is in class 1, and it has a reference to a young child favoured by the mother. The child can listen to the mother's word only, because the authority may be

vested in the mother only in the nuclear family (i.e maternal).
This noun *muhwa-dza-mai* has no gender feature.

The eighth subcategory contains the noun of the child resembling the father. Tshivenda language has one noun within this subcategory:

(8) *Shomo* (resembling father)

The noun, *shomo* has no gender feature and it is in class 5.
This noun *shomo* is an underived noun.

The child can resemble the father through heritage. The noun *shomo* is a resemblance through parentage. *Shomo* is regarded as a proof in cases of disputed paternity.

The ninth subcategory contains the noun of very young child with psychological feature, whose father arranged a wedding for the child. This subcategory has one noun in Tshivenda:

9. *Mutiwa-tshikunwe* (betrothed child)

The noun *mutiwa-tshikunwe* is a compound noun. The first part of the compound noun *mutiwa* is derived from the verb tiwa (choose), while the second part of the compound noun *tshikunwe* is derived from the noun kunwe (little toe). The vhavenda people sometimes use this form of marriage , i.e *mutiwa-tshikunwe* (betrothed) in the remote areas, especially when they want to pay dept. *Tshikunwe*

may refer to a daughter of a wife married with borrowed cattle, given to the lender to repay the loan. Mutiwa-tshikunwe is in class 1 and has a reference of young girl married while she was still young.

The tenth subcategory refers to the noun of a very young child who usually plays at home. In this subcategory, we have only one noun :

10. The noun dzenga-na-muḽi is a compound noun . The first part of the compound noun dzenga is derived from the verb dzingadza (detain in various ways, as when preparing to catch a person; divert his attention so as to take him unaware), while the second part of the compound is na PP with the noun muḽi (home). The noun dzenga-na-muḽi has no gender feature.

Dzenganamuḽi is in class 5.

A child may become dzenga-na-muḽi because, he is fond of food or fear of some of his peers in the forest. The child may become home-bound, because she does not want to play with children of her opposite sex.

The eleventh subcategory contains the noun of a very young child who is cutting upper teeth first. In Tshivenda language, we have only one noun within this subcategory :

11. Shenga (cutting upper teeth first)

The noun shenga refers to the child who cuts his upper incisors first (considered a prodigy in the olden days and usually done away with). The child is shenga, because he/she uses to bite others.

The twelfth subcategory contains noun of a child who climbs trees. We have only one noun within this subcategory in Tshivenda :

12. Kwanya-miti (a child who climbs trees)

The noun kwanya-miti is a compound noun. The first part of the compound noun kwanya is derived from the verb gonya (climb). It seems as if the verb kwanya is a borrowed word from Shona.

The second part of the compound noun is miti, which is derived from the noun miri (trees). The noun miti is a borrowed word from Shona (tree).

The noun kwanya-miti is in class 9 and it has a reference to a young child climbing trees. The child climbs trees in order to eat fruits or to play on the branches of the trees.

3.1.1.2.2. [Young]

The second subcategory of young people refer to those people who are no longer children as above. These people frequently have

features referring to their age, marriage or initiations : These nouns are divided into the following categories :

(a) [Young], [teenager]

+Feminine	-feminine
-Masculine	+masculine
Thungamamu (teenaged girl)	tshipofu (teenaged boy)

The nouns mentioned in (a) above have a gender feature as indicated above. In Tshivenda the noun tshipofu may sometimes refer to both a teenage girl and teenage boy. Tshipofu implies a young child still innocent of sexual matters, a person not initiated in vhusa or vhutuka. The noun tshipofu may sometimes have no gender feature. The noun tshipofu is an underived noun. The noun tshipofu is in class 7.

The compound thunga-mamu : The first part of the compound noun thunga is derived from the verb runga (beginning to bud), while the second part of the compound noun mamu is derived from the noun madamu (breasts). The noun thunga-mamu is in class 9.

Both these nouns, i.e thunga-mamu and tshipofu refer to the young people (teenagers). Both these nouns, i.e thunga-mamu and tshipofu differ in meanings because of gender feature. The noun thunga-mamu is a girl whose breasts are just starting to bud, who has reached the age of puberty, while tshipofu is a boy who is commencing to speak with deep voice (o luma luṭanga).

(b) [Young] , [nubile]

[+Feminine]	[-feminine]
[-masculine]	[+masculine]
Khomba [Young girl]	Muṭhannga [young man]

There are some nouns in Tshivenda whose reference is to some adolescents as indicated in (b) above. The noun khomba and muṭhannga have reached the puberty stage. The nouns within this subcategory have a gender feature as in khomba and muṭhannga. In this subcategory, we have only two nouns with regard to adolescents or who attained the stage of adolescents : khomba and muṭhannga.

The nouns khomba and muṭhannga are underived nouns. Khomba as a noun is in class 9, while muṭhannga is in class 1. Both khomba and muṭhannga have attained the stage of puberty, but

they differ in gender feature. Khomba refers to a girl of marriageable age, while muthannga means young man.

(c) [Young], [marriage]

(i) Unmarried

[+feminine]	[-feminine]
[-Masculine]	[+masculine]
Mutshelukwa (unmarried girl)	Khombe (unmarried man)

This subcategory contains only two nouns :

(1) Mutshelukwa (spinster)

Khombe (bachelor)

Mutshelukwa and khombe have a gender feature as indicated in (i). The noun mutshelukwa is in class 1, while the noun khombe is in class 9.

Both these nouns are underived. The distinction between the two nouns is in a gender feature. Khombe as unmarried man may be affected by illness and the same process may occur in mutshelukwa. These are the main reasons for unmarried people :

contagious diseases (lay in hospital for a long time). Others, they do not want to become married.

The second subcategory contains some nouns which refer to marrying or people who are in the process of marriage. In this subcategory there are four nouns :

(ii) Process of marriage (people)

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Mumaliwa (bride)	Mumali (bridegroom)
Muselwa	Mukwasha

The second subcategory contains some noun which refer to marrying or people who are in the process of marriage. In this subcategory there are two synset of nouns as indicated in (ii) above :

In (ii) above mumaliwa (bride) is the first noun, mumaliwa is derived from the verb maliwa. The noun mumaliwa is in class 1, and it has a reference to a bride, i.e. young woman who is in the process of marriage.

The second noun within this subcategory is mumali (bridegroom). This noun mumali is derived from the verb mala (marry). The noun mumali is in class 1 and has a reference to a young man who is in the process of marriage.

The third noun within this subcategory is muselwa. The noun muselwa is a derived noun, and it is derived from the verb sela (come to stay with the intention of not leaving until one's object has been achieved). Musadzi or mumaliwa come to stay at one's betrothed place for the last time, with the intention of not leaving before permission is granted to take her away. The noun muselwa is in class 1, and it has a reference to a bride i.e. young woman who is in the process of marriage. The noun muselwa has a gender feature.

Mukwasha (bridegroom) is the fourth noun within this subcategory. The noun kwasha is a derived noun, and it is derived from the verb kwasha (break). This noun mukwasha refers to a bridegroom or young man who is in the process of marriage. The bridegroom asks permission to sleep with the bride who is still a virgin, then in Tshivenda, we have a proverb which says :

O kwasha tshitemba, i.e the bridegroom has married a young woman who is still a virgin. The noun mukwasha is in class 1 and it has a gender feature.

The noun muhwe has the same meaning with the noun mentioned above. This noun muhwe is in class 1, and it is underived noun. Muhwe refers to a bridegroom or young man who is in the process of marriage.

(iii) Married people

There are three subcategories which refer to married people, i.e. young married people, bridal group and people within marriage :

Young married people

(1) Mubvana (young married woman)

Muvhera (young married man)

In Tshivenda, we have five subcategories which refer to some group of people who have entered into matrimony / tied knots with their partners. The married people might have used various forms of marriage, but the first subcategory is mentioned in (1) above.

Both mubvana and muvhhera have a gender feature. The noun mubvana is a derived noun. It is derived from the verb bva (get out) and the noun hana (childhood). The noun muvhhera is an underived word. Both mubvana and muvhhera are in class 1. Mubvana is a young married woman with one child, while muvhhera is a young married man.

Status : mubvana and muvhhera are young married people. They are married, so that they can procreate children and help one another in sharing ideas.

The second subcategory of marriage contains the nouns which refer to chief.

(2) Muṭanuni (young wife of a chief)

Livhanda / tshivhanda (young chief)

The nouns muṭanuni and livhanda / tshivhanda are derived nouns. Livhanda is derived from the verb vhanda (smock), while muṭanuni is derived from the noun muṭa (courtyard). Both these nouns have a gender feature. Muṭanuni is in class 1, while livhanda is in class 5. Tshivhanda is in class 7. Both these nouns have a reference to the marriage (chief). Muṭanuni is a chief's young wife who is still in a subordinate position, while livhanda / tshivhanda is a chief's son and ready to be installed as a chief.

Status : The functions of the muṭanuni and livhanda is to beget children and building a family.

The third subcategory of marriage contains the nouns of both barren woman and impotent man :

(3) Muumba (barren woman) / nyumba (barren woman)

Ngonwa (impotent man)

In Tshivenda, these nouns, muumba and ngonwa are the nouns within this subcategory. Both these nouns muumba and ngonwa are underived nouns. Muumba is sometimes called nyumba (barren woman) or (barren beast). Both these nouns have a gender feature. Muumba as a noun is in class 1, while nyumba is in class 9. Ngonwa is in class 9. People become muumba and ngonwa, because of illness, and they spend much money on medicine men in order to get children.

The fourth subcategory refers to some nouns of people whose spouse passed away due to illness or natural death. There are two nouns in Tshivenda within this subcategory :

(4) Tshilikadzi (widower)

Tshilinda-muḍi (widow)

Both these nouns are compound nouns. The noun tshilikadzi's deprivation is as follows: the first part of the compound noun tshili is derived from the verb tshila, but in the negation or negative form tshila (not living). The second part of the compound noun kadzi is a gender affix of feminine. The compound noun tshilinda is derived from the verb linda (look after) or (guard), while the second part of the compound noun mudi is an underived noun (home).

Both these nouns tshilikadzi and tshilinda-muḏi have a gender feature. Both of them are in class 7 and they have reference to people whose partners passed away. The noun tshilikadzi differ from the tshilinda-muḏi with regard to the gender feature. The spouse of tshilikadzi has passed away may be due to illness and the same process occur with the spouse of tshilinda-muḏi.

Tshilinda-muḏi is a widow who stays in his village, while tshilikadzi is a widow without a (second or other) husband. She may be referred to as tshila-e-kadzi.

The fifth subcategory contains nouns of people who have just married. There are two nouns within this subcategory:

(5) Mudzewa (female who have just been married)

Mudzei (man who has just married)

Both these nouns are derived from the verb dzea (marry) and both of them are in class 1. Both these nouns refer to people who have just entered into matrimony. These nouns differ in gender feature. They tied a knot, so that they may have children or help one another economically.

Bridal group

Tshivenda has one noun which refer to bridal group. The only one subcategory contains nouns of bridal group or accompaniments of marrying people. There is only one noun with regard to the bridal group in Tshivenda :

Pheletshedzi (bridesmaid) or (bestman)

The noun pheletshedzi is a compound noun. The first part of the compound noun phele (a spotted hyena) is derived from the noun phele, while the second part of the compound noun tshedzi is an underived noun. Tshedzi is a cane rat. The noun pheletshedzi is in class 9, while reference is to the bridal group.

The noun pheletshedzi has no gender feature. The function of pheletshedzi is to accompany the bride and bridegroom and to become witnesses in their marriage. Pheletshedzi also assists in the domestic affairs of marriage.

People who are married

(v) The sixth subcategory contains nouns of people within the marriage. There are six nouns within this subcategory :

The first subcategory contains the noun of a woman recently confined and there is only one noun in this subcategory :

(1) Mudzadze (a woman recently confined)

The noun mudzadze is an underived noun. Mudzadze is in class 1. A woman is called mudzadze, because she gave birth recently. In the bygone days, old women used to help young woman when she is delivering a baby, but nowadays this is the work of trained nurses and a doctor at a hospital or clinic. When a woman goes home with a baby and when she arrives home, they call her mudzadze (a woman recently confined).

The second subcategory contains noun of a woman who gives birth and whose child passes away. In Tshivenda, we have only one noun within this subcategory :

(2) Tsiwa (a woman who gives birth and whose child passed away)

The noun tsiwa is a derived noun. Tsiwa is derived from the verb sia (leave behind) and the noun tsiwa is in class 9. The reason why she is called tsiwa is that she is left behind alone, after the death of her children. Why the woman gives birth and children pass away ? Traditionally , the woman who gives birth and the children pass away is said to be suffering of a certain disease called goni, i.e one of the contagious disease of female people. Only the traditional healers can cure that disease.

The third subcategory contains a noun of a woman or wife who shares her husband with others. In Tshivenda, there is only one noun within this subcategory :

(3) Mudzewa-na-vhanzhi (a woman who shares her husband with others).

The noun mudzewa-na-vhanzhi is a compound noun. The first of the compound noun is derived from the verb dzewa (marry), while the second part of the compound noun with -na- is a preposition phrase (PP) with the adjective (vhanzhi).The noun mudzewa-na-vhanzhi is in class 1. This noun mudzewa-na-vhanzhi has a

reference to the polygamous marriage, while the husband is called the champion polygamist (munna wa vhasadzi vhanzhi).

The reason of sharing her husband with others :

- (i) Respect of other wives, because they will call her mme-muhulu (senior wife)
- (ii) A barren woman : the first wife may become a barren woman, then the second wife can be married to give birth to children belonging to the first wife .
- (iii) Assistance : the first wife can be helped by other wives who are still energetic.

The fourth subcategory contains a noun of a wife with many husbands. This noun has a reference of polyandry, i.e another form of marriage practice by Bemba people(Zambia). In Tshivenda we have one noun within this subcategory :

(4) Lihule (a wife with many husbands)

The noun Lihule is an underived noun. Lihule is in class 5. The noun lihule can be used in hyperbolic expressions in describing the behaviour of the woman.

Reasons why a woman or wife has many husbands :

- (a) Shortage of women within the group of Bemba people.
- (b) In Tshivenda and other nations, the main reason is adultery and seniority.

The fifth subcategory contains a noun of a wife who does not stay at home of a woman's husband. In Tshivenda, there is only one noun within this subcategory :

- (5) Tseramisiamele (a wife who does not stay at home of a woman's husband).

The noun tseramisiamele is a compound noun. The compound noun tseramisiamele's derivation :

The first part of the compound noun tsera is derived from the verb sera (crawl underneath), while the second part of the compound misiamelo is derived from the verb siamela (rest one's head upon).

The compound noun tseramisiamele is in class 9. The noun tseramisiamele has a reference to adultery. The reason why a wife does not want to stay at home of a woman's husband is that she does not want the people within her family to know her bad behaviour.

The sixth subcategory contains a noun of a woman who has born one child. Tshivenda language has only one noun within this subcategory :

(6) Muhanda-kanwe (a woman who has born one child).

The noun muhanda-kanwe is a compound noun. The first part of the compound noun muhanda is derived from the verb kanda (step upon), while the second part of the compound is an adjective kanwe (meaning one).The noun muhanda –kanwe is in class 1 and it has a reference to a woman who has begotten only one child.

Reasons : The muhanda-kanwe (woman who has borne one child might have terminated many pregnancies, while she was a young child. Heritage may play a pivotal role in muhanda-kanwe or inherited from her parents.

The seventh subcategory contains a noun of a woman who has left her husband to return to her parents. Sooner or later the dowry paid for her is returned mostly when she remarries. We have only one noun within this subcategory in Tshivenda :

7. Mbuyavhuhadzi (divorcee)

The noun mbuyavhuhadzi is a compound noun. The first part of the compound noun is mbuya, derived from the verb vhuya (return),

while the second part of the compound noun *vhuhadzi* is an underived noun. *Vhuhadzi* refers to the home of a woman's husband, where she lived when married. The noun *mbuyavhuhadzi* is in class 9, and it has a reference to the woman that has come back from the husband's home.

