

A SEMANTIC AND SYNTACTIC ANALYSIS OF BREAK AND BEND VERBS IN ZULU

BY

BONGIWE BERNADETTE MALINGA



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

Study leader: Prof JA du Plessis

MARCH 2001

DECLARATION

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

Signature

Date

ABSTRACT

The subject of this study is Break and Bend verbs in isiZulu, which can be classified as verbs of change of state. This study examines the semantic as well as the syntactic analysis of these verbs of change of state in Zulu. Semantically Bend verbs are divided into verbs denoting the bending of body parts, e.g. **thoba, kothema, qomfa, bhena, guqa, vosho**, and verbs that denote the bending of body parts as well as physical objects, e.g. **goba, qethuka/qethula** as shown in the sentences below:

Indoda igobe ucingo

The man bent the wire.

Indoda ithe qethu ikhanda

The man bent the head backwards.

Inkosikazi igobe amadolo

The woman bent the knees.

Uthe qethu isigxobo

He made the pole bend backwards.

The study will demonstrate that Break verbs are semantically divided into verbs denoting break or fracture, e.g. **aphula/aphuka**; those denoting "break off" e.g. **nqamuka/nqamula**; a verb denoting "to smash", e.g. **fahlaza/fahlaka**; those denoting "crack", e.g. **chachamba**, verbs meaning "to tear", e.g. **dabula/dabuka**; verbs denoting "to demolish", e.g. **bhidliza/bhidlika** and verbs denoting "to break open", e.g. **havuka/havula**.

Syntactically, Break predicates may occur as ideophones, which are ergative with transitive/intransitive alternation, e.g. **aphula/aphuka**. In addition, Break predicates may consist of ideophones with verbal suffixes:

[-k-] is the suffix of intransitive ideophone

[-l-] or [-z-] is the suffix of transitive ideophone

Intransitive ideophone:

Intambo ithe nqamu

The rope broke

Intransitive verb with [-k-]:	Intambo inqamukile The rope broke
Transitive ideophone:	Indoda ithe nqamu intambo The man broke the rope
Transitive verb with [-l-]:	Indoda inqamule intambo. The man broke a rope
Transitive verb with [-z-]:	Indoda iphoqoze intambo. The man broke a bone

The study demonstrates that with Bend verbs there are two ergative verbs, namely **thoba** and **goba**.

The study further demonstrates that Bend verbs are mostly intransitive with a shadow argument; there is an ideophone **qethu**, which takes the transitive / intransitive alternation with the suffix [-k-] for the intransitive and [-l-] for the transitive alternation, respectively.

The study provides evidence that Break and Bend verbs are characterised by specific selection restrictions as well as event structures. Some alternations were also investigated in the study, such as the Possessive alternation and Instrument-Subject alternation. Lastly, the Lexical conceptual paradigm and the Lexical Inheritance Structure of each verb were examined.

OPSOMMING

Die onderwerp van hierdie studie is Breek en Buig werkwoorde in isiZulu, wat geklassifiseer word as werkwoorde van toestandverandering. Hierdie studie ondersoek die semantiese en die sintaktiese analise van die werkwoordtipe van toestandverandering in isizulu. Buigwerkwoorde word semanties ingedeel in werkwoorde wat die buig van liggaamsdele aandui, byvoorbeeld: **thoba, kothema, qomfa, bhena, guqa, vosho**, en werkwoorde wat die buig van liggaamsdele sowel as die fisiese objekte aandui, byvoorbeeld: **goba, qethuka/qethula**, soos aangedui word in die sinne hieronder:

Indoda igobe ucingo

Die man het die draad gebuig

Indoda ithe gethu ikhanda

Die man het sy kop agteroor gebuig

Inkosikazi igobe amadolo

Die vrou het (haar) knieë gebuig

Uthe gethu isigxobo

Hy het die paal agtertoe gebuig.

Hierdie studie toon aan dat Breek-werkwoorde semanties ingedeel kan word in werkwoorde wat "breek" aandui, bv. **aphula/aphuka**; werkwoorde wat "afbreek" aandui, bv. **nqamuka/nqamula**; werkwoorde wat "flenters breek" aandui, bv. **fahlaza/fahlaka**; werkwoorde wat "bars" aandui, bv. **chachamba**, werkwoorde wat "skeur" aandui, bv. **dabula/dabuka**; werkwoorde wat "ruineer" aandui, bv. **bhidliza/bhidlika** en werkwoorde wat "oopbreek" aandui, bv. **havuka/havula**.

Breek-predikate kan sintakties as ideofone verskyn, wat ergatief (ergative) is met 'n transitief/intransitief alternasie, bv.. **aphula/aphuka**. Voorts kan Breek-predikate ook verskyn as ideofone met werkwoordagtervoegsels:

[-k-] is die suffiks van die intransitiewe ideofoon

[-l-] of [-z-] is die suffiks van die transitiewe ideofoon

Intransitiewe ideofoon:

Intambo ithe nqamu

Die tou het gebreek

Intransitiewe werkwoord met [-k-]: **Intambo inqamukile**
Die tou het gebreek

Transitiewe ideofoon: **Indoda ithe nqamu intambo**
Die man het die tou gebreek

Transitiewe werkwoord met [-l-]: **Indoda inqamule intambo.**
Die man het die tou gebreek

Transitiewe werkwoord met [-z-]: **Indoda iphoqoze umlenze**
Die man het die been gebreek

Die studie toon aan dat met Buigwerkwoorde, twee ergatiewe werkwoorde gevind is, naamlik **thoba** en **goba**.

Die studie toon ook aan dat Buigwerkwoorde meestal intransitiewe werkwoorde is wat met 'n skadu-argument verskyn. Daar is 'n ideofoon **qethu**, wat die transitief/intransitief alternasie vertoon met die suffiks [-k-] vir die intransitief en [-l-] vir die transitief alternasie, respektiewelik

Die studie bied bewys daarvoor dat Breek- en Buigwerkwoorde gekenmerk word deur seleksiebeperkings en gebeure ('event') strukture. Sommige alternasies is ook ondersoek in die studie, byvoorbeeld die Possessief alternasie en Instrument-Subjek alternasie. Laastens, is die leksikaal-konseptuele paradigma en die Leksikale-erwingstruktuur van elke werkwoord ondersoek.

ACKNOWLEDGEMENTS

The completion of this thesis would have been impossible without the help and support of a number of people.

I would like to thank my study leader, Professor J.A. du Plessis, for his guidance, support and constructive criticism. Thanks are due to Professor M. Visser for her moral support and for believing in me.

Thanks is also due to my family, especially my brother, Siphon, who has been supportive with the transport to and from Stellenbosch. My grandson, Thabo, who was persistently encouraging me to finish my studies.

Lastly, I would like to extend my sincere gratitude to Karin Vergeer who has typed this work.

TABLE OF CONTENTS

	Page
ABSTRACT.....	i
OPSOMMING	iii
ACKNOWLEDGEMENTS.....	v
CHAPTER 1: INTRODUCTION	
1.1 Purpose of study	1
1.2 Organization of study	1
CHAPTER 2: LEXICAL SEMANTICS	
2.1 Aim	3
2.2 Lexical semantics	4
2.3 Verb classes.....	6
2.3.1 Levin	6
2.3.2 WordNet (Fellbaum)	8
2.4 Levels of representation in a lexicon.....	10
2.4.1 Argument structure	10
2.5 Inalienable possession.....	17
2.6 Verbal suffixes as controllers of transitivity	21
2.6.1 The suffixes [-l-] and [-k-]	21
2.7 Instrument-subject alternation.....	23
2.8 Event structure	24
2.9 Lexical conceptual paradigm (lcp)	27
2.10 Lexical inheritance structures (lis)	30
CHAPTER 3: BREAK VERBS	
3.1 Aim	31
3.1.1 Introduction.....	31
3.2 Semantic classification.....	31
3.2.1 Break.....	32
3.2.2 Break off.....	32

3.2.3	Break open	34
3.2.4	Smash	34
3.2.5	Burst	36
3.2.6	Demolish	37
3.2.7	Crack.....	37
3.2.8	Tear	38
3.3	Syntactic classification	39
3.3.1	Verbal root with suffixes [-k-] or [-l-].....	40
3.3.2	Ideophone with suffixes [-k-] and [-l-].....	44
3.3.3	Ideophone with suffixes [-k-] and [-z-]	98
3.3.4	The intransitive verb <u>chachamba</u>	127

CHAPTER 4 : BEND VERBS IN ZULU

4.1	Aim	131
4.1.1	Introduction.....	131
4.2	Semantic classification.....	131
4.2.1	Bending of body parts by humans and animals.....	131
4.2.2	Bending of physical objects.....	133
4.3	Syntactic classification	134
4.3.1	Ergative verb – <u>goba</u>	134
4.3.2	The bend verb <u>thoba</u>	141
4.3.3	The ideophone <u>vosho</u>	144
4.3.4	Intransitive verbs: The verb <u>guqa</u>	147
4.3.5	The verb <u>gomfa</u>	150
4.3.6	The verb <u>khothama</u>	152
4.3.7	The verb <u>bhena</u>	154
4.3.8	The verb <u>qulusa/dunusa</u>	156
4.3.9	Ideophone with corresponding transitive and intransitive verb with [-l-] and [-k-] <u>gethu</u>	159

CHAPTER 5 : CONCLUSION

BIBLIOGRAPHY.....	187
-------------------	-----

CHAPTER 1

INTRODUCTION

1.1 PURPOSE OF STUDY

The purpose of this study is to look into the syntactic distribution of Break and Bend verbs in Zulu. This study will also examine the different syntactic constructions associated with the Break and Bend verbs as well as the semantic properties of these verbs. It will also be investigated if Break and Bend verbs have a syntactic similarity because they are both referred to as verbs of change of state. Therefore the argument structure of these verbs will be investigated taking into consideration the assignment of arguments by these verbs; the selection restrictions of the arguments of Break and Bend verbs will be thoroughly examined and also the event structure, possessive and instrument-subject alternations, lexical conceptual paradigm to look into the senses of these verbs and lastly the lexical inheritance structure of these verbs to see the relation of these verbs to other verbs.