(d) [young], [initiation]

Tshivenda has various nouns whose reference is to some initiation process. These nouns may be divided into six subcategories :

The first subcategory contains a noun which refers to young initiation people. Tshivenda has one noun within this subcategory :

(1) [Shuvhuru] (uncircumcised)

[feminine, +masculine]

The noun in (1) above is an underived noun, and it is in class 5. This noun *shuvhuru* has a reference only to a male person who is an uncircumcised individual. Boys are sent to the initiation school to be initiated into secret rites of *murundu* (be circumcised).

The second subcategory contains the nouns of the people who are in the process of the initiation or who are in the initiation school. There are four nouns within this subcategory :

(2)a.

[+Feminine]	[-Feminine]
[-Masculine]	[+masculine]
Mutei (girl initiate)	Manngoda _Λ / muloi (boy initiate)

The noun in (2a) mutei is a derived noun, and it is derived from the verb tea (be fit). A girl is fit to go to vhusha if she has attained a puberty stage. This noun mutei is in class 1, and it has a reference to a girl who is fit to go to vhusha.

The noun manngoda_Λ may be derived from the verb goda (mock). The uncircumcised boys are used to be mocked by the initiated ones, that they are mashuvhuru (uncircumcised individuals). This noun manngoda_Λ is in class 1(a), and it refers to uncircumcised individuals (males only). The noun manngoda_Λ sometimes refers to muloi and mangoda_Λ.

The noun muloi is a derived verb and it is derived from the verb lowa (bewitched). This noun muloi is in class 1 and refers to uncircumcised individual, interalia male only. Muloi sometimes refers to sorcerer, i.e one who witches (loya).

The noun mangoda_Λ is similar with manngoda_Λ, cf. (2)a. above :

(2)b.

[+Feminine]	[+masculine]
Mufumba (girl initiate)	Mufumba (boy initiate)
Mufumbi (girl initiate)	Mufumbi (boy initiate)

The nouns mufumba and mufumbi are derived nouns and they are derived from the verb fumba (initiated).

Both these nouns are in class 1, and they refer to people who are still in the process of initiation, both males and females. The males are initiated in vhutuka, while the girls are initiated in vhusha. The nouns mutei and manngoda have a gender feature, while mufumba occurs in both males and females in both vhusha and vhutuka.

The distinction of these nouns mutei and manngoda, as well as mufumba is their different initiation schools which they attend and the precepts they learn.

The third subcategory contains nouns of leaders of mutei and manngoda or vhafumba (initiated individuals). There are two nouns within this subcategory :

(3) Pfunzi/mudabe (one initiated into the rites of (vhukomba) vhusa, still young and acting as an instructor of neophytes and assistant. Mudabe (one initiated into the rites of vhutuka) circumcision.

The noun pfunzi is derived from the verb funza (teach) or (instruct). Pfunzi instructs vhati in the initiation of vhusa. The noun mudabe is derived from the verb dabela (instructing) or (teaching). Mudabe instructs vhomangoda (initiating individuals) the precepts in the initiation i.e circumcision schools.

The noun pfunzi is in class 9, while mudabe is in class 1. Both these nouns have a reference to the instances of the initiating of the individuals in vhusa and vhutuka (vhusa initiation school and circumcision school).

Both pfunzi and mudabe instruct different initiating individuals in different schools, i.e vhusa initiation school and circumcision school.

The fourth subcategory contains the nouns of people with status in initiation. There are two nouns within this subcategory :

People with status in initiation :

(4) Pfunzi- khulwane (leader of dzipfunzi / midabe)

Mulidi (the leaders of midabe)

The noun pfunzi -khulwane is a compound noun. The first part of the compound noun pfunzi is derived from the verb funza (instruct) or (teach), while the second part of the compound noun khulwane is derived from the adjective -hulu (big). The noun mulidi is an underived noun. The noun pfunzi -khulwane is in class 9, while the noun mulidi is in class 1. Both these nouns have a reference to the status, i.e they are leaders of pfunzi and midabe in different initiation of vhusa and circumcision.

Pfunzi-khulwane is the leader of pfunzi in vhusa, while mulidi is the leader of midabe in vhutuka. Both pfunzi-khulwane and mulidi differ in the people they lead in different initiation schools, i.e vhusa and vhutuka.

The fifth subcategory refer to the nouns of people during the period when the initiation school is about to end (fhindlela). There are two nouns within this subcategory :

(5) Muḁavhu (partner with whom one ḁavhula)

Lidagalane (initiate disguiser)

The noun mudavhu is derived the verb davhula (to choose a partner, this can be done by girls when they send porridge to the place khareni. They use to meet vhadabe there, so that vhadabe will carry the porridge to the circumcision school). Mudavhu occurs in males and females. The lidagalane is an underived noun. It has no gender feature.

The noun mudavhu is in class 1, while the noun lidagalane is in class 5. Both these nouns indicate, that the circumcision school is about to come to an end (u swa).

The distinction of mudavhu and lidagalane is as follows :

Mudabe can davhula (choose her partner) at khareni (the place where girls meet with midabe when they send tshivhanelo (porridge of the initiates). Lidagalane is the disguiser or disguised initiate, who performs interesting dances having spectators of both males and females watching (when murundu is approaching the end).

The sixth subcategory contains a noun of people who have just been initiated in different initiation schools, i.e. *vhusha* and *vhutuka*. Tshivenda language has only one noun :

(6) The noun *tshibva-mathukhwi* is a compound noun. The first part of the compound noun *tshibva* is derived from the verb *bva* (got out), while the second part of the compound noun is *mathukhwi* and it seems as if it is an underived noun, i.e. The noun *mathukhwi* (rubbish).

The noun *tshibva-mathukhwi* is a person who has just been initiated, but he / she does not put clothes on the top part of his/ her body.

In the case of girls, they put on *shedo / maredo* (women's garment, a strip of cloth passed between the legs and held by the girdle in front and behind), while the boys may put on a pair of short trousers or front and back aprons especially on the bottom part of the body from this explanation above.

The noun *tshibva-mathukhwi* refers to a male and female initiated individual or recently initiated people from *vhusha* and *vhutuka*. The noun *tshibva-mathukhwi* is in class 7.

Differences between tshibva-mathukhwi of male and female :

1. The clothes they put on immediately after the passing out from initiation schools.
2. A boy tshibva-mathukhwi use to hold thuba (plunder or stick), while a girl tshibva-mathukhwi holds nothing.

3.1.2. **PHYSICALLY DISADVANTAGED.**

In Tshivenda language, there are some nouns whose reference is to some physically disadvantaged people. These nouns may be categorized into four subcategories :

(1) Dzinganḁevhe (deaf)

The first subcategory contains only one noun as above. The noun dzinganḁevhe is a compound noun. The first part of the compound noun dzinga is derived from the verb dzinga (not hear or become deaf), while the second part of the compound noun nḁevhe (ear) is an underived noun. The noun dzinganḁevhe is in class 5 and it has a reference to a person who is deaf.

Most of the very old people become deaf through old age, other people become deaf due to the illness but yet others are borne being deaf due to heritage.

The second subcategory contains nouns of people who are blind in both eyes and blind in one eye. These nouns may be divided into four subcategories :

(2) Mpofu (blind)

Bofu (blind)

-Nyaito (blind one-eyed person)

Mutshoi (blind one-eyed person)

The noun mpofu as the first noun within this subcategory is a derived noun, and which is derived from the noun bofu (blind person). This noun mpofu is in class 5 and it refers to a blind person, including males and females.

The second noun within this subcategory is bofu. This noun bofu is also a derived noun, and it is derived from the verb pofula (to become blind). The noun bofu is in class 5 and it refers to a blind person, comprising males and females.

Nyaito as a noun, is the third within this subcategory, and it is also a derived noun. This noun is derived from the noun ito (an eye). The noun nyaito is in class 1(a) and it refers to a blind one eyed person, incorporating males and females.

The fourth noun, within this subcategory is mugobe. This noun mugobe is a derived noun, and it is derived from the verb goba (shoot) or (hit the mark). Mugobe people usually cannot miss the mark, when they shoot. The noun mugobe is in class 1, and it refers to a blind one-eyed person. The noun mugobe has no gender feature.

The last noun, which is the fifth within this subcategory is mutshoi, and it is underived. This noun mutshoi is in class 1, and it refers to a blind one-eyed person. The noun mutshoi has no gender feature.

Both these nouns, i.e mpofu and bofu refer to the blind person, while nyaito, mugobe and mutshoi refer to the blind one-eyed person. People become blind because of old age or born being blind, while blind one-eyed person usually because of injury.

The third subcategory contains a noun which refers to the crippled person. Tshivenda has only one noun within this subcategory :

(3) Tshihole (permanently disabled person).

The noun tshihole refers to a person who is permanently disabled. From the noun tshihole is derived the verb holefhala(to be disabled).

The noun tshihole is in class 7.

Tshihole person can be moved by means of wheelchair. The noun tshihole can be found in males and females including all ages.

The fourth subcategory contains a noun which refers to a dumb person. Tshivenda language has one noun within this subcategory

:

(4) Mbevhevhe (a dumb person)

This noun in (4) above is an underived noun. This noun mbevhevhe is in class 9, and it has no gender feature.

The noun mbevhevhe has a reference to the person who cannot speak any distinct word, but can produce sounds. The noun mbevhevhe (dumb person) is a person with deflection in speech.

3.1.3. **BODY SHAPE**

3.1.3.1. Good shape

There are various nouns in Tshivenda language whose reference is to some person with a good body shape. These nouns can be divided into five subcategories :

a. Slender

The first subcategory contains a noun which refers to a small, slender child. In Tshivenda, we have two nouns within this subcategory :

(1) Lushiye (small, slender child)

Lutshetshe (small, slender child)

The noun in (1) above is the first within this subcategory, and it is an underived noun. This noun is in class 11. The noun lushiye refers to the small, slender child.

Distinction : Both these nouns refer to the small and

Slender children, but lushie is smaller than lutshetshe. Both these nouns differ in gender feature.

The second noun within this subcategory contains a noun which refers to a slender person. Tshivenda language has one noun within this subcategory :

(2) Mudzia-musekene (slender person)

The noun mudzia-musekene in (2) above is a compound noun. The first part of the compound noun mudzia is derived from the verb dzia (used to). The second part of the compound noun is musekene is from the verb sekena (to become slender). The

noun *mudzia-musekene* is in class 1, and it refers to slender person, both males and females.

b. Well – built

Tshivenda language has various nouns, whose reference is to some people, who are well - built. There are four nouns in the second subcategory as mentioned underneath :

The first noun refers to the well built person. Tshivenda language has three nouns within this subcategory :

(1) *Nzhololo* (well - built)

The noun in (1) above is an underived noun. This noun *nzhololo* is in class 9, and it has no gender feature. The noun *nzhololo* comprises a male and a female.

The second noun refers to the well-built and short person. There is one noun in Tshivenda which refers to a well-built and short person :

(2) *Thase* (well-built and short)

The noun in (2) above is an underived noun and it is in class 9. This noun *thase* refers to the well-built and short.

The noun well-built and short appears in female only. The noun thase implies spark of fire, but also refers to a well-built and short woman.

The third noun which refers to the woman with shapely body is tsepe. Tshivenda has one noun which refers to the woman with shapely body :

(3) Tsepe (woman with shapely body)

The noun in (3) above is an underived noun. This noun tsepe is in class 9, and it refers to a woman with shapely body by means of physical training or she has a natural shaped figure.

The fourth noun refers to the attractive person. Tshivenda has one such noun within this subcategory :

(4) Mudzia-khohela (attractive person)

The noun in (4) above is a compound noun. The first part of the compound noun mudzia- is derived from the verb dzia (used to). The second part khohela is derived from the applicative verb hohela (to pull towards). This noun mudzia-khohela is in class 1, and it has a reference to both males and females. People become attractive due to the following reason : putting on clothes and handsome cars.

c. Strong

The third subcategory contain nouns which refer to the strong person.

These nouns are divided into two divisions :

(3) Muhaga (strong)

The first noun within this subcategory is muhaga. The noun muhaga in (3) above is an underived noun, and it is in class 1. The noun muhaga refers to the person who is strong. This noun muhaga can be used for both males and females. A person become muhaga by means of training.

The second noun within this subcategory is tshinaḁa (strong and powerful). The noun tshinaḁa is also an underived noun. This noun Tshinaḁa is in class 7 and it has a reference to the person who is strong and powerful by means of physical training. Tshinaḁa is found in males and females.

d. Tall

There are various nouns in Tshivenda language which refers to people who have features of tall. The fourth subcategory refers to people who are tall :

The first noun within this subcategory is phogoli (a tall shadow of a deceased person). The noun phogoli is in class 9. The noun phogoli is an underived noun. Uyu muthu ndi phogoli (this is a tall person). The noun has a reference of a tall person, and it has no gender feature. The noun phogoli also refers to the tall shadow of the deceased person.

The second noun in this subcategory is mupapawe. The noun mupapawe is derived from the noun papawe (pawpaw), a fruit of the mupapawe. This noun mupapawe is in class 3, and has a reference to the person who has the feature of tall. Uyu muthu ndi mupapawe, (this person is a pawpaw). A pawpaw tree is a tall tree.

The third noun within this subcategory is muthambi (pole in a hut over which things are hung). The noun muthambi is an underived noun and it is in class 3. This noun muthambi has no gender feature. Muthambi is a long and tall pole in a hut over which things, e.g clothes hung. The noun muthambi has a reference to people who are tall.

The fourth noun refers to the nouns of people who have the following features : tall and strong.

There are three nouns within this subcategory in Tshivenda language :

(4) Dzidziriba (tall and strong)

The noun dzidziriba (tall and strong) or giant of a man is an underived noun. This noun dzidziriba is in class 5, and it has a reference to a man who is tall and strong, e.g a giant of a man. It occurs only in males.

The fifth noun refers also to a person who is tall and strong :

(5) Muswonda (tall and strong)

The noun in (5) above is a derived noun, and it is derived from the verb swonda (to become huge). The noun muswonda is in class 1, and it has a reference to people who have the following features : giant, very tall and muscular fellow. The noun muswonda appears in both males and females.

The sixth noun within this category is lidzhadzharara / lidzhanzhara.

The noun lidzhadzharara / lidzhanzhara (tall and strong) or (tall muscular man or woman or a giant person). The noun lidzhanzhara seems as if it is derived from the noun dzhanzhara (be giant or tall). The noun lidzhanzhara is in class 5, and it has

a reference to a person who is tall and strong. Lidzhanzharara appears in both males and females.

The distinction of these nouns within this subcategory are the following : dzidziriba is a man who is a tall and strong , and the noun dzidziriba means resist being dragged.

The nouns muswonda and lidzhanzharara mean huge person both males and females, i.e tall and strong male and female.

e. Healthy

The fifth subcategory contains nouns which refers to healthy person.

Tshivenda language has two nouns within this subcategory :

(5) Mudzia-mutakalo (healthy person)

Tshihwimbi (strong and healthy)

The first noun within this subcategory is mudzia-mutakalo and it is a compound noun. The first part of the compound noun mudzia is derived from the verb dzia (used to) and while the second part of the compound noun mutakalo is derived from the verb takala (rejoice).

The noun mudzia-mutakalo is in class 1, and it has a reference to a healthy person, both males and females.

The noun tshihwimbi is the second within this subcategory. This noun is an underived noun, and it is in class 7. This noun tshihwimbi has a reference to a person who is strong and healthy. The noun tshihwimbi appears in males and females.

Both these nouns are differentiated by the following features : mudzia-mutakalo refers only to a healthy person, while tshihwimbi refers to a strong and healthy person. They also differ in their class prefixes, mudzia-mutakalo is in class 1, whereas tshihwimbi is in class 7 as indicated above.

3.1.3.2 **BAD SHAPE**

Tshivenda language has various nouns whose reference is to bad shaped people. These nouns are divided into eight subcategories :

a. Lean

The first subcategory contains nouns which refer to a lean, lean and emaciated, lean with protruding abdomen, lean with thin legs and emaciated person. Tshivenda has five nouns within this subcategory :

The first noun within this subcategory is lurobo, and Tshivenda has only one noun :

(1)Lurobo (lean)

The noun in (1) above is an underived noun, and it is in class 11. This noun lurobo refers to a lean person, especially males. Lurobo has no gender feature.

The second noun within this subcategory refers to a lean and emaciated person. Tshivenda contains one noun within this subcategory :

(2) Lurwaba (lean and emaciated)

The noun in (2) above is also an underived noun. This noun lurwaba is in class 11, and it has a reference to lean and emaciated person, both males and females.

The third noun within this subcategory refers to a person who have the following features : lean with protruding abdomen. There is only one noun within this subcategory :

(3) Tshidathi (lean with protruding abdomen)

The noun tshidathi is an underived noun, and it is in class 7. This noun tshidathi has a reference to a person whose feature is lean with protruding abdomen. The noun tshidathi occurs in males and females.

The fourth noun within this subcategory refers to the feature of a person of lean with thin legs. In Tshivenda language, there is only one noun within this subcategory :

(4) Luswoti (lean with thin legs)

The noun in (4) above is an underived noun. This noun luswoti is in class 11, and it has a reference to a person who is lean with thin legs. The noun luswoti appears in both males and females.

The fifth noun within this subcategory refers to an emaciated person. Tshivenda language has one noun within this subcategory :

(5) Muhota (emaciated)

The verb hotefhala is derived from the noun muhota. Hotefhala (become invalided, get into bad health, become an ailing, weak helpless invalid). This noun is in class 1, and it has a reference to an emaciated person and comprises males and females.

b. Thin

The second subcategory contains a noun which refers to a thin person. Tshivenda language has one noun within this subcategory :

(2) Muṭono (thin)

The noun in (2) above is an underived noun. This noun muṭono appears in both males and females. The noun muṭono is in class 1 and has a reference to a lean person, because of weak health. Muṭono is a person of thin build, of weak constitution, in weak health.

c. Stout

The third subcategory contains nouns which refer to the stout people. Tshivenda language has three nouns within this subcategory :

(6) Tshitetemba (stout)

Dilikinya (stout and big bodied)

Vhumbuḍu (huge and stout)

The first noun within this subcategory is tshitetemba, and it is a derived noun. This noun tshitetemba is derived from the verb tetemba (become big). The noun tshitetemba is in class 7, and it

refers to people whose feature is stout including males and females.

The noun dilikinya is the second from this subcategory. This noun dilikinya seems as if it is an underived noun. The noun dilikinya is in class 5 and it refers to a stout and big bodied person, it comprises males and females.

The third noun within this subcategory is vhumbuḁu (huge and stout). This noun vhumbuḁu is a derived noun and it is derived from the verb vhumba (mould). The noun vhumbuḁu is in class 5 and it has a reference to a huge and stout person in both males and females.

d. Fat

The fourth subcategory contains nouns which refer to a fat person. There are two nouns within this subcategory in Tshivenda :

(4) Muanguli (fat person)

Muanguli-muhulu (huge and fat)

The noun in (4) above is a derived noun. This noun muanguli is derived from the verb angula (be stout). The noun muanguli is in

class 1, and it has a reference to a fat person in both males and females.

The second noun within this subcategory is muanguli-muhulu (huge and stout). The noun muanguli-muhulu is a compound noun. The first part of the compound noun muanguli is derived from the verb angula (be stout), whereas the second part of the compound noun muhulu is derived from the adjective -hulu (big). This noun muanguli-muhulu is in class 1, and it refers to a huge and stout person in both males and females. It has no gender feature.

e. Short

The fifth subcategory contains nouns which refer to a short person. Tshivenda language has two nouns within this subcategory :

(5) Munyadzea (short, not respected)

Tshiduda (short and corpulent)

The first noun within this subcategory is munyadzea (short, not respected person). The noun munyadzea is a derived noun, and it is derived from the verb nyadzea (be counted little or of small importance). The noun munyadzea is in class 1, and it refers to a short, not respected person. This noun munyadzea has no gender feature.

The second noun within this subcategory is tshiduda (short and corpulent). The noun tshiduda is an underived noun and it is in class 7. This noun tshiduda has a reference to a person who is short and corpulent. People who have this feature are very powerful and most of them have originated from heritage people.

f. Dwarf

The sixth subcategory contains one proverb and three nouns which refer to a short person :

(6)(i) Wo mmbona ndi gai ? (dwarf)

(i) Tshiholendali (dwarf)

(ii) Tshigogovhali (dwarf)

(iii) Tshipuraki (dwarf)

The proverb in 6(i) is the first which refers to a person who is short (dwarf). The interrogative is wo mmbona ndi gai ? (where did you see me ? This question is always asked by a short person. Response to the question ,(I have seen you when you were very far away.

Here no disputes will take place, but if the response ,I have seen you not very far away, then disputes will always take place, because you will be challenging him that he is too short. This proverb, wo mmbona ndi gai ? has no gender feature

The second noun within the feature dwarf is tshiholendali. This noun tshiholendali is a compound noun. The first part of the compound noun is tshihole and from it there is a derived verb holefhala (crippled, deformed). The second part of the compound noun ndali is an underived noun. This noun tshiholendali is found in males and females. The noun tshiholendali is in class 7.

The third noun within the feature dwarf is tshigogovhali. The noun tshigogovhali is derived from the verb gogovhala (sit or remain for a long time in a sport without going away). This noun tshigogovhali is in class 7 and has no gender feature.

The last noun within the feature dwarf is tshipuraki (dwarf person). The noun tshipuraki is a loan word with the meaning of short or dwarf. This noun tshipuraki is an underived noun, and it is in class 7. The noun tshipuraki is found in both males and females.

g. Tall

The seventh subcategory contains nouns which refer to the tall person. Tshivenda language contains three nouns within this subcategory :

(7) Lutitshatitsha (tall and emaciated)

Nyamaringidela (big with flabby flesh)

Nyamarimbida (big with flabby flesh)

The first noun within this subcategory is lutitshatitsha as indicated in 7 above. The noun lutitshatitsha is an underived noun, and it is in class 11.

The noun lutitshatitsha refers to a tall and emaciated person in both males and females.

The noun nyamaringidela (big with flabby flesh) is the second within this subcategory. This noun nyamaringidela is derived from the verb ringidela (flabby flesh). The noun nyamaringidela is in class 1(a) and it refers to a person who is big with flabby flesh in both males and females.

The third noun within this subcategory is nyamarimbida (big with flabby flesh). This noun nyamarimbida is derived from the verb rimbida (flabby flesh). The noun nyamarimbida is in class 1(a) and it refers to a person who is big and have flabby flesh, it comprises males and females.

h. Sickly

The eighth subcategory contains nouns which refer to people who are sick. Tshivenda language has four nouns within this subcategory :

(8) Mulwadze (a sick person)

Mufogoli (sickly person)

Mubauluwa (pale and sickly person)

Mubauluwi (pale and sickly person)

The first noun within this subcategory is mulwadze (a sickly person). The noun mulwadze is a derived noun and it is derived from the verb lwala (be briefly ill). This noun mulwadze is in class 1, and it refers to a person who is ill, both children and adults. This noun mulwadze has no gender feature.

The noun mufogoli is the second within this subcategory. This noun mufogoli is derived from the verb fogola (become weak). The

noun *mufogoli* is in class 1, and it has a reference to a person who is becoming weak in health, both children and adults. This noun *mufogoli* has no gender feature.

The nouns *mubauluwa* / *mubauluwi* (pale and sickly person) are the third and fourth within this subcategory. Both these nouns are derived from the verb *bauluwa* (to be pale) and they are in class 1. Both these nouns refer to people who are pale and sickly, in both children and adults. Both these noun have no gender feature.

3.1.4 **BODY PART**

There are various nouns in Tshivenda language whose reference is to the parts of the body. These nouns are divided into seven subcategories :

a. White teeth

The first subcategory contains a noun which refer to a person with white teeth. Tshivenda language has only one noun within this subcategory.

(1) Tsetshela (white teeth)

The noun *tsetshela* is derived from the verb *setshela* (laugh for). This noun *tsetshela* is in class 9, and it has a reference to a person

with white teeth. The noun tsetshela is found in both males and females including young and adults. This noun tsetshela implies cowrie-shell (which is supposed to smile) and show two rows of teeth.

b. Protruding eyes

The second subcategory contains a noun which refers to a person who has protruding eyes. Tshivenda language has two nouns within this subcategory :

(2) Tshilumanamana (protruding eyes)

Marudu (protruding eyes)

The first noun within this subcategory is tshilimanamana. The noun tshilumanamana is a compound noun. The first part of the compound noun tshiluma is derived from the verb luma (bite). The second part of the compound noun is namana (calf).

The noun tshilumanamana is in class 7, and has a reference to a certain worm, with big eyes, but it has a reference to a person who has protruding eyes.

The noun tshiluma_Λamana is found in males and females comprising children and adults. Tshiluma_Λamana implies a small green caterpillar with big eyes.

The second noun within this subcategory is maru_Λdu. The noun maru_Λdu is a derived noun, and it is derived from the verb ru_Λda (to open one's eyes wide). Ma_Λto o dzulaho o ru_Λdwa (wide open eyes). This noun maru_Λdu is in class 6, and refers to people with protruding eyes including males and females. The noun maru_Λdu has no gender feature.

c. Bushy beard

The third subcategory contains nouns which refer to a person with bushy beard. Tshivenda_Λ language has two nouns within this subcategory :

(3) Madebvana (a bushy beard person)

Mudzia-malebv_Λu (a bushy beard person)

The first noun within this subcategory is madebvana (bushy beard). This noun madebvana is derived from the noun madebv_Λu or malebv_Λu (beard / big beard). The noun madebvana is in class 1(a) and it has

a reference to people who have bushy beard, but it is found in males only.

The second noun within this subcategory is *mudzia-malebvu*. The noun *mudzia-malebvu* is a compound noun. The first part of the compound noun *mudzia* is derived from the verb *dzia* (used to), while the second part of the compound noun *malebvu* is derived from the noun *ndebvu* (beard).

This noun *mudzia-malebvu* is in class 1, and it has a reference to a male person with bushy beard.

d. Large heard

The fourth subcategory contains nouns which refer to person with large head. Tshivenda language may have four nouns within this subcategory :

(4) *Gegenene* (large head)

Gegereba (large head)

Gelevhenda (large head)

Mudzia-tala (large head)

The first noun within this subcategory is *gegenene* (large head). The noun *gegenene* is an underived noun, and it has a reference to a person who has a large head including children and adults in both males and females.

The noun *gegerebe* is the second within this subcategory. This noun *gegereba* is also an underived noun, and it is in class 5. This noun *gegereba* refers to a people who have large head, both males and females of all ages. The noun *gegereba* implies something extra-ordinary large.

The noun *gelevhende* is the third within this subcategory. This noun *gelevhende* is also an underived noun, and it is in class 5. The noun *gelevhende* has reference to people who have large head. This noun *gelevhende* appears in males and females of all ages.

The last or fourth noun within this subcategory is *mudzia-tala*. This noun *mudzia-tala* is a compound noun. The first part of the compound noun *mudzia* is derived from the verb *dzia* (used to), whereas the second part of the compound noun *tala* is an underived noun. The noun *mudzia-tala* is in class 1, and it refers to a person who has a large head, including females and males of all ages.

e. Flat buttocks

The fifth subcategory contains nouns which refer to people who have flat-buttocks. Tshivenda language may have two nouns within this subcategory :

(5) Muralele (flat - buttocks)

Mudzia-tswavhelele (flat-buttocks)

The noun muralele is the first within this subcategory. This noun muralele may be derived from the verb ralele (to be flat) and it refers to a person who has flat-buttocks. The noun muralele is in class 1. This noun muralele appears in both males and females.

The second noun within this subcategory is mudzia-tswavhelele. This noun mudzia-tswavhelele is a compound noun. The first part of the compound noun mudzia is derived from the verb dzia (used to), whereas the second part of the compound noun tswavhelele is an underived noun.

This noun mudzia-tswavhelele is in class 1, and it has a reference to a person with flat-buttocks both males and females. A person becomes mudzia-tswavhelele by means of heritage.

f. Broad chest

The sixth subcategory contains a noun which refers to a person who has a broad chest. Tshivenda language may have one noun within this subcategory :

(6) Tshiivha (broad chest)

The noun in (6) above is an underived noun. This noun is in class 7 and it has a reference to people who have broad chest. The noun tshiivha is found in both males and females. The noun tshiivha sometimes refers to a dove.

g. Short legs

The seventh subcategory contains a noun which refers to a person with short legs. Tshivenda language has one noun within this subcategory :

(7) Tshigiginini (short legs)

The noun in (7) above is an underived noun. This noun is in class 7, and it has a reference to a person with short legs, it is found in both males and females.

3.1.5 **BODY POSITION**

Tshivenda has various nouns whose reference is to some body position of a human being. These nouns are subcategorized into three subcategories :

a. Stooped

The first subcategory contains nouns which refer to a stooped person. Tshivenda language has three nouns within this subcategory :

(1) Lurunda (stooped)

The noun in (1) above is a derived noun. This noun lurunda is derived from the noun thunda (nape of neck). This noun lurunda is in both males and females. This noun lurunda appears often within a person.

The second noun within this subcategory refers to the feature, stooped and short. Tshivenda language has only one noun within this subcategory :

(2) Tshigono (stooped and short)

The noun tshigono is borrowed from Tsonga, shigono (stooped and short). The noun tshigono is in class 7, and it has a reference to a person who is stooped and short including males and females. This noun is an underived noun. People who are old , sometimes becomes tshigono, or zwigono (stooped and short person)

The third noun within this subcategory is lu_ˆti_ˆrimba.

This noun lu_ˆti_ˆrimba refers to a person who is stooped, tall and slender. Tshivenda language has only one noun within this subcategory :

(3) Lu_ˆti_ˆrimba (stooped, tall and slender)

The noun in (3) above is an underived noun. This noun lu_ˆti_ˆrimba is in class 11, and it refers to a person who has a stooped, tall and slender feature. This noun lu_ˆti_ˆrimba is found in both males and females

b. Stiff

The second subcategory contains nouns which refer to a stiff person. Tshivenda language has three nouns within this subcategory : The first noun within this subcategory is nyamurali (stiff). The noun

nyamurali is an underived noun. This noun nyamurali is in class 1(a). The noun nyamurali has a reference to a person who is stiff in both males and females.

The noun nyamuraliya (stiff and rigid) is the second within this subcategory. This noun nyamuraliya is an underived noun, and it is in class 1(a). This noun nyamuraliya has a reference to a person who is stiff and rigid both in males and females. A person may become nyamuraliya because of illness or accident.

The third noun within this subcategory is gakalala (stiff and awkward). The noun gakalala is a derived noun, and it is derived from the noun mukala (sinew in meat). This noun is in class 5, and it has a reference to a person who is stiff and awkward. The noun gakalala appears in both males and females. A person may become gakalala due to illness.

c. Misshaped

The third subcategory contains a noun which refers to a misshaped person. Tshivenda language has only one noun within this subcategory :

(4) Gombame (misshaped)

The noun gombame is derived from the verb kombama (be crooked). This noun gombame is in class 5, and it has a reference to a person who is deformed in stature. The noun gombame can appear in both males and females (all ages).