1.1.1 Break verbs

These will be viewed with regards to ideophones, as many of them are ideophones.

1.1.2 Bend verbs

Investigation will be done to check if they are ergative verbs.

1.2 ORGANIZATION OF STUDY

Chapter 1 will outline the purpose of this study, i.e. the semantic as well as the syntactic classifications of Break and Bend verbs.

Chapter 2 will review previous research on lexical semantics. Verbal classes according to Levin (1993) will be looked at and what writers say about the verb as a lexical category, which supplies all the structural information. The study of the lexicon according to WordNet (Fellbaum) will be checked where the need is to break up the lexicon into semantic domains.

Chapter 3 will look at the Break verbs. Most of the break verbs are ideophones with derived verbs, which are intransitive or monotransitive verbs. Monotransitive verbs are regarded as two place predicates because these verbs assign two arguments, namely, an external argument (agent) and the internal argument. External argument in the subject position and an internal argument to the NP in the object position Visser (1986) defines:

Agent: The animate being that actively and deliberately performs the action expressed by a verb.

Patient: A person or thing undergoing the action expressed by the predicate.

The Break verbs will be looked at considering their assignment of arguments; selection restrictions, event structure and other alternations.

Chapter 4 will look at the Bend verbs to check if they are all ergative verbs and what features semantic or syntactic assignment ergative verbs. An investigation will be done to check if there is any Bend verbs, which are intransitive. According to Du Plessis and Visser (1992:3) intransitive predicates are regarded as one-place predicates. These verbs assign only one argument an external argument to the NP in the subject position.

Chapter 5 will conclude the general observations on the semantic as well as syntactic classifications of Break and Bend verbs.

CHAPTER 2

LEXICAL SEMANTICS

2.1 AIM

The aim of this chapter is to look into the literature and to find out what writers say about Lexical Semantics. This chapter deals mostly with the verb as a lexical category and here the focus is on how this lexical item supplies structural information that relates a word to its meaning.

The meaning of words depends on the context in which they appear. In verbs not only the contextual meaning is essential but also the selection restrictions peculiar to each verb. For example the verb **phuza** selects nouns and it may only appear with a specific noun as its object i.e. any liquid.

Attention will also be given to verb classes whereby Levin (1993) distinguishes 49 semantically coherent structures. Here verbs are checked if they can be grouped together according to their meanings. In break verbs; for example, all the verbs will show some form of breaking through in different ways and in different circumstances, e.g. **Ufahlaza isibuko** (He smashes the mirror).

What is implied above is breaking and force is applied in the breaking, either intentionally or unintentionally. This can also be seen with the bend verbs, which can denote a temporary change of state or a permanent change, e.g. **Ingane ithobe ukhanda** (The child bent down the head), which is a temporary change and in **Indoda igobe ucingo** (The man bent the wire), where the change is a permanent one.

Fellbaum looks at the semantic domains of the verb in WordNet. Mention is made that a verb lexicon is divided into semantic domains, which give different senses to each verb. The example of the verb **bheka** is given, where **bheka** may mean, "to look at" and also mean "to go to", e.g. **Ubheka phi namuhla?** (Where are you going today?)

When dealing with lexicons there are always levels of representation in a lexicon, which are the argument structure and the number of arguments the verb may assign. In a verb

the argument structure is a list of its **theta**-roles like agent, theme, patient. The type of argument will be looked at to see if certain arguments can be referred to as true argument if they can be expressed syntactically, default argument if they cannot shadow argument if they can be expressed only by operation of subtyping or discourse specification and true adjuncts if they modify logical expression and are not tied to any particular lexical item's semantic representation. The construction of inalienable possession is focused at to check the **theta**-role of the adjunct.

Verbal suffixes as controllers of transitivity will be surveyed because suffixes [-l] and [-k] play an important role in determining whether the verb is an ergative verb or not as are many break and bend verbs. The event structure of the verbs of change will be looked into where three aspectual types are found.

The instrument subject alternation will be focused on where it is noted that there are subjects that are "oblique" in that they are characterized as "instruments". The lexical conceptual paradigm is checked here for different senses that are presented by a lexical item, for instance the lexical item **ibhodlela** (bottle) may refer to the container and also the containee:

- | | | | |
|-----|--|---|-----------|
| (a) | USipho uphuze ibhodlela
Sipho drank the bottle | } | containee |
| (b) | USipho uphule ibhodlela
Sipho broke the bottle | } | container |

Lastly the lexical inheritance structure is looked at to pursue the hierarchical organization of semantic concepts.

2.2 LEXICAL SEMANTICS

Lexical semantics is the study of the meaning of the various lexical categories of a language. These lexical categories are present in a lexicon of the language where they appear as lexical items with various category labels such as noun (N), verb (V) and adjective (A). Lexical semantics is then the study of these lexical items in isolation, i.e. a study of how and what the lexical items of a language denote, i.e. what is their meaning

what do they refer to in the real world? Such lexical items nowadays also supply much of the structural information of a sentence, e.g. its syntactic category as noun or verb, etc.

In the study of the meaning of lexical items, two issues have received considerable attention.

- (a) The creative use of words in novel contexts, e.g. **iphephandaba** (newspaper) may refer to a product, i.e. the actual paper that one can read, or to the producer of the paper, which may hire of fire journalists. The actual meaning of the word will then depend on the specific context in which it appears.
- (b) The combination of lexical items, i.e. the issue of compositionality. Central to this issue is the specification of *inter alia* the selection restrictions which are placed on words which may combine with each other, e.g. the lexical item **phuza** (drink) may only appear with one specific noun as its object, i.e. any liquid.

It is important to note that linguistic studies nowadays need computational tool for lexicology as well as an appreciation of the computational complexity of large lexical databases. On the other hand, computational research needs the grammatical and syntactic distinctions of lexical items: Natural Language Processing (NLP) systems must account for these differences in their lexicons and grammars. These two disciplines need to be married, because it is very difficult to carry out serious computational research in linguistics and NLP without the help of electronic dictionaries and computational lexicographic resources. Right in the center of this marriage is the study of word meaning, i.e. lexical semantics.

Two assumptions need to be taken into account in the study of lexical semantics:

- (a) Lexical semantics need syntactic structure. Meaning can never be completely divorced from the structure that carries it.
- (b) The meaning of words should reflect the deeper conceptual structures in the cognitive system, and the domain it operates in. Older assumptions include the notion that words must somehow refer to some person, place or thing in the real world.

There are a further three principles which should guide the study of lexical semantics:

- (a) The notion of semantic well-formedness should be formulated to arrive at a theory of possible word meaning, i.e. other influences on the meaning of word should be avoided, e.g. discourse and pragmatic factors.
- (b) Thematic roles (\emptyset -roles) are not enough information for semantic decomposition. A principled method for lexical decomposition will include a recursive theory of semantic composition, the notion of semantic well-formedness and an appeal to several levels of interpretation in the semantics (Pustejovsky, 1996:6).
- (c) Lexical semantics must study all the lexical categories, which appear *inter alia* in syntactic structures in order to characterize the semantics of a language. Thus, such a semantic study should include the following lexical categories, which have been recognized for African Languages: noun (including locative noun and relative noun, verb, adjective, quantifier, preposition, complementizer, adverb, conjunct and demonstrative).

It should be noted that there are many separate semantic levels, which are necessary for the representation of the context of an utterance. The semantic level on which we are concentrating here is lexical semantics. Other levels include pragmatics and discourse structure as well as temporal structure (i.e. the interpretation of the functional category of inflection).

2.3 VERB CLASSES

2.3.1 Levin

Levin (1993) presents 49 semantically coherent classes of verbs whose member's pattern in the same way with respect to alternations within the argument structure of the Verb Phrase (VP) such as Instrument-Subject alternation and other properties, which are syntactically relevant. Basically, verbs are grouped together related by meaning, i.e. they share one or more meaning components and they are related through similar behaviour in syntax and/or morphology. Thus one may find a verb class, which includes mostly verbs of removing. Such verbs relate to the removal of an entity from a location, e.g.

(1) **Umama ususa ubhodwe esitofini**

Mother takes the pot from the stove.

Such verbs as **susa** share a basic meaning of removal, which includes a specification of the source from which something is removed, i.e. **Esitofini**.

In break verbs, for instance, all the verbs will show some form of breaking though in different ways and by different causes, e.g.

(2) **Isibuko siyafahlaka**

The mirror is smashing.

In this case the mirror is broken into very small pieces and the cause may be hard hitting, or falling down.

(3) **Induku iyaphoqoka**

The stick is breaking.