3.1.6 COLOUR

In Tshivenda language there are various nouns, whose reference is to the colour of people. These nouns can be divided into two subcategories :

The first subcategory contains nouns which refers to pitch black.

There are five nouns within this subcategory :

(1) Dinzwi (pitch-black)

Mutswu-mutswu (pitch-black)

Mudziru (pitch-black)

Dzinga (pitch-black)

Malasha (pitch-black)

The first noun within this subcategory is dinzwi (pitch-black). The noun dinzwi is an underived noun. This noun dinzwi is in class 5, and it has a reference to people who are pitch-black. The noun dinzwi appears in both males and females (all ages).

The second noun within this subcategory is mutswu-mutswu. The noun mutswu-mutswu is derived noun. The noun mutswu-mutswu is derived from an adjective ntswu (black), and it is a reduplicated noun.

The noun mutswu-mutswu is in class 1, and it has a reference to people who are pitch-black in colour. The noun mutswu-mutswu is found in both males and females.

The third noun within this subcategory is mudziru (pitch-black). The noun mudziru is an underived noun.

The noun mudziru is in class 5, and it has a reference to people who are pitch-black in colour both males and females.

The fourth noun within this subcategory is dzinga (a pitch-black snake). The noun dzinga is an underived noun. This noun dzinga is in class 5, and it has a reference to people who are pitch-black. The noun dzinga is found in both males and females (all ages). It also refers to a black snake with two heads.

The fifth noun within this subcategory is malasha (coal). The noun malasha is also an underived noun. This noun is found in class 6,

and it refers to people who are pitch-black. Nwana uyu ndi malasha. This child is pitch-black. The noun malasha is found in males and females including all ages.

The second subcategory contains a noun which refers to some heritage people. In Tshivenda language we have only one noun within this subcategory :

(1) Lixwete (albino)

The noun lixwete is an underived noun. This noun lixwete is in class 5, and it has a reference to people who are white in colour, but they are not Europeans. The noun lixwete is found in both males and females including all ages.

3.2 PSYCHOLOGICAL FEATURES

3.2.1 INTELLIGENT

Tshivenda language has different nouns whose reference is to some intelligent people. These nouns may be divided into four subcategories :

The first subcategory contains a noun which refers to a resolute person :

(1) Mukumedzi (a person who is resolute)

The noun in (1) above, i.e mukumedzi is derived from the verb kumedza (hand over completely). This noun mukumedzi is in class 1, and it has a reference to a person who is in the parliament. The noun mukumedzi is found in both males and females people.

The second subcategory contains some nouns which refer to people whose feature are the following : alert, agile virile :

(2) Mutavhanyedzi (alert, agile and virile)

The noun mutavhanyedzi is a derived noun, and it is derived from the verb tavhanya (do soon). This noun mutavhanyedzi is found in class 1 and it has a reference to a person who is alert, agile and virile. The noun mutavhanyedzi appears in males and females.

The third subcategory contains a noun which refers to a bright and alert person. Tshivenda language may have only one noun within this subcategory :

(3) Mutshenzheli (bright and alert)

The noun in (3) above is a derived noun. This noun mutshenzheli is derived from the verb tshenzhela (become wise). The noun mutshenzheli is found in class 1, and it has a reference to a

person who has the following features, bright and alert. The noun has no gender feature.

The fourth subcategory refers to an intelligent person. Tshivenda may have three nouns within this subcategory :

(4) Mutali (intelligent)

Muthanyi (intelligent)

Talingwana (intelligent)

The first noun within this subcategory is mutali (intelligent).

This noun mutali is a derived noun and it is derived from the verb talifha (to be clever). The noun mutali has a reference to a clever person. This noun mutali is found in males and females (all ages). The noun is found in class 1.

The second noun within this subcategory is muthanyi (intelligent).

This noun muthanyi is derived from the verb thanya (to become clever), and it is in class 1. The noun muthanyi has a reference to a person who is intelligent. The noun muthanyi also appears in both male and female person (all ages).

The third noun within this subcategory is talingwana. This noun is a derived noun, and it is derived from the verb talifha.

This noun talingwana is in class 1(a), and it has a reference to a person who is intelligent. The noun talingwana appears in both male and female person.

3.2.2 **RETARDED**

Tshivenda language has various nouns whose reference is to some retarded people. These nouns may be divided into seven subcategories :

The first subcategory contains nouns which refer to an idiot person.

Tshivenda language has three nouns :

(1) Tsilu (idiot)

Dodo (idiot)

Tshiqada (idiot)

The first noun within this subcategory is tsilu. The noun tsilu is a derived noun. The verb tsilufhala is derived from the noun tsilu. This noun tsilu is in class 5, and it has a reference to an idiot person. This noun tsilu can appear in both males and females comprising all ages.

The second noun within this subcategory is dodo (idiot) and it is an underived noun. This noun dodo is in class 5, and it has a reference to an idiot person. The noun dodo is found in both male and female person including all ages.

The third noun within this subcategory is tshidada. This noun tshidada is a derived noun and it is derived from the verb da (to be confused). The noun Tshidada is in class 7, and it has a reference to people who are confused. The noun tshidada appears in both male and female people (all ages).

The second subcategory contains a noun which refers to a retarded person. Tshivenda may have one noun with regard to the retarded people :

(2) Duthwa (retarded)

The noun duthwa is an underived noun. This noun duthwa is in class 5 and it has a reference to a person who is retarded. The noun appears in both males and females (including all ages).

The third subcategory contains nouns which refer to people who are half-wit. Tshivenda language may have six nouns:

(3) Tsilunyana (half-wit)

Sweule (half-wit)

Tshidaela-nyana (half-wit)

Dabadaba-nyana (half-wit)

Dodonyana (half-wit)

Tshiphukhuphukhu (half-wit)

The first noun within this subcategory is tsilunyana. This noun tsilunyana is derived from the verb tsilufhala (become a fool). The noun tsilunyana is in class 5, and it has a reference to a person who is half-wit, including both males and females in both ages.

The second noun within this subcategory is sweule (half-wit). This noun sweule is an underived noun, and it is found in class 5. The noun sweule has a reference to a person who is half-wit. This noun has no gender feature.

The third noun within this subcategory is tshidahela-nyana (half-wit). This noun tshidahela-nyana is a derived noun and is derived from the noun tshidahela. The noun tshidahela-nyana is found in class 7 and it has a reference to a person who is half-wit. -nyana in the noun tshidahela-nyana is a diminutive affix. The noun tshidahela-nyana appears in both males and females in all ages.

The fourth noun within this subcategory is dabadaba-nyana (half-wit). This noun dabadaba-nyana is a derived noun. The noun dabadabanyana is derived from the verb dahelisa (render incompetent).

The noun dabadabanyana is found in class 5, and has a reference to the feature of half-wit in both males and females. The diminutive affix -nyana refers to small.

The fifth noun within this subcategory is dodonyana (half wit). This noun is derived from the noun dodo (half-wit) or (not reacting to abuse). The noun dodonyana is found in class 5, and it has a reference to a person who is half-wit in both males and females in all ages.

The sixth noun within this subcategory is tshiphukhuphukhu (half-wit). The noun tshiphukhuphukhu is a Tsonga borrowed noun. This noun tshiphukhuphukhu is an underived noun. The noun tshiphukhuphukhu is found in class 7, and it has a reference to people who are half-wit both male and female people in all ages. This noun is a reduplication, e.g phukhuphukhu.

The fourth subcategory contains a noun which refers to a weak-mindedness person or a foolish person. Tshivenda may have two noun within this subcategory :

(4) Mudukuluwi / mudukulwi (weak-mindedness or foolish)

Veveru (foolish)

The first noun within this subcategory is mudukuluwi or mudukulwi (foolishness). This noun mudukuluwi is a derived noun, and it is derived from the verb dukuluwa (to be a fool). This noun is found in class 14, and it has a reference to a person with the features of weak-mindedness or foolishness in both males and females i.e in all ages.

The second noun within this subcategory is veveru. This noun veveru is an underived noun. The noun veveru is in class 5 and it has a reference to a person who has the following features : foolishness or weak-mindedness, in both males and females in all ages.

The fifth subcategory contains nouns which refers to stupid people. Tshivenda may have five nouns within this subcategory :

(5) Mmbara (stupid)

Boboila

Besengule

Bubuthe

Tshidodo

The first noun within this subcategory is mmbara. This noun mmbara is an underived noun. This noun mmbara is in class 9, and it has a reference to a person who is raw unskilled native. The noun mmbara is found in both males and females.

The second noun within this subcategory is boboila (stupid). This noun boboila is an underived noun and has a reference to a person who is stupid. It has no gender feature. This noun boboila is found in all ages.

The third noun within this subcategory is besengule. This noun besengule is an underived noun and it is found in class 5.

The noun besengule has a reference to a person who is stupid including both males and females in all ages.

The fourth noun within this subcategory is bubuthe. The noun bubuthe is an underived noun. This noun bubuthe is in class

5, and it has a reference to a person who is stupid, comprising both males and females of all ages.

The fifth noun within this subcategory is tshidodo (stupid). This noun is borrowed from Northern Sotho noun sethotho (stupid). The noun tshidodo is derived from the noun dodo (idiot). This noun tshidodo is in class 7, and it has a reference to a person who is stupid, including both males and females.

The sixth subcategory contains a noun which refers to a person who is mad. Tshivenda language may have one noun within this subcategory :

(6) Mpengo (lunatic mad) or mupengo (mad)

This noun mpengo is a derived noun. This noun is derived from the verb penga (be mad). This noun mupengo is in class 1, and it has a reference to a person who is crazy or half-witted. The noun mpengo is found in both males and females including all ages.

A hu na mpengo a si na thama. There is no lunatic without a friend.

The seventh subcategory contains a noun which refers to a person who is ignorant and empty-headed. Tshivenda language may have only one noun within this subcategory :

(7) Danana (ignorant and empty-headed)

The noun danana is an underived noun and it is found in class 5. The noun danana has a reference to a person who is ignorant and empty-headed including males and females of all ages.

3.2.3 TIMID

Tshivenda has various nouns whose reference is to some timid people.

These nouns may be divided into 14 subcategories :

The first subcategory contains a noun which refers to a meek person.

Tshivenda has one noun within this subcategory :

(1) Muhedana (meek)

The noun muhedana in (1) above is a derived noun. This noun muhedana is derived from the verb edana (equal). The noun muhedana is in class 1, and has a reference to a person who is gentle and always ready to submit to others, including males and females in all ages.

The second subcategory contains nouns whose reference is to some timid people. Tshivenda language may have three nouns within this subcategory :

(2) Muofhisi (timid)

Mushushedzi (timid)

Mutshuwisi (timid)

The first noun within this subcategory is muofhisi. This noun muofhisi is a derived noun and it is derived from the verb ofha (fear) or a verb ofhisa (frighten). This noun is in class 1 and it has a reference to a person who is used to frighten others. The noun muofhisi is found in both males and females including all ages. Muḏi wa goswi a u na malila. The timid man's village knows no mourning. This phrase is used as a counsel or caution.

The second noun within this subcategory is mushushedzi (timid). This noun mushushedzi is derived from the verb shushedza (frighten). The noun mushushedzi is in class 1, and it has a reference to a person who is used to frighten others. This noun mushushedzi appears in males and females.

The third noun within this subcategory is mutshuwisi (timid). This noun mutshuwisi is derived from the verb tshuwisa (frighten). This

noun *mutshuwisi* is found in class 1, and has a reference to a person who makes others to be afraid, in both males and females.

The third subcategory contains nouns which refer to useless people.

Tshivenda language has two nouns within this subcategory :

(3) Mbodza (useless person)

Mushaya-mushumo (useless person)

The first noun in (3) above is an underived noun. This noun *mbodza* is found in class 9, and it has a reference to a person who is useless, in both males and females.

The second noun within this subcategory is *mushaya-mushumo* (useless person). The noun *mushaya-mushumo* is a compound noun. The first part of the compound noun *mushaya* is derived from the verb shaya (lack). The second part of the compound noun *mushumo* is derived from the verb shuma (work). The noun *mushaya-mushumo* is in class 1 and has a reference to a person who does not have anything to do, it comprises males and females.

The fourth subcategory contains a noun which refers to an undecided person. Tshivenda has one noun within this subcategory :

(4) Mukundelwa-phetho (undecided person)

The noun in (4) above is a compound noun. The first part of the compound noun mukundelwa is derived from the passive verb kundelwa (unable), while the second part of the compound noun phetho is derived from the verb phetha (accomplish or complete). The noun mukundelwa-phetho is in class 1, and it has a reference to an undecided person. The noun mukundelwa-phetho has no gender feature.

The fifth subcategory contains a noun which refers to an insignificant person. Tshivenda language has one noun within this subcategory :

(5) Mushaya-ndeme / vhuhulwane (insignificant)

The noun mushaya-ndeme is a compound noun. The first part of the compound noun mushaya is derived from the verb shaya (lack), while the second part of the compound noun ndeme / vhuhulwane is derived from the adjective -hulwane, adjective diminutive -hulu (important). The noun mushaya-vhuhulwane is in class 1, and it has a reference to people who are insignificant in life. The noun mushaya-ndeme has no gender feature. This noun insignificant is found in all ages.

The sixth subcategory contains a noun which refers to a helpless person. Tshivenda language has one such noun within this subcategory :

(6) Mushaya-thuso (a person who cannot be helped)

The noun in (6) above is a compound noun. The first part of the compound noun *mushaya* is derived from the verb *shaya* (lack), while the second part of the compound noun *thuso* is derived from the verb thusa (help). This noun *mushaya-thuso* is in class 1, and it has a reference to a person who is helpless in life, including males and females of all ages.

The seventh subcategory contains a noun which refer to feeble people.

Tshivenda may have only two nouns :

(7) Mubva (feeble)

Mushaya-nungo (feeble)

The first noun within the seventh subcategory is *mubva*. This noun *mubva* is a derived noun and it is derived from the verb bvafha. The noun *mubva* is in class 1, and has a reference to a feeble person in both males and females.

The second noun within this subcategory is *mushaya-nungo*. This noun *mushaya-nungo* is a compound noun.

The first part of the compound noun *mushaya* is derived from the verb shaya (lack), while the second part of the compound noun *nungo* is an underived noun. The noun *mushayanungo* is in class 1, and it has a reference to a person who lacks strength due to ailments, e.g. anaemia. The noun *mushaya-nungo* can appear in both males and females.

The eighth subcategory contains nouns which refer to a nervous person. There are two nouns within this subcategory :

(8) *Tshipandu* (nervous)

Muofhi (nervous)

The first noun in this subcategory is *tshipandu* which refers to a nervous person. The noun *tshipandu* is an underived noun, and it is found in class 7. The noun *tshipandu* has no gender feature.

The second noun within this subcategory is *muofhi* (nervous person). This noun *muofhi* is derived from the verb ofha (afraid) and it has a reference to a person who is nervous, including both males and females. The noun *muofhi* is found in class 1.

The ninth subcategory contains nouns which refer to a weak person.

Tshivenda has only one noun within this subcategory :

(9) Mudzia-muṭono (weak)

The noun in (9) above is a compound noun. The first part of the compound noun mudzia is derived from the verb dzia (used to be), while the second part of the compound noun muṭono is an underived noun. The noun mudzia-muṭono is found in class 1, and it has a reference to a person who is weak, in both males and females.

The tenth subcategory contains nouns which refer to clumsy people.

Tshivenda language has two nouns within this subcategory :

(10) Mudzia-madebe (clumsy person)

Mutanganya-tanganya (clumsy person)

The noun in (1) above is a compound noun. The first part of the compound noun mudzia is a derived noun, and it is derived from the verb dzia (used to). The second part of the compound noun madebe is an adjective (not graceful in movement). The noun mudzia-madebe is found in class 1, and it has a reference to a person who is not graceful in movement, both males and females of all ages.

The second noun within this subcategory is mutanganya-tanganya (clumsy person). The noun mutanganya-tanganya is a compound noun. The first part of the compound noun mutanganya is derived from the verb tanganya (bring together), while the second part of the compound noun tanganya is derived from the verb tangana (meet). The noun mutanganya-tanganya is in class 1, and it has a reference to a clumsy person both in males and females.

The eleventh subcategory contains nouns which refer to wretched people. Tshivenda language has three nouns within this subcategory :

- (11) Muhanganei (a wretched person)
 Mutovhowi (a wretched person)
 Mufhulufhuwi (a wretched person)

The first noun within this subcategory is muhanganei (a wretched person). Muhanganei is a derived noun, and it is derived from the noun hanganea (to be at loss what to do or be in a dilemma). The noun muhanganei is in class 1, and it has a reference to a person who is in a dilemma, both males and females in all ages.

The second noun within this subcategory is mutovhowi (a wretched person). The noun mutovhowi is a derived noun and it is derived

from the verb tovhowa (to be at loss what to do). This noun mutovhowi is in class 1, and has a reference to a person who is in a dilemma, including males and females.

The third noun within this subcategory is mufhulufhuwi. Tshivenda language contains a noun which refers to a person who is in a dilemma. The noun mufhulufhuwi is a derived noun and it is derived from the verb fhulufhuwa (to be at loss what to do). The noun mufhulufhuwi is in class 1 and it has a reference to a person at loss what to do in both males and females, including all ages.

The twelfth subcategory contains a noun which refers to a spineless person. Tshivenda language has one noun within this subcategory :

(12) Mushaya-mutodo (a spineless person)

The noun in (12) above is a compound noun. The first part of the compound noun mushaya is derived from the verb shaya (lack), while the second part of the compound noun mutodo is derived from the verb toda (want). The noun mushaya-mutodo is in class 1, and it has a reference to a spineless person in both males and females.

The thirteenth subcategory contains a noun which refers to a vacillating person. Tshivenda has one noun within this subcategory:

(13) Mutimatimi (vacillating)

The noun in (13) above is a derived noun. The noun mutimatimi is derived from the verb tima-tima (hesitate). The noun mutimatimi is in class 1 and it has a reference to a person who is in two minds or doubts, it comprises both males and females of all ages.

The fourteenth subcategory contain nouns which refer to despondent people. Tshivenda language has two nouns within this subcategory :

(14) Mushaya-fhulufhelo (despondent)

Mufhulufhuwa (despondent)

The noun in (14) above is a compound noun. The first part of the compound noun mushaya is derived from the verb shaya (lack), while the second part of the compound noun fhulufhelo is derived from the adjective fhulufhedzea (be trustworthy). The noun mushaya-fhulufhelo is in class 1, and it has a reference to a person who is not trustworthy in life both in males and females.

The noun *mufhulufhuwa* (despondent) is the second noun within this subcategory. The noun *mufhulufhuwa* is a derived noun and it is derived from the noun *fhulufhuwa* (untrustworthiness). The noun *mufhulufhuwa* is in class 1, and it has a reference to a person who is untrustworthy in life in both males and females.

3.2.4 GOOD BEHAVIOUR

Tshivenda language has various nouns whose reference is to some people with good behaviour. These nouns can be divided into thirteen subcategories :

The first subcategory contains nouns which refer to friendly people.

Tshivenda language contains two nouns within this subcategory :

(1) *Khonani* (friend or comrade)

Thama (friend or comrade)

The first noun within this subcategory is *khonani* (friend). This noun *khonani* is a derived noun and it is derived from the verb *konana* (be on friendly terms with, associate with). In Tshivenda language we have the proverb with regard to this verb (*konana*) :

Ndi u konana ha nyagumba na nyagalanga “it is a friendship of Mrs Egg and Mrs Galanga”, is said of a friendship which has turned into bitter enmity. This noun *khonani* is in class 9, and it has a reference to people who are friends in both males and females.

The second noun within this subcategory is *thama* (comrade). This noun *thama* is an underived noun. The noun *thama* is in class 9, and it has a reference to people who are companions in both males and females.

In the second subcategory, there are two nouns which refer to people who are good friends :

(2) *Thama-thama* (good friend)

Khonani-kwae (good friend)

The first noun within this subcategory is *thama-thama* (good friend). This noun is a compound noun. Both the first and second parts of the compound noun are derived nouns. These parts of the compound noun are derived from the adjective *vhutama* (comradeship). *Thama-thama* is in class 9 and it has a reference to people who are good friends in both females and males. The noun *Thama-thama* is overemphasizing friendship, and it is a reduplicated noun.

The second noun within this subcategory is *khonani-kwae* (good friend). The noun *khonani-kwae* is a compound noun. The first part of the compound noun *khonani* is derived from the verb *konana* (be on friendly terms with), while the second part of the compound noun *kwae* is an underived noun. The noun *khonani-kwae* is in class 9 and it refers to a person who is a good friend indeed in both males and females.

The third subcategory contains a noun which refers to a brave person. Tshivenda language may have one noun within this subcategory :

(3) *Muhali* (brave person)

The noun *muhali* is an underived noun , and it is in class 1. This noun *muhali* has a reference to a person who is courageous. The noun *muhali* has no gender feature.

The fourth subcategory contains nouns which refer to gentle people. Tshivenda may have two nouns within this subcategory :

- (4) *Mulenda* (gentle person)
Ngamula (gentle person)

The first noun within this subcategory is *mulenda* (gentle person). This noun *mulenda* is in class 1, and it has a reference to a gentle person in both males and females comprising all ages.

The second noun within this subcategory is ngamula (gentleman). The noun ngamula is an underived noun, and it has a reference to a male person only.

The fifth subcategory contains nouns which refer to good people.

Tshivenda language has three nouns within this subcategory :

(5) Muvhuya (a good person)

Wavhudi (a good person)

Mulugi (a good person)

The first noun within this subcategory is muvhuya (a good person). This noun muvhuya is a derived noun, and it is derived from the adjective vhuvhuya < vhuya (gentleman). The noun Muvhuya is in class 1 and has a reference to a person who is God. This noun appears in both males and females, including all ages.

The second noun within this subcategory is wavhudi (a good person). This noun wavhudi is a derived noun, and it is derived from the adjective vhudi (goodness). The noun wavhudi is in class 1, and it has a reference to a good person in both males and females including all ages. The noun wavhudi (good) refers to a monotheist. Wavhudi may also refer to Jesus Christ according to a

rich man in Matthew 19 : 16, Luke 18 : 18 & Mark 10 : 18. Jesus Christ rejected to be called a good person and stated that Wavhudi (good) is God.

The third noun within this subcategory is mulugi (a good person). This noun mulugi is a derived noun, and it is derived from the verb luga (to be good). The noun mulugi is in class 1, and it has a reference to a good person both males and females including all ages.

The sixth subcategory contains nouns which refer to people who are conservative. Tshivenda language may have three nouns within this subcategory :

(6) Muhana-tshanduko (a conservative person)

Mukanga-tshanduko (a conservative person)

Mulamba-tshanduko (a conservative person)

The first noun within this subcategory is muhana-tshanduko (conservative). This noun muhana-tshanduko is compound noun. The first part of the compound noun muhana is derived from the verb hana (refuse), while the second part of the compound tshanduko is derived from the verb shanduka

(change). This noun mahana-tshanduko is in class 1, and it has a reference to a conservative person both males and females.

The second noun within this subcategory is mukanga-tshanduko (a conservative person). The noun mukanga-tshanduko is also a compound noun. The first part of the compound noun mukanga is derived from the verb kanga (mislead), while the second part of the compound noun tshanduko is also derived from the verb shanduka (change). The noun mukanga—tshanduko is in class 1, and it has a reference to a conservative person both males and females.

The third noun within this subcategory is mulamba-tshanduko (conservative). This noun mulamba-tshanduko is a compound noun. The first part of the compound noun mulamba is derived from the verb lamba (refuse), while the second part of the compound noun tshanduko is derived from the verb shanduka (change). The noun mulamba-tshanduko is in class 1 and it refers to a conservative person.

Both these nouns within this subcategory vary in their first part of the compound noun, while the second part of the compound nouns are similar.

The seventh subcategory contains nouns whose reference is to some industrious people. Tshivenda has eight nouns within this subcategory :

(7) Tshigekhe (industrious)

Mushumi (industrious)

Gandamipfa(industrious)

Mufungeleli (industrious)

Mufuteleli (industrious)

Liphosha (industrious)

Phosha (industrious)

Gwashamatanda (industrious)

The first noun within this subcategory is tshigekhe. The noun tshigekhe sometimes refers to a small portion of fresh maize stamped quickly (i.e without first removing the bran) but it also refers to an industrious person. This noun tshigekhe is derived from the verb gekha (collide), and it appears in both males and females. The noun tshigekhe is in class 7.

The second noun within this subcategory is mushumi-biko. The noun mushumi-biko is a compound noun. The first part of the compound noun mushumi is derived from the verb shuma (work), while the second part of the compound noun biko is an underived noun.

The noun *mushumi-biko* has a reference to an industrious person in both males and females in all ages. The noun *mushumi* is in class 1.

The third noun within this subcategory is *gandamipfa*. The noun *gandamipfa* is a compound noun. The first part of the compound noun is *ganda* (big hide). The noun *ganda* is an underived noun. The second part of the compound noun *mipfa* (thorn) is also an underived noun. The noun *ganda-mipfa* has a reference to an industrious person in both males and females. The noun *gandamipfa* is in class 5.

The fourth noun within this subcategory is *mufungeleli*. This noun *mufungeleli* is a derived noun, and it is derived from the applicative verb *fungelela*. The noun *mufungeleli* has a reference to an industrious person. This noun *mufungeleli* has no gender feature. The noun *mufungeleli* appears in all ages of people. The noun *mufungeleli* is in class 1.

The fifth noun within this subcategory is *mufuteleli*. The noun *mufuteleli* is a derived noun. It is derived from the verb *futelela* (be enthusiastic). The noun *mufuteleli* is in class 1 and it has

a reference to an industrious person. The noun *mufuteleli* has no gender feature.

The sixth noun within this subcategory is *lipshosa*. *Lipshosa* is a derived noun, and it is derived from the noun *phasha* (industrious person). *Lipshosa* is found in class 5, and it has a reference to a person who works very hard. This noun *lipshosa* is found in both males and females.

The seventh noun within this subcategory is *phosha*. This noun *phosha* is an underived noun, and it is found in class 5. *Phosha* has a reference to an industrious person, including both males and females.

The eighth noun within this subcategory is *gwashamatanda*. The noun *gwashamatanda* is a compound noun. The first part of the compound noun *gwashamatanda* is *gwashamatanda* (hard worker) and it is underived, while the second part of the compound noun is *matanda* (big poles). The noun *matanda* is derived from the noun *thanda* (pole). This noun *gwashamatanda* has a reference to an industrious person comprising males and females with inclusion of all ages.

The eighth subcategory contains nouns which refer to a joker or jester. Tshivenda language has five nouns :

(8) Ramidai (joker, jester)

Mudzia-mirubo (joker, jester)

Mudzia-midai (joker, jester)

Ramiswaswo (joker, jester)

Mudzia-miswaswo (joker, jester)

The first noun within this subcategory is ramidai. This noun is derived from the noun midai (jokes). The noun ramidai is in class 1(a), and it has a reference to a person who usually creates jokes. The noun ramidai appears in males only i.e +masculine, -feminine.

The second noun within this subcategory is mudzia-mirubo. This noun mudzia-mirubo is a compound noun. The first part of the compound noun is mudzia (person used to), and it is derived from the verb dzia(used to). The second part of the compound noun is mirubo. The noun mirubo is derived from the verb ruba (joke). The noun mudzia-mirubo is in class 1, and it has a reference to a person who create jokes /jests, including males and females.

The third noun within this subcategory is *mudzia-midai*. This noun is a compound noun. The first part of the compound noun *mudzia* (person used to) is derived from the verb *dzia* (used to), whereas the second part of the compound noun is *midai*. This noun is an underived noun, and it is in class 1. It has a reference to a person who is used to create jokes /jests comprising males and females.

The fourth noun within this subcategory is *Ramiswaswo* (joker/jester). This noun *Ramiswaswo* is derived noun, and it is derived from the noun *miswaswo* (jokes ,jestes). The noun *Ramiswaswo* is in class 1(a) and it has a reference to a person who create jokes /jests. The noun *Ramiswaswo* appears in males only. {-feminine, +masculine}.

The fifth noun within this subcategory is *mudzia-miswaswo* (joker, jester). This noun *mudzia-miswaswo* is a compound noun. The first part of the compound noun *mudzia-* is derived from the verb *dzia* (used to), whereas the second part of the compound noun *miswaswo* is derived from the verb *swaswa* (joke). The noun *mudzia-miswaswo* is found in class 1, and it has a reference to a person who is used to create jokes. This noun *mudzia-miswaswo* is found in both males and females.

The ninth subcategory contains nouns whose reference is to some hearty, jovial people. Tshivenda has three nouns within this subcategory :

(9) Nyanenge (hearty, jovial)

Mufunwa (hearty, jovial)

Nyadzanga (hearty, jovial)

The first noun within this subcategory is nyanenge (hearty, jovial person). This noun nyanenge is derived from the verb nenge (beloved person). This noun nyanenge is in class 1(a) and it has a reference to a beloved person comprising males and females.

The second noun within this subcategory is mufunwa (beloved person). This noun mufunwa is a derived noun and it is derived from the passive verb funwa (to beloved). This noun mufunwa is in class 1, and it has no gender feature. This noun mufunwa has a reference to a beloved person.

The third noun within this subcategory is nyadzanga. This noun nyadzanga is a derived noun, and it is derived from the noun dzanga (beautiful, handsome). The noun nyadzanga is in class 1(a) and it has a reference to a hearty, jovial person. Tshivenda proverb says : Zwa madzanga zwi a todana. Beautiful things seek one another .

The tenth subcategory contains nouns whose reference is to lively people. Tshivenda has three nouns within this subcategory :

(10) Muhanyi

Muphili

Mutshili

The first noun within this subcategory is muhanyi (a lively person). The noun muhanyi is a derived noun, and it is derived from the verb hanya (to live). This noun muhanyi is in class 1, and it has a reference to a person who is living. This noun muhanyi includes all ages of people.

The second noun within this subcategory is muphili (a lively person). This noun muphili is a derived noun, and it is derived from the verb phila (live). The noun muphili is found in class 2, and it has a reference to a living person comprising both males and females.

The third noun within this subcategory is mutshili. The noun mutshili is a derived noun, and it is derived from the verb tshila (live). This noun mutshili has a reference to living person including males and females of all ages. The noun mutshili is in class 1.

The eleventh subcategory contains nouns which refer to haughty people. Tshivenda language has two nouns within this subcategory :

(11) Thongi (haughty person)

Mutongi (haughty person)

The first noun within this subcategory is thongi (haughty person).

This noun thongi is a derived noun, and it is derived from verb tonga (walk in an affected manner). The noun thongi is in class 9 and it has a reference to a haughty person in both males and females (all ages).

The second noun within this subcategory is mutongi (haughty person).

The noun mutongi is a derived noun, and it is derived from the verb tonga (walk in an affected manner) especially in beauty contest. The noun mutongi is in class 1, and it has a reference to a haughty person comprising males and females.

The twelfth subcategory contains nouns which refer to a helpful person. Tshivenda language may have four nouns within this subcategory :

(12) Mushumisani (helpful person)

Muthusi (helpful person)

Mufarisi (helpful person)

Muedzeli (helpful person)

The first noun *mushumisani* is derived from the reciprocal verb *shumisana*. The noun *mushumisani* is in class 1 and it has a reference to a person who use to assist another. This noun *mushumisani* occurs in males and females.