In this case the idea of breaking is implied not through hard hitting or falling, but there is an animate object that causes the breakage:

(4) **Umfana uphoqoza induku**

The boy breaks a stick.

The same thing applies with bend verbs where the result will be a change of state:

(5) **Umntwana uthoba ikhanda**

The child bends the head.

Here the head is bent and temporarily changes the shape whereas in the sentence:

(6) **Indoda igobe ucingo**

The man bends the wire.

The man is making a permanent change to the wire; the wire can no longer retain its original shape.

2.3.2 WordNet (Fellbaum)

There is a need to break up the lexicon into semantic domains as this provides an initial, semantically based organisation of polysemous verbs and also because words that are linked by semantic and lexical relations usually belong to the same semantic domain. In English for instance, words like sprint and run can be said to belong to the same semantic domain of motion, because to sprint is to run in some way (and to run is to move in some way). The relation between sprint and run seems quite similar to that between run and move.

The division of the verb lexicon into semantic domains not only give one a grip on organising a large amount of data, but it is also necessitated by the absence of a single root verb or “unique beginner” that could head the entire verb lexicon. Fellbaum in WordNet distinguishes 12 senses each for the verbs do and be. Some of these senses would not qualify as unique beginners –do in do my hair or do my room in blue, clearly expresses semantically very specific and elaborate concepts, but there are still too many basic senses to make it possible to single out one as the topmost sense from which all others descend.

Just like nouns and adjectives in WordNet, verbs are grouped together as sets of synonyms. But some word pairs may express the same concept but do not easily tolerate substitution in a given speech register or context. For example, rise and fall can select as an argument such abstract entities as the temperature or prices, but their close synonyms ascend and descend cannot.

Metaphorical sense extensions of verbs, often share not only the meaning but also the syntax of their literal synonyms, expressed in WordNet by sentence frames. A lexical item is associated with a “valence description”, which specifies both the syntactic and semantic contribution of the word in its contexts. Thus the verbs break and breakdown and their metaphorical synonym die are all unaccusatives. Similarly fall (sick, in love) is an unaccusative verb, and many unaccusative verbs with nonliteral meanings do not have

simple synonyms, but can be paraphrased by passives, a syntactically related construction. For example, fall (as in This task fell to me) lacks a synonym.

There are verbs that speakers have erroneously substituted for one another, such as ask and tell; go and come. Clearly, these verb pairs come from the same semantic domain, and they select for the same or semantically related subjects.

The different relations that organise the verbs can be cast in terms of one overarching principle, lexical entailment. Entailment refers to the relation between two verbs V_1 and V_2 that holds when the sentence: Someone V_1 Logically entails the sentence: Someone V_2 . For example: snore lexically entails sleep, because the sentence: He is snoring, entails He is sleeping; the second sentence necessarily holds if the first one does. Lexical entailment is a unilateral relation: if a verb (V_1) entails another verb (V_2), then it cannot be the case that V_2 entails V_1 when two verbs can be said to be mutually entailing, they must be synonyms, that is, they must share the same sense.

Activities, states and events do not share the same kind of distinct parts that characterise objects, groups or substances. Thus breaking up verbs into semantic components (as in a Lexical Conceptual Structure) shows that verbs cannot easily be decomposed into referents denoted solely by verbs. One activity or event is part of another activity or event only when it is a part, or a stage in, its temporal realisation. Snoring and dreaming for instance can be part of sleeping, in the sense that the two activities are, at least partially, temporally co-extensive. The time you spend snoring or dreaming is a proper time you spend sleeping and when you stop sleeping, you also necessarily stop snoring or dreaming (but you may continue sleeping without snoring). The semantic relation shares the feature of temporal inclusion.

Thus it can be noted that the semantics of verbs are more complex. There are different lexical as well as semantic relations among verbs.

2.4 LEVELS OF REPRESENTATION IN A LEXICON

2.4.1 Argument structure

2.4.1.1 Assignment of arguments

According to Rappaport and Levin (1988) there are two distinct lexical representations: On one hand linguistic expressions such as NPs that are assigned **theta** roles (\emptyset -roles) are called arguments. Potential arguments are the NPs and clauses, which have the same sort of referential function, they have to refer to persons, things, and places. The lexical representation in this case is a reflection of a lexical-syntactic representation, i.e. predicate argument structure (PAS).

On the other hand, the term thematic role may also name a specific semantic relationship, which an argument may bear to its predicate. Such a lexical representation refers to a lexical semantic representation.

Lexical-syntactic representation

In the lexical-syntactic representation the PAS of a verb indicates the number of arguments the verb takes. It will be described as a one-place, two-place or three-place predicate. Each argument will have specific variables corresponding to such an argument, or alternatively, such variables may have certain semantic labels such as agent, theme. Let us consider the following verbs, which give an indication of the number of arguments it may take:

- (7) **na** : X (a variable)
 (rain) theme (a semantic label)

e.g. **Liyana**
 It is raining.

- (8) Two place predicate
dla : X (y) (variables)
 (eat) Agent (theme) (semantic labels)

e.g. **Umuntu udla amaswidi**
 A person is eating sweets

(9) Three-place predicate

nika : X (y2) (variables)
 (give) agent (theme) (semantic labels)

e.g. **Ubaba unika umama imali**

Father gives mother money

The assignment of \emptyset -roles is governed by general principles such as the projection principles and the **theta** criterion (\emptyset -criterion). The Projection principle ensures that a verb may only subcategorise for complements that it **theta** marks (\emptyset -marks). The \emptyset -criterion imposes a one-to-one association between \emptyset -roles and arguments: each argument bears one and only one \emptyset -role and each \emptyset -role is assigned to one and only one argument. Thus each variable in the PAS of e.g. the predicate **dla** (eat) in (8) must be saturated, i.e. it must correspond to some syntactic constituent, e.g. an NP:

(11) **[Umntwana] udla [Ukudla]**

Child eats food

In (11) the variable X or the agent corresponds to the NP **umntwana** while the variable Y or theme argument corresponds to the NP **ukudla**. Thus the PAS of **dla** has two variables X and Y and these variables are the **theta**-roles assigned by **dla**. **Theta**-role assignment gives the association between the NPs in the argument positions of a verb in the syntax and the variables in the PAS of the verb.

According to Rappaport and Levin (1988), there are three models of \emptyset -roles assignment: by a verb; a preposition; or a VP via predication. The NP argument, which is assigned a **theta**-role by the VP via predication, must be outside the maximal projection of the verb (i.e. VP) the VP may thus assign a **theta**-role to NP argument in the subject position and this argument is an external argument.

The remaining arguments are internal to the maximal projection of the verb. The subcategorization features of a verb indicate syntactic categories that appear as sisters or complements to that verb which is the head within a verb phrase (VP). All positions for which a verb subcategorises are **theta** positions; i.e. the verb assigns a \emptyset -role to each of these positions. If a verb assigns a **theta**-role to a position, it \emptyset -marks that position. Subcategorised by a verb are called the internal arguments.

There is direct and indirect NP arguments. The NP argument, which is assigned its **theta**-role directly by the verb, is the direct NP argument. The NP argument, which is assigned its \emptyset -role by a preposition, is an indirect NP argument.

This manner of \emptyset -role assignment is part of the lexical properties and the lexical representation of a verb must include a specification of how each NP argument is assigned its \emptyset -role together with the number of arguments of each verb:

- (12) **beka** : X (y Loc Z) (variables)
 (put) agent (theme. Loc) (semantic labels)

The verb **beka** (put) may appear as:

- (13) [**Umama**] **ubeka** [**imbiza**] [**esitofini**]
 Mother puts pot on stove

Number of arguments

There are three (3) arguments in the structure (12). Thus the verb **belca** (put) is a three-place predicate and these NP arguments are in brackets in (13).

There is a **theta** theory, which is a lexical-syntactic representation. This **theta** theory is concerned with a relation between a verb and a noun phrase (NP): an NP in a sentence must be an argument of a verb. This relation between a verb and a noun phrase has three features: In the first place, this relation is obligatory: an NP in a sentence must be an argument of some verb.

- (14) [**UThemba**] **uthanda** [**uThoko**]
 Themba loves Thoko

The verb **thanda** is a two-place relation where the NPs **Themba** and **Thoko** are arguments of the verb **thanda**.

There must also be an NP, which is an argument of a verb. Some arguments must be obligatory filled but the subject argument is always obligatory:

(15) **[UThemba] uyakhala**

Themba is crying

The subject argument is **UThemba**. The subject arguments may be missing. In such a case an empty pro with the subjective agreement represents them.

(16) **[pro]_i u-ya - khala**

They are crying.

On the other hand, non-subject arguments are optional. The verbs must specify whether their arguments are obligatory or not. Thus the arguments of the verb like **belca** are obligatory:

(a) **Ngiyabelca**

I put

(b) **Ngobeka [imbiza] [esifofini]**

I put the pot on the stove.

The object argument of a verb like **dla** need not be specified, i.e. may be optional.

(a) **Ngiyadla**

I am eating!

(b) **Ngidla ukudla**

I eat food.

In (a) the object is missing, while it is present in (b). Missing objects are interpreted as generic. Generic reference says something about a class of object, i.e. the missing object of **dla** has generic reference: it refers to a class of objects, which can be eaten.

In the second place, this relation between a verb and a NP is unique. The **theta**-criterion says that one NP may not be assigned two **theta**-roles. That is why this relation is unique.

(17) **[Indoda] ifuna [imali]**

The man wants money.