The noun *muthusi* within this subcategory is a second noun. This noun *muthusi* is derived from the verb thusa (assist), and it is in class 1. The noun *muthusi* has a reference to a person who is called an assistant, in both males and females.

The third noun within this subcategory is *mufarisi*. This noun *mufarisi* refers to a wife, but in this respect it refers to an assistant. The noun *mufarisi* is found in class 1. This noun *mufarisi* has no gender feature, and it is a derived noun, and it is derived from the verb farisa (help).

The fourth noun within this subcategory is *muedzeli*. This noun *muedzeli* is a derived noun, and it is derived from the verb edzela (help). This noun *muedzeli* is in class 1, and it has a

reference to a helpful person in both males and females. It also refers to a person (particularly a female person) who helps another woman when they pound maize.

The thirteenth subcategory contains nouns which refer to thrifty people. Tshivenda language has four nouns within this subcategory :

(13) Mubanngi (a thrifty person)

Muvhei (a thrifty person)

Muvhulungi (a thrifty person)

Musengedzi (a thrifty person)

The first noun mubanngi within this subcategory is a borrowed noun in both English and Afrikaans. This noun is a derived noun, and it is derived from the verb bannga (bank). We also have the noun bannga which refers to benches.

The noun mubanngi is in class 9, and it has a reference to a person who bank money in the bank. This noun has no gender feature.

The second noun within this subcategory is muvhei. The noun muvhei is derived from the verb vhea (put). The noun muvhei

is in class 1, and it refers to a person who banks money in the bank both males and females.

The third noun within this subcategory is *muvhulungi* (the one who banks). This noun *muvhulungi* is in class 1, and it has a reference to a person who banks. This noun *muvhulungi* is a derived noun and it is derived from the verb *vhulunga* (keep in reserve) or save.

The last noun i.e the fourth noun within this subcategory is *musengedzi*. The noun *musengedzi* is derived from the verb *sengedza* (add to what one has got). This noun *musengedzi* is in class 1 and it has a reference to a person who adds money to his/ her account in the bank both males and females.

3.3.4 **BAD BEHAVIOUR**

In Tshivenda language there are various nouns whose reference is to some people with bad behaviour. These nouns may be divided into twenty seven subcategories :

The first subcategory contains nouns which refers to the following features : hasty, forward. Tshivenda language may have three nouns within this subcategory :

(1) Mutavhanyedzi (hasty, forward)

Murangeli (hasty, forward)

Muvhuyululi (hasty, forward)

The noun which is the first within this subcategory is mutavhanyedzi (hasty, forward). This noun is a derived noun and it is derived from the verb tavhanya (hasten). The noun mutavhanyedzi is in class 1, and it has a reference to a person whose features are the following : hasty, forward. This noun mutavhanyedzi appears in both males and females.

The second noun within this subcategory is murangeli. This noun is derived from the applicative verb ranga > rangela (precede). The noun murangeli is in class 1, and it has a reference to a person whose features are hasty, forward. This noun murangeli appears in both males and females in all ages.

The noun muvhuyululi is the third within this subcategory, and it is a derived noun. The noun muvhuyululi is derived from the verb vhuyulula (hasten). The noun muvhuyululi is in class 1, and it

pertains to a person whose features are the following : hasty, forward. This noun *muvhuyululi* appears in both males and females.

The second subcategory contains nouns which refer to self-centered and stubborn people. Tshivenda language may have three nouns within this subcategory :

(2) *Muñani* (self-centered and stubborn person)

Muṭaṭi (self-centered and stubborn person)

Mutata-khani (self-centered and stubborn person)

The first noun within this subcategory is *muñani* (self-centered and stubborn person). The noun *muñani* is derived from the verb *ñaña* (argue). This noun is in class 1, and it has a reference to a person who disputes a fact vigorously. This noun appears both in males and females. *Muñani* is a Northern Sotho borrowed noun *manganga* (stubborn).

The second noun within this subcategory is *muṭaṭi*. The noun *muṭaṭi* is derived from the verb *tata* (argue), *tata khani* (argue about a point). This noun *muṭaṭi* is in class 5, and it has a reference to a person who argue about a point, comprising both males and females.

The third noun within this subcategory is mutata-khani. The noun mutata-khani is a compound noun. The first part of the compound noun mutata is derived from the verb tata (argue), while the second part of the compound noun is an underived noun.

This noun mutata-khani is in class 1, and it has a reference to a person who argue about a point in both males and females.

The third subcategory contains a noun which refers to a person whose feature are the following : stubborn and obstinate. Tshivenda may have one noun within this subcategory :

(3) Mudzia-khani (stubborn and obstinate).

The noun in (3) above is a compound noun. The first part of the compound noun mudzia is derived from the verb dzia (use to), while the second part of the compound noun khani is an underived noun. The noun mudzia-khani is in class 1, and it has a reference to a person who has the following features : stubborn and obstinate in males and females.

The fourth subcategory contains nouns which refer to troublesome people. Tshivenda has four nouns within this subcategory :

(4) Mudzia-khakhathi (troublesome)

Mudzia-nndwa (troublesome)

Tshivhilinge (troublesome)

Khuthe (person who incites people against one another)

The noun mudzia-khakhathi is a compound noun. The first noun of the compound noun mudzia is derived from the verb dzia (used to), while the second part of the compound noun khakhathi is derived from the verb khakha (commit error). This noun mudzia-khakhathi is in class 1, and it has a reference to a person who is troublesome in both males and females.

The second noun within this subcategory is mudzia-nndwa. This noun mudzia-nndwa is a compound noun and it is derived from the following : the first part of the compound noun mudzia is derived from the verb dzia (used to) while the second part of the compound noun nndwa is an underived noun. The noun mudzia-nndwa is in class 1, and has a reference to a troublesome person in both males and females.

The third noun within this subcategory is tshivhilinge. This noun tshivhilinge is derived from the verb vhilinganya (trouble). The noun

tshivhilinge is in class 7, and it has no gender feature. This noun tshivhilinge appears in both males and females.

The fifth subcategory contains nouns which refer to deceitful people. Tshivenda language may have four nouns within this subcategory :

(5) Mufhuri (deceitful)

Muxedzi (deceitful)

Muguli (deceitful)

Phuravhathu (deceitful)

The first noun within this subcategory is mufhuri, and it is derived from the verb fhura (deceive). This noun mufhuri is in class 1, and it has a reference to a deceitful person including males and females.

The second noun within this subcategory is muxedzi. This noun muxedzi is derived from the verb xedza (make go astray). The noun muxedzi is in class 1, and it has a reference to a deceitful person comprising both males and females.

The third noun within this subcategory is muguli. The noun muguli is a loan noun. The noun muguli is derived from the verb gula

(deceive) and it is found in class 1. This noun muguli has a reference to a deceitful person comprising males and females.

The fourth noun within this subcategory is phura-vhathu. This noun phura-vhathu is a compound noun. The first part of the compound noun phura is derived from the verb fhura (deceive), while the second part of the compound noun vhathu is an underived noun. This noun phura-vhathu is in class 9 and it has a reference to a deceitful person comprising males and females.

The sixth subcategory contains nouns whose reference is to some cunning people. Tshivenda language may have six nouns within this subcategory :

(6) Muthanyi (cunning)

Muṭali (cunning)

Nyamuṭali (cunning)

Talingwana (cunning)

Sankambe (cunning)

Mutsha-matoni (cunning)

The first noun within this subcategory is muthanyi. This noun muthanyi is derived from the verb thanya (cunning). The noun muthanyi is found in class 1 and has a reference to a

person who have the feature of cunning including males and females.

The second noun within this subcategory is mutali. This noun mutali is derived from the verb talifha (cunning). The noun mutali is in class 1, and it has a reference to a person who have the following feature : cunning. The noun mutali appears in males and females.

The third noun within this subcategory is nyamuthanyi. This noun nyamuthanyi is a derived noun and it is derived from the verb thanya (be cunning). The noun nyamuthanyi refers to a person who have the feature of cunning. This noun nyamuthanyi has no gender feature. Nyamuthanyi is in class 1(a).

The fourth noun within this subcategory is talingwana. This noun talingwana is an underived noun. The noun talingwana is in class 1(a) and it has a reference to the cunning person comprising males and females.

Sankambe is the fifth noun within this subcategory. The noun Sankambe refers to a hare, which is a cunning animal of all the animals. This noun Sankambe is in class 1(a) and with

regard to this aspect, i.e. this subcategory has a reference to a cunning person. The noun Sankambe has no gender feature.

The sixth noun within this subcategory is mutshamaton_λi. Mutshamaton_λi is a compound noun. The first part of the compound noun mutsha is an underived noun, while the second part of the compound noun matoni is derived from the noun mat_λo(eyes). This noun mutshamaton_λi is in class 1, and it has a reference to a cunning person in both males and females.

The seventh subcategory contains nouns which refer to quick-tempered people. Tshivenda language has three nouns within this subcategory :

(7) Mudzia-mbilwana (quick-tempered)

Munyanyu (quick-tempered)

Munyanyuwi (quick-tempered)

The noun in (7) above is a compound noun. The first part of the compound noun mudzia is a derived noun, and it is derived from the verb dzia (used to), while the second part of the compound noun mbilwana is derived from the noun mbilu (heart).

The noun *mudzia-mbilwana* is in class 1, and it has a reference to a quick-tempered person in both males and females.

The third noun within this subcategory is *munyanyuwi* (quick-tempered). This noun *munyanyuwi* is derived from the verb *nyanyuwa* (be quick tempered). The noun *munyanyuwi* is in class 1, and refers to a quick tempered person in both males and females.

The eighth subcategory contains a noun which refers to a tempestuous person. Tshivenda language may have one noun within this subcategory :

(8) *Mudzia-mbiti* (tempestuous)

The noun in (8) above is a compound noun. The first part of the compound noun is *mudzia* and it is derived from the verb *dzia*(used to). The second part of the compound noun *mbiti* is an underived noun. This noun *mudzia-mbiti* is in class 1 and it has a reference to tempestuous comprising both females and males.

The ninth subcategory contains nouns whose reference is to some greedy person. Tshivenda language may have two nouns :

(9) *Muhuvhi* (greedy)

Khusha (greedy)

The first noun within this subcategory is *muhuvhi* (a greedy person). This noun *muhuvhi* is a derived noun and it is derived from the verb *huvha* (eat too much). The noun *muhuvhi* has a reference to a greedy person, including both males and females. The noun *muhuvhi* is in class 1.

The second noun within this subcategory is *Khusha*. This noun *khusha* is an underived noun and it is in class 9. The noun *khusha* has a reference to a greedy person. This noun *khusha* has no gender feature, and it appears in all ages of people.

The tenth subcategory contains a noun which refers to an uncivilized person.

(10) *Mubalela-ndivho* (uncivilized)

Mukundelwa-ndivho (uncivilized)

The noun *mubalela-ndivho* is a compound noun. The first part of the compound noun *mubalela* is derived from the applicative verb *bala>balela* (be too difficult for), while the second part of the compound noun *ndivho* is derived from the verb *divha* (know).

The noun *mubalela-ndivho* is in class 1 and it has a reference to an uncivilized person, in both males and females i.e it has no gender feature.

The noun mukundelwa-ndivho is the second within this subcategory. This noun mukundelwa-ndivho is a compound noun. The first part of the compound noun mukundelwa is derived from the passive verb kundelwa (lack), while the second part of the compound noun ndivho is derived from the verb divha (to know). The noun mukundelwa-ndivho is in class 1 and refers to a person who is uncivilized in both males and females.

The eleventh subcategory contains a noun which refer to a bold and overwhelming person. Tshivenda has one noun within this subcategory :

(11) Nevhuhali (bold and overwhelming)

The noun nevhuhali is a derived noun, and it is derived from the noun vhuhali (courage). This noun nevhuhali is in class 1(a) and it has a reference to a bold and overwhelming person. This noun nevhuhali is found in both males and females.

The twelfth subcategory contains nouns whose reference is to some people who lie exposed. Tshivenda language may have four nouns within this subcategories :

(8) Muzwifhi (one who lie exposed)

Muzwala-mafhungo (one who lie exposed)

Xuxuxu (one who lie exposed)

Muladza-gungupea (one who lie exposed)

The noun muzwifhi is the first within this subcategory, and it is a derived noun. This noun muzwifhi is derived from the verb zwifha (lie) and it has a reference to one who lies exposed in both males and females. The noun muzwifhi is in class 1.

The second noun within this subcategory is muzwala-mafhungo.

This noun muzwala-mafhungo is a compound noun. The first part of the compound noun muzwala is derived from the verb zwala (sow by hand), while the second part of the compound noun mafhungo is derived from the noun fhungo (tale). The noun muzwala-mafhungo is in class 1, and has a reference to one who lies exposed. The noun muzwala-mafhungo has no gender feature, i.e it appears in males and females.

The noun xuxuxu is the third noun within this subcategory. The noun xuxuxu is in class 5, and it is an underived noun. This noun xuxuxu has a reference to one who lies exposed including males and females.

The fourth noun within this subcategory is *muladza-gungupea*. This noun *muladza-gungupea* is in class 5 and it is a derived noun. The noun *muladza-gungupea* is a compound noun. The first part of the compound noun *muladza* is derived from the verb ladza (make to lie), while the second part of the compound noun *gungupea* is an underived noun. The noun *muladza-gungupea* refers to a person who lies exposed both in males and females.

The thirteenth subcategory contains noun which refer to a hardened criminal. Tshivenda language may have four nouns within this subcategory :

(14) Tshigevhenga (hardened criminal)

Phondi (hardened criminal)

Mudzia-vhugevhenga (hardened criminal)

Mudzia-vhupondi (hardened criminal)

The first noun within this subcategory is *tshigevhenga*. The noun *tshigevhenga* is a derived noun and it is derived from the verb vhenga (hate). This noun *tshigevhenga* is in class 7, and it has a reference to a hardened criminal, comprising males and females.

The second noun within this subcategory is *phondi*. The noun *phondi* is also a derived noun, and it is derived from the honorific verb

ponda (kill). In Tshivenda language we have the following phrase : “Ngai ponde i sie marambo” “let it (the lion) kill but at least leave the bones”. The phrase is said to a chief e.g when interceding for one who has incurred his wrath, meaning “don’t be too hard on him”. The noun phondi is in class 9, and also refer to a hardened criminal. It has no gender feature.

The third noun within this subcategory is mudzia-vhugevhenga. This noun mudzia-vhugevhenga is a compound noun. The first part of the compound noun mudzia is derived from the verb dzia (used to), while the second part of the compound noun vhugevhenga is derived from the verb gevhenga (murder by the way side). This noun mudzia-vhugevhenga is in class 1 and it refers to a hardened criminal both males and females.

The fourth noun within this subcategory is mudzia-vhupondi. This noun mudzia-vhupondi is a compound noun. The first part of the compound noun mudzia is derived from the verb dzia (used to), and the second part of the compound noun vhupondi is derived from the verb ponda (honorific kill). This noun mudzia-vhupondi appears in both males and females.

The fourteenth subcategory contains a noun which refers to a despicable person. Tshivenda has one noun within this subcategory :

(14) Munyadzwa (a despicable person)

The noun in (14) above is a derived noun, and it is derived from the verb nyadza (be counted little). This noun munyadzwa is in class 1, and it has a reference to a despicable person both males and females.

The fifteenth subcategory contains nouns which refer to an immoral, corrupt person.

Tshivenda has two nouns within this subcategory :

(15) Mutshinyali (immoral, corrupt person)

Muyaḁa /muada (immoral, corrupt person)

The first noun within this subcategory is mutshinyali. This noun mutshinyali is a derived noun, and it is derived from the verb tshinyala (damage).

The noun mutshinyali is in class 1, and it has a reference to an immoral, corrupt person. This noun appears in males and females.