[Indoda] is assigned the subject argument while the NP **[imali]** is assigned the object argument by the verb **funa**. Thus each NP is assigned one \emptyset -role within an argument complex, which consists of the verb **funa** and its arguments **indoda** and **[imali]**.

In the third place, the relation between a verb and a NP is structurally local, i.e. the verb and its arguments must be sisters in a sentence:

- (18) **Unika umntwana amaswidi**
He gives the child sweets

The relation between **nika** and **amaswidi** is not local: **amaswidi** is a sister of the verb phrase.

2.4.1.2 Types of arguments

The argument structure of a word can be seen as a minimal specification of its lexical semantics. There are four types of arguments for lexical items illustrated for verbs.

(a) True arguments

They are syntactically realized parameters of the lexical item:

- (19) **[Lezi zinkomo] zicebile**
These cattle are fat

True arguments define those parameters, which are necessarily expressed at syntax.

The argument structure of verbs will look at the specifiers or complement of the verb to establish what may appear together with it. A verb like **osa** (roast) will need a person to do the roasting, and it will need some food to be roasted:

$$\left[\begin{array}{ll} \text{ARG1} = & \text{animate, individual} \\ \text{ARG2} = & \text{food} \end{array} \right]$$

A verb such as **anga** (think) will need a person as subject and any object as complement.

$$\left[\begin{array}{l} \text{ARG1} = \text{person} \\ \text{ARG2} = \text{object} \end{array} \right]$$

(b) Default arguments

Parameters which participate in the logical expression in the **qualie**, but which are not necessarily expressed syntactically:

(20) **Ngakha indlu ngamatshe**

I built a house out of stones.

We have here examples of material, product alternation, because the material (**amatshe**) is optional, its status as an argument is different from the created object **indlu** (house). Such optional arguments in alternations such as the material or product pairs are called the default arguments. They are necessary for the logical well formedness of the sentence but may be left unexpressed in the surface syntax.

The argument structure of verbs with default arguments may be represented as follows:

With the verb **-akh-** (build)

$$\left\{ \begin{array}{l} \text{-akh-} \\ \text{ARG STR} - \left[\begin{array}{l} \text{ARG1} = \text{animate, individual} \\ \text{ARG2} = \text{artifact} \\ \Delta\text{-ARG1} = \text{material} \end{array} \right] \end{array} \right\}$$

(c) Shadow arguments

They are parameters, which are semantically incorporated into the lexical item. They can be expressed only by operation of subtyping or discourse specification:

(21) **Umbheke [ngamehlo agcwele uthando]**

He looked at her (with eyes, which revealed love)

Shadow argument appears in brackets. This refers to semantic content that is not necessarily expressed in syntax. Shadow arguments are expressible only under specific conditions within the sentence itself, namely when the expressed arguments stand in subtyping relation to the shadow argument.

Shadow argument may be represented as follows with the verb **-khand-** in a sentence:

(22) **Ngazikhanda ngetshe emnweni**

I hit myself with a stone on the finger.

{	-khand-			}	
	ARG STR –	{	ARG1 = animate, individual		}
		}	ARG2 = physical object		
	{	S-ARG1 = stone	}		

(d) True adjuncts

True adjuncts are parameters, which modify the logical expression but are part of the situational interpretation, and are not tied to any particular lexical item's semantic representation. They include adjunct expressions of temporal or spatial modification:

(23) **Umoya uyavunguza [entabeni]**

The wind is blowing on the mountain.

The true adjunct is bracketed and is associated with verb classes and not individual verbs. The ability of these verbs to be modified by temporal expressions as in the sentences:

(24) **Ngahlala lapha [izinyanga ezimbili]**

I stayed here for two months

or locative modifies such as **ini**

Umoya uyavunguza [entabeni]

The wind is blowing on the mountain

Is inherited by virtue of the verb's classification as an individuated event.

2.4.1.3 Selection restrictions

When verbs select certain arguments to appear with them, they also select semantic features, which these arguments must have in order to appear with such a verb, e.g. the verb **khonkothe** will assign two arguments: the first argument will be assigned to the noun phrase (NP) in the subject position:

(25) **[Inja] ikhonkotha [abantu]**

The dog barks at the people.

In the sentence above, the first argument is **inja**. The question is whether the verb **khonkotha** requires this argument to have specific semantic features, i.e. whether there are any selectional restrictions on this argument. It appears that a dog can only do the act of barking. Thus this argument will have a selection restriction of **inja**: [ARG1 = inja]

The second argument is **abantu** and the question is then whether **khonkotha** requires any selection restriction on this argument. To answer this question, one should be able to say that if a dog barks, what is it that it barks at. One can then see that dogs may bark at anything, i.e. there may be no clear selection restriction on this argument: [ARG2 = physical object].

2.5 INALIENABLE POSSESSION

According to Voeltz (1976) and Satyo (1985) as cited by Du Plessis and Visser (1992), this is the syntactic phenomenon, which is also known as the syntax of body parts. An inalienable body part is used as an adjunct of an intransitive verb. The inalienable possession, which is in the subject of the intransitive verb may end up as adjunct of the verb. This adjunct shares the **theta**-role found in the subject position and has no **theta**-role of its own.

In the sentences below, the adjunct shares the **theta**-role to be found in the subject position, having not **theta**-role of its own:

(26) a. **Izandla zami ziyajuluka**

My hands are sweating.

Ngijuluka izandla

b. **Umlenze wami uphukile**

My leg has broken.

Ngiphuke umlenze

c. **Izinyawo zami zigobile**

My feet are bent.

Ngigobe izinyawo

With transitive verbs:

(27) a. (i) **Nganquma [umunwe womntwana]**

I cut the child's finger.

(ii) **Ngasika umntwana umunwe**

(iii) **Ngamsika umunwe umntwana**

(iv) **Ngawusika umntwana umunwe**

b. (i) **Umsindo wavala [izindlebe zendoda]**

The noise deafened the ears of the man.

(ii) **Umsindo wavala indoda izindlebe**

(iii) **Umsindo wayivala izindlebe indoda**

(iv) **Umsindo wazivala umfazi izindlebe**

c. (i) **Ngithobe [ikhanda lengane]**

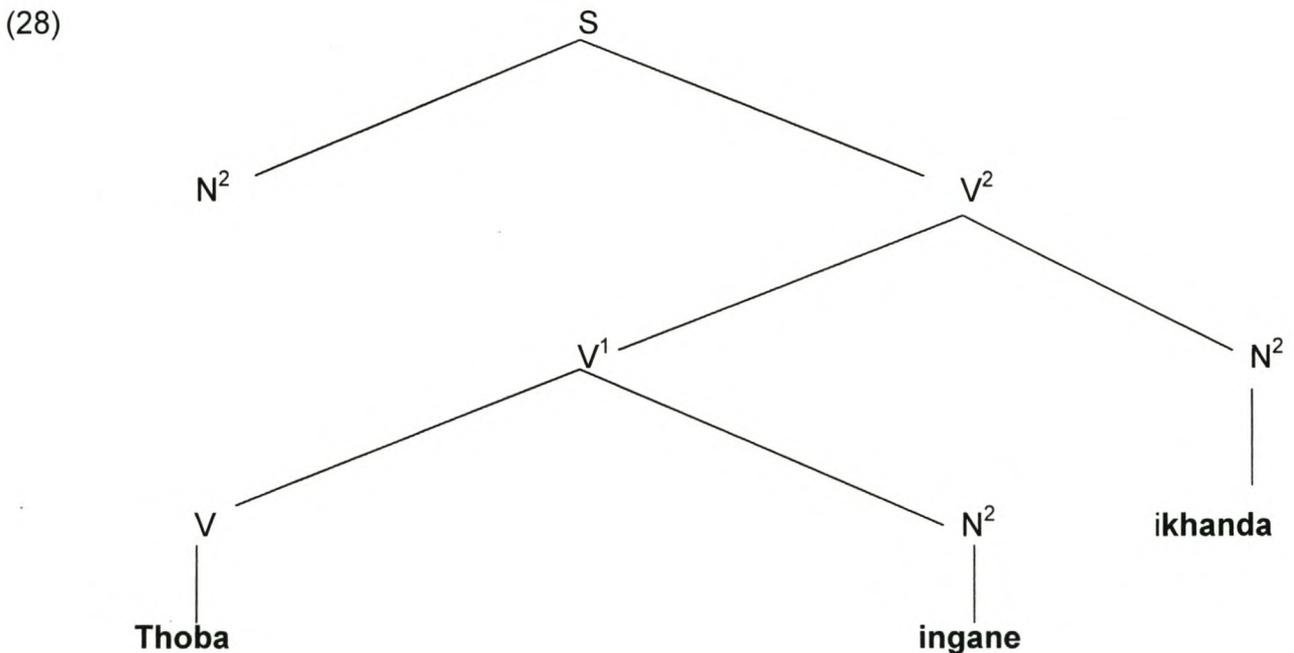
I bend the child's head.

(ii) **Ngithoba ingane ikhonda**

(iii) **Ngyithoba ikhanda ingane**

From the examples above, it is clear that the body part in sentence (26 ii) is an adjunct, but sharing the same thematic role with the object even taking the object **clitic** in (26 iii). In (26 iv) the body part cannot take any **clitic** showing its status as an adjunct.

The structural representation of the sentence (27 ii) will thus be the following:



It is also quite possible to use the adjunct in (28) with a possessive pronoun of the object:

(29) **Ngithoba [ingane] [ikhanda layo]**

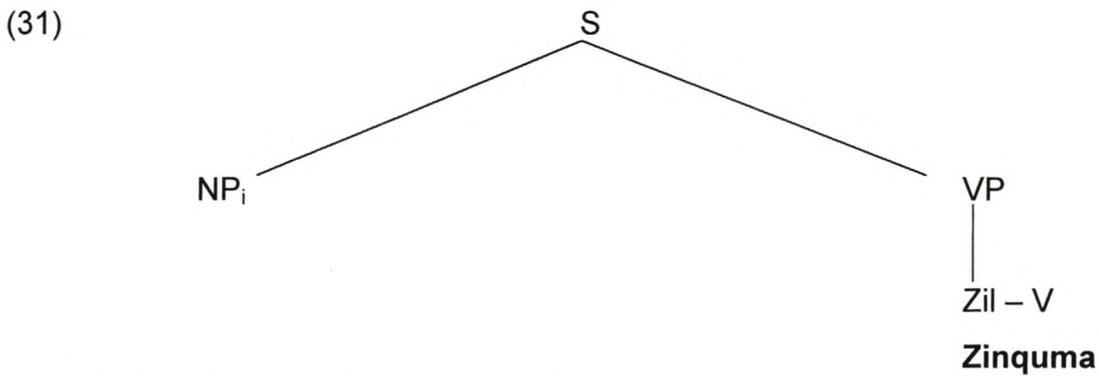
I bend the child her head.

A further development in the syntax of the body parts is concerned with the use of the reflexive morpheme **-zi-** together with body parts. It is accepted that in Zulu reflexives are dependent on argument binding and not syntactic binding. They will thus have no syntactic NP as object:

(30) **Ngiyazinquma**

I am cutting myself

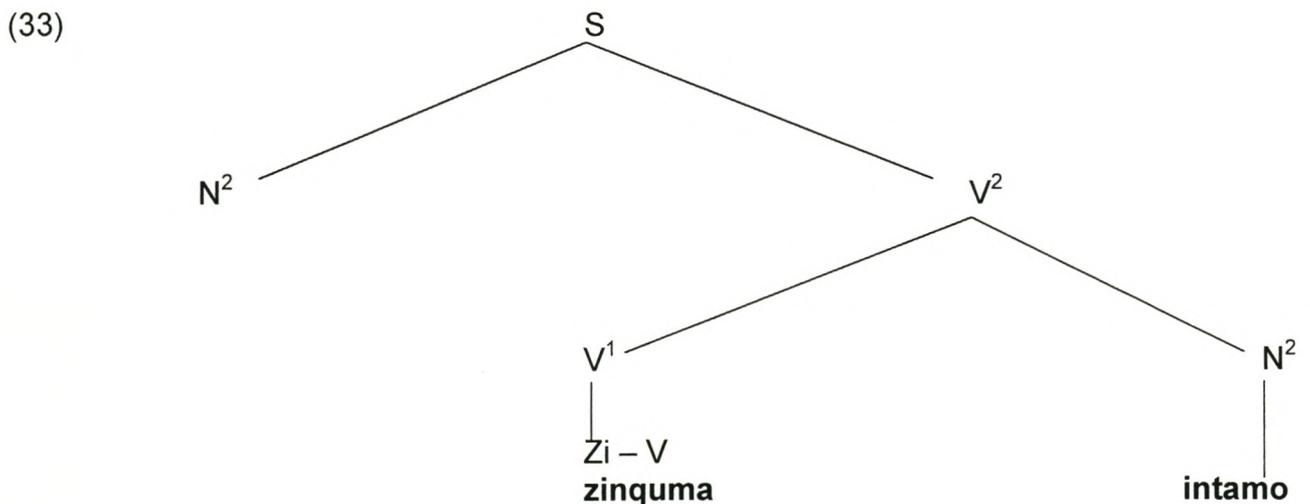
This sentence will have the following structure:



This reflexive **zi** may be found regularly with body parts.

- (32) a. **Ngiziklunyule iqakala**
I have sprained myself an ankle.
- b. **Ngiziphule umunwe**
I broke myself a finger.
- c. **Ngizigoba amadolo**
I bend myself the knees.
- d. **Ngizinquma intamo**
I break myself a neck.

Here the body part in (32) is also an adjunct having the same structure as in (27) but sharing a thematic role with the reflexive.



2.6 VERBAL SUFFIXES AS CONTROLLERS OF TRANSITIVITY

2.6.1 The suffixes [l] and [k]

There is a class of verbs that exemplify the regular alternation of transitive and intransitive verbs, linked to the occurrence of the verbal derivational suffixes **-l-** and **-k-**. These verbs are similar to ergative verbs, in that their verbal root assigns two internal thematic roles: an agent, patient or theme. These verbs with the **-l-** (transitive) and **-k-** (intransitive) alternations occur in sentences, which have a similar derivation to the ergative pairs.

- (34) a. **Inkosikazi i-dabu-i-a ingubo**
 A woman Agrs – tears the dress.
- b. **Ingubo i-ya-dabu-k-a**
 dress Agrs is torn.
 The dress is torn.

The transitive suffix **-l-** bears the semantic feature CAUSATIVE whereas the intransitive suffix **-k-** has an ANTICAUSATIVE semantic feature. The example sentence in (34a) above containing the transitive counterpart characterized by the suffix **-l-** corresponds to the ergative verbs.

- (35) **Ingane i-chiphiza izinyembezi**
 child Agrs overflows tears
 The child overflows with tears.

- (36) **Imifula i-phalala igazi**
 Rivers Agrs overflow blood
 The rivers overflow with blood

Whereas the example sentence in (34b) with the intransitive counterpart characterized by the suffix **-k-** corresponds to the ergative sentences:

Izinyembezi zi-ya-chiphiza
 Tears Agrs – Pres – overflow
 Tears are overflowing

b. **Ngiqhekleze [umnyango] [ngesando]**

I cracked the door with a hammar.

[Isando] siqhekleze [umnyango]

The hammer cracked the door.

Also with bend verbs as in break verbs:

(39) **Ngigobe ucingo [ngeplayari]**

I bent the wire with pliers.

[Iplayari] igobe [ucingo]

The plier bent the wire.

2.8 EVENT STRUCTURE

The oldest semantic classifications for verbs is that of aspectual class. It is assumed that there is at least three aspectual types, i.e. state, activity and event where the event is itself sometimes broken down into accomplishment, and achievement events:

(40) a. **UThoko uhambe izolo.**

Thoko walked yesterday.

b. **UThoko uhambele ekhaya lakhe izolo**

Thoko walked to her house yesterday.

Sentence (40a) is said to denote an activity. Sentence (40b) conveys the same information as (40a) with the additional constraint, however, that Thoko terminates her activity of walking at her house. Sentence (40b) asserts that the process has a logical culmination whereby the activity is over when Thoko is at home. Such a sentence is said to denote an accomplishment event.

Another conventional aspectual classification is that of achievement. An achievement is an event that results in a change of state, just as an accomplishment does, but where the change is thought of as occurring instantaneously:

- (41) a. **UThemba wafa ngo 3.**
Themba died at 3 pm.
- b. **UThemba uthole imali ngo 3**
Themba found money at 3 pm.
- c. **UThoko ufike ntambama**
Thoko arrived at noon.

In these examples the change is not a gradual one, but something that has a point-like quality to it. Therefore, modification by point adverbials such as “at 3 pm” is suggestive that a sentence denotes an achievement.

It is also assumed that events can be subclassified into three sorts: process, states and transitions. It can be noted that activities can become processes while accomplishments and achievements can collapse to transitions.

State (S): a single event , which is evaluated relative to no other event, e.g.

- (42) In Zulu: **UThoko uyagula**
Thoko is sick.

Structural representation

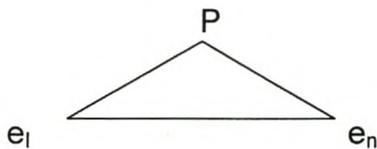
S
|
E

Process (P): a sequence of events identifying the same semantic expression

(43) **UThemba uyagijima**

Themba is running.

Structural representation



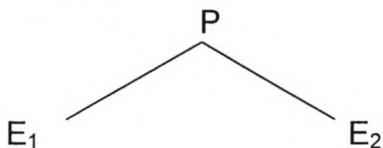
P is a process verb, then if the semantic expression P^1 identified with P is true at interval I, then P^1 is true for all subintervals of I larger than a moment.

Transition (T): an event identifying a semantic expression, which is evaluated relative to its opposition:

(44) **UThemba wakhe indlu**

Themba built a house.

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



It is then possible to give a listing of an event structure represented as a listing of event variable:

- (a) ARG STR=[ARG₁, ARG₂ ... ARG_n]
 EVENT STR = EVENT₁, EVENT₂ ... EVENT_n]

For example, the verb **akha** (build) involves a development process and a resulting state.

$$(b) \left[\begin{array}{l} \text{-akh- (build)} \\ \text{EVENT STR} = \left[\begin{array}{l} E_1 = \text{PROCESS} \\ E_2 = \text{STATE} \end{array} \right] \end{array} \right]$$

Unlike **akha** which constrains the types of two subevents to PROCESS and STATE the verb accompany permits either telic events, TRANSITIONS or PROCESSES:

$$(45) \left[\begin{array}{l} \text{-akhaph- (accompany)} \\ \text{EVENT STR} = \left[\begin{array}{l} E_1 = T_i \\ E_2 = T_i \end{array} \right] \end{array} \right]$$

A verb like **cabanga** (think) will have one event: [E₁ = state]
 Verb like **xilonga** (examine) will also have one event: [E₁ = process]
 A verb like **qopha** (sculpture) will have a transition as an event: [E₁ = transition]

However, verbs such as **thuma** (connect), **osa** (roast) may have two events:

[E₁ = process]
 [E₂ = state]

The process will change something into a state, i.e. two things are now connected or roasted this referring to states.