The second noun within this subcategory is muyada / muada. This noun muyada / muada is also a derived noun. It is derived from the adjective vhuyada (filthy habits). The noun muyada is in class 1 and it refers to an immoral, corrupt person incorporating both males and females.

The sixteenth subcategory contains nouns whose reference is to some aggressive, quarrelsome people. Tshivenda language has three nouns within this subcategory :

(16) Mudzia-vhutsha (aggressive, quarrelsome)

Muteketeli (aggressive, quarrelsome)

Mbeda (aggressive, quarrelsome)

The first noun within this subcategory is mudzia-vhutsha. This noun mudzia-vhutsha is a compound noun. The first part of the compound noun mudzia is derived from the verb dzia (used to), while the second part of the compound vhutsha is an underived noun, meaning pertness especially of girls. This noun mudzia-vhutsha is in class 1, and it has a reference to an aggressive, quarrelsome individual especially in females.

The second noun within this subcategory is muteketeli. This noun muteketeli is also a derived noun, it is derived from the verb teketela (aggressive, quarrelsome). Muteketeli is in class 1, and it has a reference to a person who has the following features : aggressive, quarrelsome , especially in females.

The third noun within this subcategory is mbeda. The noun mbeda sometimes refers to a snake e.g phakhu-phakhu, but here it refers to an aggressive, quarrelsome , especially females. The noun mbeda is in class 9 and it is an underived noun.

The seventeenth subcategory contains a noun which refers to a ferocious, vicious person. Tshivenda has one noun within this subcategory :

(17) Mudzia-tshitu_h (ferocious, vicious person)

The noun in (17) above is a compound noun. The first part of compound noun mudzia is derived from the verb dzia (used to), while the second part of the compound noun tshitu_h is an underived noun. This noun mudzia-tshitu_h is in class 1, and it refers to males and females who have the feature of ferocious and vicious.

The eighteenth subcategory contains a noun which refers to a bad-tempered person. Tshivenda has one noun within this subcategory :

(18) Mbilu-mmbi (bad-tempered)

The noun in (18) above is a compound noun. The first part of the compound noun mbilu is underived noun (meaning heart), while the second part of the compound noun mmbi is an adjective which is derived from the adjective -vhi (evil). The noun mbilu-mmbi is in class 9, and it has a reference to a bad-tempered person including both males and females.

The nineteenth subcategory contains nouns which refer to evil people.

Tshivenda language has four nouns within this subcategory :

(19) Sathane (evil)

Diabolo (evil)

Muvhi (evil)

Muita-zwivhi (evil)

The first noun within this subcategory is sathane. The noun sathane is an underived noun and it is in class 1(a). This noun sathane has a reference to a person who is evil incorporating both males and females. Sathane is the leader of evil doers.

The second noun within this subcategory is *diabolo*. The noun *diabolo* is also an underived noun. The noun *diabolo* refers to an evil spirit. The evil spirit is used to cheat both males and females in the entire world.

The third noun within this subcategory is *muvhi*, and it is a derived noun. This noun *muvhi* is derived from the adjective *-vhi* (evil). The noun *muvhi* is in class 1, and it has a reference to an evil person both males and females. A person who violate the commandments of God is regarded as *muvhi*.

The fourth noun within this subcategory is *muita-zwivhi*. This noun is a compound noun. The first part of the compound noun *muita* is derived from the verb *ita* (do), whereas the second part of the compound noun *zwivhi* is also derived from the adjective *-vhi* (evil). This noun *muita-zwivhi* is in class 1 and it has a reference to an evil person, entails both males and females.

The twentieth subcategory contains a noun which refers to a liar. Tshivenda may have one noun within this subcategory :

(20) *Ramazwifhi* (liar)

The noun in (20) above is a derived noun, and it is derived from the verb *zwifha* (lie). This noun *ramazwifhi* is in class 1(a) and it

refers to a liar incorporating males and females i.e children, women and men.

The twenty first subcategory contains a noun which refers to a dangerous person. Tshivenda language has one noun within this subcategory :

(21) Khombo (a dangerous person)

The noun in (21) above is an underived noun. This noun khombo is in class 9, and it has a reference to a dangerous person in both males and females. People may become dangerous to a nation when they are not working.

The twenty second subcategory contains nouns whose reference is to some cheat, swindler people. Tshivenda has at least three nouns within this subcategory :

(22) Mufhuri (cheat, swindler)

Mbava (cheat, swindler)

Galatshane (cheat, swindler)

The first noun within this subcategory is mufhuri. This noun mufhuri is a derived noun, and it is derived from the verb fhura(cheat). The noun mufhuri is in class 1 and has a reference to a cheat, swindler in both males and females.

Mbava is the second noun within this subcategory. This noun mbava is an underived noun. This noun mbava is in class 9, and it has a reference to a cheat, a swindler (person) in both males and females.

The noun galatshane is the third noun within this subcategory. This noun galatshane is a derived noun, and it is derived from the verb galatsha (cheat). The noun galatshane is in class 5, and it has a reference to a person who cheat, or swindles. The noun galatshane appears in both males and females.

The twenty third subcategory contain nouns which refer to violent people. Tshivenda language has three nouns within this subcategory :

(23) Mufhirifhiri (a violent person)

Mulwi (a violent person)

Mudzia-khakhathi (a violent person)

The first noun within this subcategory is mufhirifhiri. This noun mufhirifhiri is a derived noun, and it is derived from the verb fhiritana (involved in a dispute). The noun mufhirifhiri is in class 1, and has a reference to a violent person in both males and females .

The noun *mulwi* is the second within this subcategory. This noun *mulwi* is a derived noun, and it is derived from the verb *lwa* (fight). The noun *mulwi* is in class 1 and it has a reference to a violent person both males and females.

The third noun within this subcategory is *mudzia-khakhathi*. *Mudzia-khakhathi* is a compound noun. The first part of the compound noun *mudzia* is derived from the verb *dzia* (used to), while the second part of the compound noun *khakhathi* is derived from the verb *khakha* (commit error). This noun *mudzia-khakhathi* is in class 1 and has a reference to a violent person, including males and females.

The twenty fourth subcategory contains nouns which refer to rude, abusive people. Tshivenda may have two nouns within this subcategory :

(24) *Mutambudzi* (a rude, abusive person)

Mutshinyi (a rude, abusive person)

The noun *mutambudzi* is the first noun within this subcategory. This noun *mutambudzi* is a derived noun, and it is derived from the verb *tambudza* (harass). This noun *mutambudzi* is in class 1, and it

has a reference to a rude, abusive person incorporating males and females.

The second noun within this subcategory is *mutshinyi*. This noun *mutshinyi* is a derived noun and it is derived from the verb tshinya (do wrong). The noun *mutshinyi* is in class 1 and it has a reference to a rude and abusive person including both males and females.

The twenty fifth subcategory contains a noun which refer to a ill-mannered person. Tshivenda language has one noun within this subcategory :

(25) *Mudzia-mikhwa-mivhi* (an ill-mannered person)

This noun *mudzia-mikhwa-mivhi* is a compound noun. The first part of the compound noun *mudzia* is derived from the verb dzia (used to), and the second part of the compound noun *mikhwa* is an underived noun , while the third part of the compound noun *mivhi* is derived from the adjective -vhi (bad). The noun *mudzia-mikhwa-mivhi* is in class 1, and it has a reference to an ill-mannered person comprising males and females.

The twenty sixth subcategory contains nouns which refer to a rogue, knave. Tshivenda language has two nouns within this subcategory :

(26) Mushaya-fulufhelo (rogue, knave)

Mukundelwa-fulufhelo (rogue, knave)

The noun in (26) above is a compound noun. The first part of the compound noun *mushaya* is derived from the verb shaya (lack), while the second part of the compound noun *fulufhelo* is derived from the verb fulufhedza (trust).

The noun *mushaya-fulufhelo* is in class 1, and it refers to a rogue, knave including males and females.

The second noun within this subcategory is *mukundelwa-fulufhelo*. The noun *mukundelwa-fulufhelo* is a compound noun. The first part of the compound noun *mukundelwa* is derived from the verb kundwa (be overcome), while the second part of the compound noun *fulufhelo* is derived from the verb fulufhedza (trust). This noun *mukundelwa-fulufhelo* is in class 1 and it refers to a rogue, knave in both males and females.

The twenty seventh subcategory contains nouns which refer to vain people. Tshivenda language may have two nouns within this subcategory :

(27) Mudzili (a vain person)

Mushaya-tshawe (a vain person)

The noun mudzili is the first noun within this subcategory. This noun mudzili is a derived noun, and it is derived from the verb dzila (be destitute). This noun mudzili is in class 1, and has a reference to a vain person including males and females.

The second noun within this subcategory is mushaya-tshawe. This noun mushaya-tshawe is a compound noun. The first part of the compound noun mushaya is derived from the verb shaya(lack), while the second part of the compound noun tshawe is an underived possessive pronoun. The noun mushaya-tshawe is in class 1, and it refers to a vain person. This noun has no gender feature.

3.2.6 HABITS

There are various nouns in Tshivenda language which have the feature : habits. These nouns may be divided into twenty two subcategories :

The first subcategory contains nouns which refer to a dirty person.

Tshivenda has two nouns within this subcategory :

(1) Mudzia-tshika (a dirty person)

Nyavhuaḁa (a dirty person)

The first noun within this subcategory is mudzia-tshika. The noun mudzia-tshika is a compound noun. The first part of the compound noun mudzia is derived from the verb dzia (used to) while the second part of the compound noun tshika is an underived noun. The noun mudzia-tshika is in class 1, and has a reference to a dirty person including children, young married people and elders males and females.

The second noun within this subcategory is nyamuḁa. The noun nyamuḁa is derived from the noun muyḁa/muḁa, and it is in class 1. This noun has a reference to a dirty person including males and females.

The second subcategory contains nouns which refer to a disgusting person. Tshivenda language has two nouns within this subcategory :

(2) Munengiso (a disgusting person)

Mukanganyisi (a disgusting person)

The noun *munengiso* is a derived noun and it is derived from the verb *nengisa* (disgust). This noun *munengiso* is in class 1, and it refers to a disgusting person comprising both males and females.

The second noun within this subcategory is *mukanganyisi*. The noun *mukanganyisi* is a derived noun, and is derived from the verb *kanganyisa* (mislead). This noun *mukanganyisi* is in class 1, and has a reference to a disgusting person including both males and females.

The third subcategory contains nouns which refer to lazy people. Tshivenda language has three nouns within this subcategory :

- (3) *Muswatha* (a lazy person)
- Mudzia-vhubva* (a lazy person)
- Mubvafhi* (a lazy person)

The first noun within this subcategory is *muswath[^]a*. This noun *muswath[^]a* is an underived noun.

The noun *muswath[^]a* is in class 1, and it has a reference to a person who is lazy in both males and females.

The second noun within this subcategory is *mudzia-vhubva*. The noun *mudzia-vhubva* is a compound noun. The first part of the compound noun *mudzia* is derived from the verb *dzia* (used to), while *vhubva* as the second part of the compound noun is derived from the verb *bvafha* (to be lazy). This noun *mudzia-vhubva* is in class 1, and refers to a lazy person. It has no gender feature.

The noun *mubvafhi* is the third noun within this subcategory. The noun *mubvafhi* is a derived noun, and it is derived from the verb *bvafha* (be lazy). This noun *mubvafhi* is in class 1, and it refers to a lazy person including males and females.

Both these nouns *muswatha*, *mudzia-vhubva* and *mubvafhi* are similar in that they refer to an indolent person.

The fourth subcategory contains nouns which refer to drunk people. Tshivenda language may have four nouns within this subcategory :

(4) *Tshidakwa* (a drunk person)

Mufuri (a drunk person)

Muwela-mativhani (a drunk person)

Mukambwa (a drunk person)

Tshidakwa is the first noun within this subcategory. This noun is a derived noun, and it is derived from the passive verb dakiwa / dakwa (to be drunk). The noun tshidakwa is in class 7 and has a reference to excessive drinkers including males and females.

The second noun within this subcategory is mufuri. This noun mufuri is derived from the verb fura (to be drunk).

The noun mufuri sometimes refers to a sacrificed person, i.e a rich person. The noun mufuri is in class 1, and it refers to a drunkard in both males and females.

Muwela-mativhani is the third noun within this subcategory. Muwela-mativhani is a compound noun. The first part of the compound noun muwela is derived from the verb wela (fall into), while the second part of the compound noun mativhani is derived from the noun tivha (pool). This noun muwela-mativhani is in class 1, and has a reference to a drunk chief. The noun muwela-mativhani has no gender feature.

The fourth noun within this subcategory is mukambiwa. The noun mukambiwa is a derived noun, and it is derived from the passive verb kambiwa/kambwa (to be drunk). The noun mukambiwa

is in class 1, and has a reference to excessive drinkers (males and females).

The noun tshidakwa, mufuri and mukambiwa are differentiated from muwela-mativhani in that muwela-mativhani is subjected to the chief (as indicated above in this pericope).

The fifth subcategory contains a noun which refers to a gluttonous person. Tshivenda language may have one noun within this subcategory :

(5) Phangwa (gluttonous)

The noun in (5) above is a derived noun, and it is derived from the verb panga (to fill). This noun phangwa is in class 9, and has a reference to an ill-mannered greedy person, incorporating males and females of all ages.

The sixth subcategory contains nouns which refers to talkative people. Tshivenda language has three nouns within this subcategory :

(6) Nyatshidekesha (talkative)

Mbalavhali (talkative)

Tshilopo (talkative)

Nyatshidekesha is the first noun within this subcategory. The noun nyatshidekesha is a derived noun, and it is derived from the verb dekesha (to be talkative). This noun nyatshidekesha is in class 1(a) and has a reference to a talkative person in females only. We have a say in Tshivenda : nyatshidekesha nda amba nda ka nda ima (nyatshidekesha talks and stand)

The second noun within this subcategory is mbalavhali. The noun mbalavhali is derived from the reduplicated verb vhalavhala (be talkative). The noun mbalavhali is in class 9, and has a reference to a talkative person in both males and females.

Tshilopo is the third noun within this subcategory. This noun tshilopo is a derived noun, and it is derived from the verb lopola (to be talkative). The noun tshilopo is in class 7 and has a reference to a talkative person (females only).

The nouns nyatshidekesha and tshilopo differ from mbalavhali by considering the following facts : nyatshidekesha and tshilopo are found in females only and mbalavhali is found in both males and females.

The seventh subcategory contains a noun which refers to a spendthrift person. Tshivenda language may have one noun within this subcategory :

(7) Mushumisa-tshelede (a spendthrift person)

The noun in (7) above is a compound noun. The first part of the compound noun mushumisa is derived from the verb shumisa (make to work), while the second part of the compound noun tshelede is an underived noun (meaning money). The noun mushumisa-tshelede is in class 1 and has a reference to a spendthrift person, incorporating both males and females.

The eighth subcategory contains a noun which refers to an officious person. Tshivenda language has one noun within this subcategory :

(8) Muofisiri (an official person)

The noun in (8) above is a derived noun, and it is derived from the noun ofisi (office). The noun muofisiri is in class 1, and has a reference to an officious person in both males and females.

The ninth subcategory contains nouns which refer to untidy people. Tshivenda may have two nouns within this subcategory :

(9) Mushaedzi (an untidy person)

Sukwa (an untidy person)

The noun *mushaedzi* is a derived noun, and it is derived from the verb *shaedza* (to be lacking). The noun *mushaedzi* is in class 1 and has a reference to an untidy person, both males and females.

The second noun within this subcategory is *sukwa*. This noun *sukwa* is an underived noun, and is in class 5. This noun *sukwa* refers to an untidy person both males and females. *Sukwa* is a kind of a black and white bird which does not go to the river to wash its body.