2.9 LEXICAL CONCEPTUAL PARADIGM (lcp)

A lexical item may have various meanings or senses, e.g. the noun **imvu** may refer to the meat of the sheep, which we eat (mass noun) or it may refer to a real sheep (i.e. a count noun). A verb like **bheka** may also have various meanings such as “to look at” or “to go to”:

Wabheka entshonalanga

He was looking at the west.

Wabheka ngaseNtshonalanga

He went towards the west.

The intuition behind the notion of a lexical conceptual paradigm is that there is something inherent in the semantics of a noun such that it is able to project any of three separate senses of the noun in distinct syntactic and semantic environment. The listing of the nouns in the separate environments is similar to a paradigmatic behaviour.

Nouns such as newspaper appear in many semantically distinct contexts, able to function sometimes as an organization, a physical object or the information contained in the articles within the newspaper.

- (a) **Iphephandaba lixoshe umhleli**
The newspaper fired the editor
- (b) **Ngichithe ikhofi kwiphephandaba**
I spilled coffee on the newspaper.
- (c) **Ucasulwe iphephandaba**
He got angry at the newspaper.

In the case of a newspaper what is noted is the Product/Producer diathesis. We can have Container/Containee alternations such as in **ibhodlela** (bottle)

- (46) a. **USipho uphuze ibhodlela**
Sipho drank the bottle.
- b. **USipho uphule ibhodlela**
Sipho broke the bottle.

Figure/Ground reversals

- (a) **Ifasitela libolile**
The window is rotten.
- (b) **UThemba ungene efasiteleni**
Themba entered through the window.

Plant/Food alternations:

- (47) a. **Abafundi badle imifino**
The students ate vegetables.
- b. **USipho uchelela imifino engadini**
Sipho waters the vegetables in the garden.

Place/People alternation

- (48) a. **USipho uye edolobheni**
Sipho went to town.
- b. **Lelidoloha lixoshe usibonda**
This town fired the mayor.

Count/Mass alternations

- (49) a. **Inkukhu iyagijima ebaleni**
The chicken is running in the yard.
- b. **USipho udle inkukhu ekuseni**
Sipho ate chicken for breakfast.

Verbs may also have various meanings:

- (50) a. **USipho uqopha amatshe**
Sipho carves stones.
- b. **Uqophe umlando ngokufika kuqala**
He made history by coming first.

2.10 LEXICAL INHERITANCE STRUCTURES (LIS)

Semantic concepts are organized hierarchically into levels from specific to generic, e.g. in nouns and verbs there is a relative small number of generic concepts: The noun **iwayini** (wine) can be classified as a liquid, at the same time as something intoxicating and also as food:

- (a) **Baphuza iwayini**
They drink wine.
- (b) **Badakwe iwayini.**
The are drunk because of wine.
- (c) **Iwayini limnandi nokudla kwasebusuku**
The wine is good when dining.

For verbs like **qhekleza** (crack, break, change):

- (a) **Uqhekleze umnyango**
He cracked the door.
- (b) **Umnnyango uqhekleziwe awuvuleki**
The door cannot open as it is broken.
- (c) **Kuqhekleziwe akungeneki**
There is now a change, we cannot enter as it has been entered into.

The **break** verb above is part of the verbs of change of state.

CHAPTER 3

BREAK VERBS

3.1 AIM

The aim of this study is to find out what Break verbs are and to look into the semantic as well as syntactic classifications of these break verbs.

3.1.1 Introduction

Break verbs according to Du Plessis (1999) refer to actions that bring about a change in the material integrity of some entity. They are pure verbs of change of state and their meaning provides no information about how the change of state came about. The instrument, by which the change of state has come about, may appear as the subject of the sentence. Let us consider the following sentences:

- (51) a. **[Umfana] uphule umnyango**
The girl broke the door.
- b. **[Intombazane] yaqhekleze ukhuni**
The girl cracked the firewood.
- c. **[Isando] safohloza ithambo**
A hammer crushed the bone.
- d. **[Imbazo] yaqhekleza ukhuni**
An axe crashed the wood.

3.2 SEMANTIC CLASSIFICATION

Break verbs in Zulu may be classified into eight subgroups according to the meaning of the verb.

3.2.1 Break

According to the shorter Oxford Dictionary, Break means an act of breaking, fracture, sudden termination to bring about an irregularity, roughness, separation, indicates abrupt pauses. This may be by force.

3.2.1.1 aphu-k, aphu-l- (break, fracture)

aphu-k- or apu-l- implies breaking away from the original shape thus forming two or more piece.

(52) **Umfana uphuke umlenze**

The boy broke the leg.

3.2.1.2 phoqo, phoqo-k-, phoqo-z- (break into)

This implies break in two.

(53) **Indoda iphoqoza ithambo**

A man breaks a bone.

3.2.2 Break off

According to the Oxford dictionaries; break off is an action of breaking, discontinuance of relations, can be by force unintentional or intentionally.

3.2.2.1 nqamu

nqamu-k-, nqamu-l- (snap off, break apart, separate, chop off)

(54) **Isimaku sinqanyulwa umsila**

A terrier has his tail cut off.

3.2.2.2 hlephu - hhephu

hlephu-k-, hlephu-l- (chip off, break off)

(55) **Uhlephulo amagxolo esihlahla**

He chip off the bark of a tree.

3.2.2.3 qhephu

qhephu-k-, qhephu-l- (break off, chip off)

(56) **Uqhephula isinkwa**

He is breaking off the bread.

3.2.2.4 qhezu

qhezu-k-, qhezu-l- (piece broken off)

(57) **Uqhezule ipileti**

He broke off a plate.

3.2.2.5 gqabu

gqabu-k-, gqabu-l- (snap off, break off)

(58) **Ugqabula intambo**

He snaps off the string.

3.2.2.6 gqibu

gqibu-l-, gqibu-k- (snap off, get broken off)

(59) **Ugqibule amaketanga**

He broke off the chains.

3.2.2.7 juqu

juqu-l-, juqu-k- (break off suddenly)

(60) **Intambo ithe juqu**

The strip snapped.

3.2.2.8 cozu

cozu-k-, cozu-l- (break off in small pieces)

(61) **Umntu ucozula isinkwa**

a person breaks the bread into crumbs.

Hlusu, hlusu-k-, hlusu-l- (be pulled off)

3.2.3 Break open

havu

havu-k-, havu-l- (gape open)

(62) **Umntu uhavule umhlaba**

A person is breaking open the earth.

3.2.4 Smash

Smash means to break into pieces violently; to crush; shatter either intentionally or unintentionally.

3.2.4.1 hlofo

hlofoka, hlofoza (get broken as dry grass)

(63) **Umntu uhlofoza indlu yotshani**

A person break down/smashes a thatched house

3.2.4.2 phahla

phahla-k-, phahla-z- (smash of something brittle)

(64) **Uphahlaza ifasitela**

He smashes the window.

3.2.4.2 qhoho

qhoho-k-, qhoho-z (crush, smash)

(65) **Uqhohoza amaqanda**

He smashes the eggs.

3.2.4.3 vithi

vithi-k-, vithi-z- (smash up, break to pieces, shatter)

(66) **Umntu uvithiza izicathulo**

A person smashes up the shoes.

3.2.4.4 qhobo

qhobo-k-, qhobo-z- (smash, crush, crunch, break something brittle)

(67) **Uqhoboza amaqanda**

He smashes the eggs

3.2.4.5 fahla or hlafa

fahla-k-, fahla-z (smash break)

hlafa-k-, hlafa-z (something brittle)

(68) **Isibuko sathi fahla or hlafa**

The mirror went smashed.

3.2.4.6 fohlo

hlofo-k-, hlofo-z- (smash, crash)

(69) **Indlu yawa yathi fohlo**

The house fell down smashed.

3.2.5 Burst

Burst means to break suddenly, snap or crack. To break suddenly when in a state of tension.

3.2.5.1 patsha

patsha-k-, patsha-z- (burst under pressure)

(70) **Upatshaza ihlo**

He burst an eye.

3.2.5.2 qhekle

qheke-k-, qheke-z- (burst open, slit open, break away)

(71) **Imidumbu ithe qhekle**

The bean pods have burst open.

3.2.5.3 qhibu

qhibu-k-, qhibu-l- (burst, break up)

(72) **Amakhowe athe qhibu**

Mushrooms have burst open.

3.2.6 Demolish

Demolish means to destroy by disintegration, by breaking into small pieces, pull or throw down by force.

3.2.6.1 bihli

bhili-k-, bihli-z-

(73) **Udonga luyabihlika**

The wall is breaking down.

3.2.6.2 hhephuke

hhephu, hhephu-k-, hhephu-1- (slip off, collapse)

(74) **Udonga luyahhephuka**

The wall is slipping off.

3.2.6.3 hhidli

hhidli-k-, hhidli-z (demolish, break down)

(75) **Uhhidize unqenqema**

He breaks down the retaining wall.

3.2.7 Crack

Breaking, break in, in which the parts do or do not remain in contact, a fissure, a partial fracture, to break without complete separation of parts. To break (anything) so that the parts remain in contact but not cohere.

3.2.7.1 klewu

klewu-k-, klewu-l- (crack open)

(76) **Ukuzamazama komhlaba kuklewula indlu**

The shaking of the earthquake caused a fissure in the house.

3.2.7.2 chachamba (crack)

(77) **Ukhuni luchachambile**

The firewood cracked.

3.2.8 Tear

To tear means to pull asunder by force, to tear as to leave ragged or irregular edges. To make a hole by tearing, to break off can either be done intentionally or unintentionally.

3.2.8.1 dabu

dabu-k-, dabu-l- (tear)

(78) **Ukudabula ingubo**

To tear cloth.

3.2.8.2 hlusu

hlusu-k-, hlusu-l- (tear off, peel off)

(79) **Walithi hlusu ikhala ngocelemba**

He tore the nose with a bush knife.

3.2.8.3 dlebhu/klebhu

dlebu-k-, dlebhu-l- (tear off with force)

klebhu-k-, klebhu-l- (rip off)

(80) a. **Indlovu yadlebhula igatsha lomuthi**
The elephant tore down the branch of a tree.

b. **Uklebhula izingubo**
He tears the clothes.

3.2.8.4 yocu / yobu

yocu-k-, yocu-l- (peel off, scrape off)

yobu-k-, yobu-l-

(81) **Uyobula isikhumba senja**
He breaks off the dog's skin

3.2.8.5 dlavu

dlavu-k-, dlavu-z- (to tear to pieces; to make ragged)

(82) **Izingubo zakhe zidlavukile**
His clothes are ragged.

3.2.8.6 nepu

nepu-k-, nepu-l- (to tear to pieces)

(83) **Izingubo zakhe zinephukile**
His clothes are torn into pieces.

3.3 SYNTACTIC CLASSIFICATION

The various break verbs may be classified syntactically into the following:

- (a) Verbal root with a suffix [-k-] or [-l-]
- (b) Ideophone with a suffix [-k-] or [-l-]
- (c) Ideophone with a suffix [-k-] or [-z-]
- (d) Intransitive verb

3.3.1 Verbal root with suffixes [-k-] or [-l-]

There is only one verbal root in Zulu, which may appear with these suffixes, i.e. a verbal root, which meaning refers to some act of breaking. This verbal root is [-aphu-].

3.3.1.1 Assignment of arguments

The verbal root [-aphu-] assigns two arguments, i.e. an agent and a patient argument.

- (a) The agent argument appears in the subject position of the transitive verb with -l-:

Transitive verb: **[Umntu] uphula ifasitela.**
A person breaks the window

[Isilwane] siphula umnyango
An animal breaks the door.

- (b) The patient argument appears in the object position of the transitive verb as well as in the subject position of the intransitive verb with -k-:

Object of transitive verb: **Umntu uphule [ifasitela]**
A person broke the window.

Subject of intransitive verb: **[Ifasitela] liphukile**
The window broke.

Shadow argument

This verb may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda iphule ifasitela [ngembazo]
A man broke the window with an axe.

3.3.1.2 Selection Restrictions

Selection restrictions on the agent

The agent is animate and it may be a human or an animal.:

- (a) Human: **[Indoda] iphule ifasitela**
 A man broke the window
- (b) Animal: **[Indlovu] iphule umnyango**
 An elephant broke the door.

Selection restriction on the patient

Into elukhuni ephukayo

Something hard which splits and breaks

Things that are capable of breaking in this way are **umnyango** (door); **ifasitela** (window); **ithambo** (bone).

e.g. **Ithambo liphukile**

A bone broke.

Ifasitela liphukile

A window broke

3.3.1.3 Possessive alternation

(a) With aphu-l-

The possessor may move to a position next to the verb with the loss of the possessive [a]

Indoda iphule [umlenze wetafula]

A man broke the leg of a table

Indoda iphule [itafula] [umlenze]

A man broke the child the leg.

(b) With aphu-k-

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Umlenze wetafula] uphukile

The leg of a table broke.

[Itafula] liphuke [umlenze]

The table broke the leg.

3.3.1.4 Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Umfana uphule ifasitela ngetshe

A boy broke the window with a stone.

[Itshe] liphule ifasitela

A stone broke the window.

3.3.1.5 Event structure

The verb with the root aphu or phu has two events in the event structure.

Event 1: process or act of breaking

Umfana uphule ipuliti (an act)

A boy broke a plate.

Event 2: State

The state, which is the result of breaking may be indicated as follows:

- a. **Ifasitele laba izingcezwena**
The window became small pieces.
- b. **Ithambo laphuka kabili**
A bone broke into two portions.
- c. **Umnyango waphuka izinguezu ezimbili**
A door splitted into two parts.

The result of the breaking is then **izingcezwana** (small pieces); **izingcezu** (portions or parts).

3.3.1.6 Lexical conceptual paradigm

Different senses of the verb: -aphu-

- a. break: **phula induku**
break a stick
- b. cause damage: **phula imoto**

UThoko uphule imoto

Thoko broke the car

- c. distress: **aphula umoya**

UThemba ungiphule umoya

Themba has caused distress in me

- d. transgress a law: **aphula umthetho**

Ubaba uphule umthetho ngokulimaza unkosikazi wakhe

Father has transgressed the law by beating his wife.

- e. fracture a body part: **aphula umlenze**

Umshini umphule umlenze

The machine broke his leg.

- f. break down: **Isitimela siphukile**
A train has broken down

3.3.1.7 Lexical inheritance structure (lis)

- (a) Break verbs
- (b) Verbs of change of state

3.3.2 Ideophone with suffix [-k-] and [-l-]

The ideophones with the semantic feature of break have the features of ergative verbs. The ergative verbs denote a change of state and they appear in the same d- structure as the verbal root aphu; the ideophone will then assign two arguments:

3.3.2.1 The ideophone ngamu

- (a) Assignment of arguments

The ideophone ngamu assigns two arguments, i.e. an agent and a patient argument.

The agent argument:

This argument appears in the subject position of the transitive ideophone and the transitive verb with -l-:

Transitive ideophone: **[Indoda] ithe nqamu intambo**

A man broke a string.

Transitive verb: **[Indoda] inqamule intambo**

A man broke a string.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb. Object of transitive ideophone:

Indoda ithe nqamu [intambo]

A man broke the string

Object of transitive verb:

Indoda inqamule [intambo]

A man broke the string.

Subject of intransitive ideophone:

[Intambo] ithe nqamu

The string broke

Subject of intransitive verb:

[Intambo] inqamukile

The string broke.

Shadow argument:

The ideophone nqamu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda inqamule intambo [ngesandle]

A man broke a string with a hand.

(b) Selection restrictionsSelection restrictions on the agent:

The agent is animate and it may be a human or an animal.

Human: **[Indoda] inqamule induku**

A man broke a stick

Animal: **[Indlovu] inqamule igatsha lomuthi**

An elephant broke the branch of a tree

Selection restrictions on the patient

Into enqamuka kabili - iqhephuka izigaba ezimbili, izingcezu ezimbili noma ngaphezulu.

Something which splits and breaks into two parts or more pieces. The things that are capable of breaking in this way are:

induku	stick
igatsha	branch of a tree
upulangwe	plank
isigxobo	pole
intambo	string or rope
intambo kagesi	electric wire

For example: **Isigxobo sinqamuke kabili**

The pole broke into two

(c) Event structure

Event 1: process or an act of breaking

Indoda inqamule induku

A man broke a stick

Event 2: State

The state, which is the result of breaking may be indicated as follows:

a. **Induku yanqamuka izingcezu ezimbili**

The stick broke into two pieces

b. **Ukhuni lwanqamuka izingcezwana**

The wood broke into small pieces

c. **Intambo kagesi yanqamuka kabili**

An electric wire broke into two

The result of the breaking is then two pieces (**izingcezu ezimbili**) and small pieces (**izingcezwana**).

(d) Possessive alternationWith ngamu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda inqamule [umlenze webhulukwe]

A man broke the leg of a pair of trousers.

Indoda inqamule [ubhulukwe] [umlenze]

A man broke the trousers the leg.

With nqamu-k-

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Umlenze webhulukwe] unqamukile

The leg of trousers broke

[Ibhulukwe] linqamuke [umlenze]

The trousers broke the leg

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda inqumule ukhuni [ngembazo]

A man broke the firewood with an axe

[Imbazo] inqamule ukhuni

An axe broke the firewood.

(f) Lexical conceptual paradigm (1cp)

Different senses of the ideophone nqamu:

a. Cease: **Inqamukile imvula**
The rain has stopped

Unqamukile unyaka
The end of the year

Igazi selinqamukile
The blood has stopped flowing

- b. Cut through: **Isimaku sinqanyulwa umsile**
A terrier has his tail cut off
- c. Snap off, break apart, cut off, come apart:
Lezizinkomo zinqamuke kuleziya
These cattle have broke off from those yonder
- d. Cut across: Take a short cut
Indlela enqamulayo
A short cut
- e. Stop: **Wawunqamula umsindo**
He stopped the noise
- f. Wash the legs and not the whole body:
Uma ziya esikoleni izingane zinqamule umzimba
When the children go to school they wash only part of their body

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.2.2 The ideophone hhephu

(a) Assignment of argument

The ideophone hhephu assigns two arguments, i.e. an agent and a patient argument.