The tenth subcategory contains a noun which refers to a hardened-sinner. Tshivenda language has one noun within this subcategory :

(10) *Muvhi-mudaladala* (a hardened sinner)

Muvhi-mudaladala is a compound noun. The first part of the compound noun *muvhi* is derived from the adjective *-vhi* (evil), while the second part of the compound noun is derived from the adjective *dala-dala*. The noun *muvhi-mudaladala* is in class 1, and has a reference to a hardened sinner in both males and females.

The eleventh subcategory contains nouns which refer to a man of many mistresses. Tshivenda language has three nouns within this subcategory :

(11) Makumbele / makumbela (a man of many mistresses)

Tshivhumbo (a man of many mistresses)

Luteto (a man of many mistresses)

The first noun within this subcategory is makumbele / makumbela. The noun makumbele is a derived noun, and it is derived from the verb kumba (gather). This noun makumbele is in class 1(a) and has a reference to a man with many mistresses. In Venda, especially in the bygone days we used to have such men.

The second noun within this subcategory is tshivhumbo. This noun tshivhumbo is derived from the verb vhimba (love). The noun tshivhumbo is in class 7, and it has a reference to a man with many mistresses. The man has many mistresses due to status and wealth.

The third noun within this subcategory is luteto. The noun luteto is an underived noun and has a reference to a man with many mistresses. It sometimes refers to something big, broad, as a large village or an old worn piece of basket work, as luselo.

The twelfth subcategory contains nouns which refer to an aimless person. Tshivenda language may have two nouns within this subcategory :

(12) Mushaya-ndivho (an aimless)

Mukundwa-ndivho (an aimless)

The noun mushaya-ndivho is a compound noun. The first part of the compound noun mushaya is derived from the verb shaya (lack), while the second part of the compound ndivho is derived from the verb divha (know). This noun mushaya-ndivho is in class 1, and it refers to an aimless person in both males and females.

The second noun mukundwa-ndivho occurs under this subcategory. This noun mukundwa-ndivho is a compound noun. The first part mukundwa is derived from the passive verb kundwa (be overcome), and the second part of the compound noun ndivho is derived from the verb divha (divha). This noun mukundwa-ndivho is in class 1, and it refers to an aimless person in both males and females.

The thirteenth subcategory contains nouns which refer to a lascivious person. Tshivenda language has two nouns within this subcategory :

(13) Muemuli (lascivious person)

Mutameli (lascivious person)

The noun muemuli is a derived noun, and it is derived from the verb emula (desire). This noun muemuli is in class 1, and it refers to a lascivious person, both males and females.

The second noun within this subcategory is mutameli. The noun mutameli is a derived noun, and it is derived from the verb tama (desire). The noun mutameli is in class 1, and it has a reference to a lascivious person.

The fourteenth subcategory contains a noun which refers to people who are not interested in opposite sex. Tshivenda language may have two nouns within this subcategory :

(14) Mushavha-vhanna (not interested in opposite sex)

Mushavha-vhasadzi (not interested in opposite sex)

The first noun mushavha-vhanna is a compound noun. This noun mushavha-vhanna is a derived noun. The first part of the

compound noun *mushavha* is derived from the verb shavha (fear), while the second part of the compound noun *vhanna* is an underived noun. *Mushavha-vhanna* is in class 1 and it refers to a woman who is not interested in men.

The second noun within this subcategory is *mushavha-vhasadzi*. The noun *mushavha-vhasadzi* is a compound noun. The first part of the compound noun *mushavha* is derived from the verb shavha (fear) and the second part of the compound noun *vhasadzi* is an underived noun. This noun *mushavha-vhasadzi* is in class 1 and it has a reference to a man who is not interested in women.

The fifteenth subcategory contains nouns whose reference is to some people with big sexual appetite. Tshivenda language may have nine nouns within this subcategory :

(15) *Lupfimbi* (a big sexual appetite person)

Thumbudzi (a big sexual appetite person)

Gwambadza-vhadzimba (a big sexual appetite person)

Tshifevhi (a big sexual appetite person)

Phiranawe/phiranae/phiranadzo (a big sexual appetite person)

Tseramisiamelo (a big sexual appetite person)

Phombwe (a big sexual appetite person)

Mvuledzi (a big sexual appetite person)

Tshitondolo/thondolo (a big sexual appetite person)

The noun lupfimbi is the first noun within this subcategory. This noun lupfimbi is derived from the verb pfimba (movement). The noun lupfimbi is in class 11, and it has a reference to a big sexual appetite person, in young man only.

The second noun within this subcategory is thumbudzi. This noun thumbudzi is a derived noun, and it is derived from the noun thumbu (stomach). The noun thumbudzi is in class 9, and it has a reference to a big sexual appetite person including males and females.

The third noun within this subcategory is gwambadza-vhadziamba. This noun gwambadza-vhadzimba is a compound noun. The first part of the compound noun gwambadza is an underived noun, while the second part of the compound noun vhadzimba is derived from the noun dzimba (maize). The noun gwambadza-vhadzimba is in class 9, and it has a reference to a big sexual appetite person (females only).

The fourth noun within this subcategory is tshifevhi. This noun tshifevhi is a derived noun, and it is derived from the verb fevha (to practise adultery). The noun tshifevhi is in class 7 and it has a reference to a person with big sexual appetite (males and females).

The fifth noun within this subcategory is phiranawe/ phiranadzo / phiranae. The noun phiranawe / phiranadzo / phiranae is a derived noun, and it is derived from the verb fhira (go by), and nawe is a PP pronoun. The noun phiranawe is in class 9, and it has a reference to a woman with big sexual appetite.

The sixth noun within this subcategory is tsera-misiamelo. The noun tsera-misiamelo is a compound noun. The first part of the compound noun tsera is derived from the verb sera (pass through a narrow gap), while the second part of the compound noun misiamelo is derived from the verb siamela (pillow one's head upon) The noun tsera-misiamelo is in class 9, and it has a reference to a woman with big sexual appetite.

The seventh noun within this subcategory is phombwe. This noun phombwe is a derived noun, and it is derived from the noun

vhupombwe. It has a reference to a person with big sexual appetite e.g men. The noun phombwe is in class 9.

The eighth noun within this subcategory is mvuledzi (a person with big sexual appetite). This noun mvuledzi is a derived noun and it is derived from the verb vulela (to be opened). This noun is in class 9, and it has a reference to a person of big sexual appetite, in both males and females.

The ninth noun within this subcategory is tshitondolo / thondolo. This noun tshitondolo / thondolo is derived from the verb tondola (fornicate). The noun tshitondolo / thondolo is in class 7 and it refers to a big sexual appetite person both males and females.

The sixteenth subcategory contains nouns which refer to vagabond people. Tshivenda language may have two nouns within this subcategory :

(16) Mutendeleki (a vagabond person)

Tshilendele (a vagabond person)

The first noun within this subcategory is mutendeleki. The noun mutendeleki is a derived noun, and it is derived from the applicative verb tendeleka (wander about). This noun mutendeleki is

in class 1, and it has a reference to a vagabond person in both males and females.

The second noun within this subcategory is tshilendele. The noun tshilendele is a derived noun, and it is derived from the applicative verb lendela (wander about). The noun tshilendele is in class 7 and it has a reference to a vagabond person both males and females.

The seventeenth subcategory contains a noun which refers to a tight-lipped person. Tshivenda language has one noun within this subcategory :

(17) Tshimuma / tshimumu (a tight-lipped person)

The noun tshimuma / tshimumu is a derived noun, and it is derived from the noun muma (close one's mouth). The noun tshimuma is in class 7, and it refers to a tight-lipped person (both males and females).

The eighteenth subcategory contains nouns which refer to a swindler. Tshivenda language has two nouns within this subcategory :

(18) Muswingisi (swindler)

Mufhuredzi / mufhuredza (swindler)

The first noun within this subcategory is *muswingisi* (swindler). This noun *muswingisi* is derived from the verb *swingisa* (be cheated). This noun *muswingisi* is in class 1, and it has a reference to a swindler both males and females.

The second noun within this subcategory is *mufhuredzi/mufhuredza*. This noun *mufhuredzi* is a derived noun and it is derived from the verb *fhuredza* (cheat or swindler). The noun *mufhuredzi* is found in class 1 and has reference to a person who swindles in both males and females. The second part of the compound noun *gungupea* is an underived noun. The noun *muladza-gungupea* is in class 1, and it refers to a swindler in both males and females.

The nineteenth subcategory contains nouns which refer to a thief. Tshivenda language may have five nouns within this subcategory :

(19) *Fobvu* (a thief)

Mutswi (a thief)

Mudzia-tshanda (a thief)

Mudzia-gunwe (a thief)

Mutapi (a thief)

The noun *fobvu* is the first noun within this subcategory. This noun *fobvu* is an underived noun, and it is in class 5. The noun *fobvu* refers to a thief. *Fobvu* as a noun appears in both males and females.

The second noun within this subcategory is *mutswi*. This noun *mutswi* is in class 1, and it refers to a thief, incorporating males and females. The noun *mutswi* is a derived noun and it is derived from the verb *tswa* (steal).

The third noun is *mudzia-tshanda* within this subcategory. The noun *mudzia-tshanda* is a compound noun. The first part of the compound noun *mudzia* is derived from the verb *dzia* (used to), while the second part of the compound *tshanda* is an underived noun. This noun *mudzia-tshanda* is in class 1, and it refers to a thief in both males and females.

The fourth noun within this subcategory is *mudzia-gunwe*. The noun *mudzia-gunwe* is a compound noun. The first part of the compound noun *mudzia* is derived from the verb *dzia* (used to), while the second part of the compound noun *gunwe* is an underived noun. The noun *mudzia-gunwe* is in class 1, and it refers to a thief in both males and females.

The fifth noun within this subcategory is mutapi. This noun mutapi is derived from the verb tapa (lift up something at a distance with a stick or steal). The noun mutapi is in class 1, and it refers to a thief in both males and females.

The twentieth subcategory contains a noun which refers to a person who is not loved. Tshivenda has one noun within this subcategory :

(20) Swina (person not loved)

The noun swina in (20) above is an underived noun and it is in class 5. This noun swina refers to a person who is not loved by people, in both males and females.

The twenty first subcategory contains a noun which refers to an untidy, clumsy person. This noun may be the only one in Tshivenda within this subcategory :

(21) Nguluvhe (untidy, clumsy)

The noun nguluvhe is an underived noun, and it refers to an animal which is untidy and clumsy. This can also be referred to a an untidy , clumsy person (both males and females). The noun nguluvhe is in class 9.

Chapter 4 : Conclusion

The major purpose of this study was to find whether nouns from various noun classes may be utilized to describe humans, in other words, nouns themselves have the functions of adjectives. There are various nouns in this study project which denote physical features of people and others pertain to psychological features of human beings.

Chapter one and two contain summaries of lexical , semantic and syntactic structure as well as physical features of human beings respectively. Chapter one also contains meronymy which is usually compared to hyponymy, e.g. if robin is a hyponym of {bird} then, by inheritance, {beak} and {wing} must also be meronyms of {robin}.

Chapter one also contains synonyms, for instance, (baby) and (infant). In chapter one, we also find lexical hierarchy, e.g. pistol is more dangerous than a rifle. Antonymy can also be found in chapter one, for instance, (good and bad). There is also thematic roles in chapter one, e.g. Source: (second argument of leave)

In chapter 2, the following sections can be noticed :

4.1 PHYSICAL FEATURES

4.1.1 AGE

4.1.1.1 [-Young]

(a) Heritage people : khalalame, mutumbuka-vhathu, mutangiwakugala and ngwaniwapo.

(b) Old people : the following people are found in this section : mulala and mualuwa; [-young],

[-female, +masculine] and [antonyms with features]

[-young] i.e. mukegulu (old woman) and mukalaha (old man).

Young people have been subcategorized into the following :

4.1.1.2 [Young]

4.1.1.2.1 [Very young]

(a)(i) Very young (baby)

e.g. mutshema-nda-twa (a baby born prematurely).

(c) [Very young] (child) [+feminine, +masculine] e.g. *ńwana*
(child)

(ii) [Very young] (child) [antonyms]

e.g. *musidzana* (girl) and *mutukana* (boy)

(iii) [Very young] (child) [related]

e.g. *Voḁa* (chief's daughter) and *zhinda* (chief's son)

(iv) [Very young], (child), [status]

e.g. first-born child (*tanzhe*)

(iv) [Very young], [child], [psychological feature]

4.1.1.3 [Young]

(a) [Young], [teenager]

e.g. *thungamamu* (teenaged girl) and *tshipofu* (teenaged boy)

(b) [Young], [nubile]

e.g. *khomba* (young girl) and *muthannga* (young man)

(c) [Young], [marriage]

(i) Unmarried people

e.g. *mutshelukwa* (spinster) and *khombe* (bachelor)

(ii) Process of marriage people

e.g. *muselwa* (bride) and *mukwasha* (bridegroom)

(d) [Young], [initiation]

(1) [-Feminine, +masculine]

e.g. shuvhuru (uncircumcised)

(2) People who are in the process of initiation

[+Feminine]	[-feminine]
[-Masculine]	[+masculine]
Mutei (girl initiate)	Manngoda / muloi (boy initiate)

(3) Leaders of mutei and manngoda

e.g. Pfunzi (the instructor of vhattei) and mudabe (the instructor of manngoda)

(4) People with status in initiation

e.g. Pfunzi khulwane (a leader of dzipfunzi) and mulidi (a leader of midabe).

(5) People during the time when murundu is about to end (murundu u tshi fhindlela)

e.g. Mudavhu (both males and females)

(6) People who have just been initiated,

e.g. Tshibva-mathukhwi (both males and females)

4.1.2 **PHYSICALLY DISADVANTAGED**

e.g. Deaf : dzingandevhe

4.1.3 **BODY SHAPE**

4.1.3.1 Good shape

(a) Slender e.g. slender (mudzia-musekene)

(b) Well built e.g. well-built nzhololo

(c) Strong : e.g. muhaga (strong)

(d) Tall

Tall : e.g. mphogoli

(e) Healthy : mudzia- mutakalo

4.1.3.2 Bad shape

(a) Lean

e.g. Lean : lurobo

(b) Thin e.g. mu_Λtono

(c) Stout

Stout and big-bodied e.g. di_Λlikinya

(d) Fat : Muanguli

(e) Short

Short and respected : munyadzea

(f) Dwarf : tshiholendali

(g) Tall

Tall and emaciated : lutitshatitsha

4.1.4 **BODY PART**

e.g. Flat-buttock : muralele

4.1.5 **BODY POSITION**

(a) e.g. Stooped, tall and slender : lu_ˆti_ˆtirimba

(b) Stiff

e.g. Stiff and awkward (gakalala)

(c) Misshaped : gombame

4.1.6 **COLOUR**

Albino : li_ˆxwe_ˆte

4.2 **PSYCHOLOGICAL FEATURES**

4.2.1 Intelligent : mu_ˆtali, muthanyi, ta_ˆlingwana

4.2.2 Retarded

Idiot : tsilu, dodo, tshi_ˆda_ˆda

4.2.3 Timid : muofhisi, mushushedzi, mutshuwisi

4.2.4 Good behaviour

e.g. Friendly : khonani, th_ˆama

4.2.5 Bad behaviour

e.g. Quick-tempered : mudzia-mbilwana, munyanyu/

munyanyuwi

4.2.6 **HABITS**

e.g Gluttonous : phangwa

Chapter three contains an overview of the origin of the nouns above, including class prefixes, some compound nouns, references, differences, origin of the nouns and meaning of the parts of the compound nouns, for instance, in heritage people, we have khalalame.

The noun khalalame is derived from the verb lalama (become old) together with a locative preposition kha. The noun Khalalame implies a very old person. Another example is as follows :

Ngwaniwapo is a compound noun.

The first part of the compound noun ngwani is most probably derived from the verb wana (find). The second part of the compound noun is also a possessive construction wapo in which there is a very old locative demonstration po (here).

Other sections in chapter three distinguish physical features from psychological features .

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