The agent argument

This argument appears in the subject position of the transitive ideophone and the transitive verb with -l-:

Transitive ideophone: **[Indoda] ithe hhephu isikhumba sengwe**

The man tore the hide of a leopard.

Transitive verb: **[Indoda] ihhephule isikhumba sengwe**

The man tore the hide of a leopard.

The patient argument:

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb with -k-:

Object of transitive ideophone: **Indoda ithe hhephu [isikhumba]**

The man tore the skin

Object of transitive verb: **Indoda ihhephule [isikhumba]**

The man tore the skin

Subject of intransitive ideophone: **[Isikhumba] sithe hhephu**

The skin went torn

Subject of intransitive verb: **[Isikhumba] sihhephukile**

The skin tore off

Shadow argument

The verbs with the ideophone hhephu may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ihhephule umlenze [ngembazo]

A man broke the leg with an axe.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal.

Human: **[Indoda] ihhephule umlenze wenja**

A man tore off the leg of a dog.

Animal: **[Inja] uhhephule umlenze wenkukhu**

A dog tore off the leg of a fowl

Selection restrictions on the patient:

Into exhumene nentye noma enamathele kwenya engakwazi ukusuka kuyo noma ukuhlukana nayo

Something which is attached on to something which can be removed from that attachment or be separated from it.

For example: **Umlenze uhhephukile**

Leg tore off from the rest of the body

Isikhumba sihhephukile

Skin tore off from its attachment on the body

(c) Possessive alternation

With hhephu-l-

The possessor may move to a position next to the verb with the loss of the possessive [a]:

Indoda ihhephule [umlenze wengane]

A man tore off the leg of a child.

Indoda ihhephule [ingane] [umlenze]

A man tore off the child the leg.

With hhephu-k-

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Umlenze wengane] uhhephukile

The leg of a child tore off

[Ingane] ihhephuke [umlenze]

The child broke the leg.

(d) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Umfana uhhephule umlenze [ngembezo]

A boy tore off the leg with an axe.

[Imbazo] ihhephule umlenze

An axe broke off the leg.

(e) Event structure

The verb with the ideophone hhephu has two events in the event structure:

Event 1: process, an act of breaking

Event 2: state

Indoda ihhephule umlenze (an act)

A man tore off the leg

The state, which is the result of the breaking may be indicated as follows:

Umlenze waba izingcezu noma izigamu

The leg became pieces or portions (state)

The result of the breaking is then:

a. **Isihlahla sihhephuke amagxobo aba izingcezu**

The tree had its bark torn off into pieces.

b. **Isinkwa sihhephuke saba izigamu**

The bread was torn into portions

(f) Lexical conceptual paradigm (lcp)

Different senses of the verbs with ideophone hhephu:

a. Get severed, lopped off, slashed:

Ukuhhephuka isikhumba

to cut a hide

b. Slip off, collapse:

Ukuhhephuka kodaka odongeni

The sliding of the mud off the wall.

(h) Lexical inheritance structure (lis)

a. Break verbs

b. Verbs of change of state

3.3.2.3 The ideophone hlephu(a) Assignment of arguments

The ideophone hlephu assigns two arguments, i.e. an agent and a patient argument in the same manner as with other ideophones with verbs with suffixes [-l-] and [-k-].

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -l-:

Transitive ideophone: **[Indoda] ithe hlephu isihlahla**

A man broke a tree.

Transitive verb: **[Indoda] ihlephule isihlohla**

A man broke a tree.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Indoda ithe hlephu [isihlahla]**

A man broke the tree.

Object of the transitive verb: **Indoda ihlephule [isihlahla]**

A man broke the tree

Subject of intransitive ideophone: **[isihlahla] sithe hlephu**

A tree broke

Subject of intransitive verb: **[isihlahla] sihlephukile**

A tree broke

Shadow argument

The ideophone hlephu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ihlephule isihlahla [ngembazo]

A man broke a string with an axe.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ihlephule ukhuni**

A man broke a firewood.

Animal: **[Inkawu] ihlephule isihlahla**

A monkey broke a tree.

Selection restrictions on the patient:

Into ehlephukayo ingahlephuka lapho ibambeke khona noma yona ihlephuke ibe izicucu

Something which can be separated from where it is attached or can be splitted into pieces are capable of breaking in this way are:

inkomishi (cup), **isitini** (brick), **ipuleti** (plate), **isinkwa** (bread), **ipulangwe** (plank), **ukhuni** (firewood), **isihlahla** (tree), for example: **isihlahla sihlephukile** (a part of a tree broke off the main tree).

(c) Event structure

The verb with the ideophone hlephu has two events in the event structure:

Event 1: process or act of breaking
Indoda ihlephule isihlahla
 A man broke the tree

Event 2: state
 The state in which is the result of breaking may be indicated as follows:

- a. **Inkomishi yaba izicucuwana**
 A plate into small pieces.
- b. **Ifasitela laba izingcezu ezimbili**
 A window into two fractions

The result of breaking is then:

- a. **Ipuleti lihlephuka amaqhezu amabili**
 A plate breaks into two halves.

- b. **Isihlahla sihlephuka izigatshana**
The tree breaks into different parts.
- c. **Ifasitela lahlephuka kabili**
The window broke into two pieces

(d) Possessive alternation

The possessive alternation is the same as with other ideophones having the suffixes [-l-] and [-k-]:

With hlephu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda ihlephule [igatsha lesihlahla]

A man broke the branch of the tree.

Indoda ihlephule [isihlahla] [igatsha]

A man broke the tree the branch.

With hlephu-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Igatsha lesihlahla] lihlephukile

The branch of a tree broke

[Isihlahla] sihlephuke [igatsha]

The tree broke the branch.

(e) Instrument subject alternation

The instrument which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda ihlephule isihlahla [ngembaza]

A man broke the tree with an axe.

[Imbazo] ihlephule isihlahla

An axe broke the tree

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone hlephu:

- a. Separate, break off:

Ungihlephulele ikhekhe

He is breaking the cake for me

- b. Be well dressed:

Ukulephulela indiwangu

To wear a smart dress

- c. Bite at, snap at:

Inja yamhlephula isitho

A dog snapped at his leg

- d. Share out, distribute:

Uma ufika uzoyihlephula inyama

When you arrive you will share out the meat.

(g) Lexical inheritance structure (lis)

- a. Break verbs
b. Verbs of change of state

3.3.2.4 The ideophone hlusu

(a) Assignment of arguments

The assignment of arguments is the same as with other ideophones with verbs with suffixes [-l-] and [-k-]. The ideophone hlusu assigns two arguments, i.e. an agent and a patient argument:

The agent argument

This argument appears in the subject position of the transitive ideophone and the transitive verb with -l-:

Transitive ideophone: **[Indoda] ithe hlusu intambo**
A man snapped a string

Transitive verb: **[Indoda] ihlusule intambo**
A man snapped a string.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and intransitive verb.

Object of transitive ideophone: **Indoda ithe hlusu [intambo]**
A man snapped a string.

Object of transitive verb: **Indoda ihlusule [intambo]**
A man snapped a string.

Shadow argument

The ideophone hlusu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ithe hlusu intambo [ngommese]

A man snapped a string with a knife

(b) Selection restrictionsSelection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ihlusule intambo**

A man snapped a string!

Animal: **[Indlovu] ihlusule intambo**

An elephant snapped a string!

Selection restrictions on the patient:**Into enamathele kwenye ehlukana kabili isuka lapho ibambeke khone**

Something which is attached onto something, can separate from it into two parts being removed from the place of attachment. For example:

Isandla sihlusuke sahlala phansi

A hand snapped off and it fell down

(c) Event structure

The verbs with ideophone hlusu may appear with two events in the event structure:

Event 1: process or act of breaking

Umntu uhlusula intambo

A person snaps off a thread.

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Ingalo yahlusuka yaba izingcezu

An arm broke off into portions.

The result of the breaking is then:

- a. **Ukuhlukana lapho kade kunemathele khone**
Breaking off from where it was attached.
- b. Break off into **izingcezu** (portions)

(d) Possessive alternation

With hlusu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda ihlusule [umlenze wengane]

A man snapped off the child's leg.

Indoda ihlusule [ingane] [umlenze]

The man snapped off the child the leg.

With hlusu-k-

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Umlenze wengane] uhlusukile

The leg of the child snapped off

[Ingane] ihlusuke [umlenze]

The child snapped off the leg

(e) Instrument Subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda ihlusule umlenze [ngocelemba]

A man snapped off the leg with a bushknife.

[Ucelemba] uhlusule umlenze

A bushknife snapped of the leg.

(f) Lexical conceptual paradigm (lcp)Different senses of the ideophone hlusu

- a. Wrenching off, snap off
- b. Pull out

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.2.5 The ideophone qhephu(a) Assignment of arguments

The ideophone qhephu assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -l-:

Transitive ideophone: **[Indoda] ithe qhephu ukhuni**
 A man broke a firewood.

Transitive verb: **.[Indoda] iqhephule ukhuni**
 A man broke a firewood.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Indoda ithe qhephu [ukhuni]**

A man broke a firewood.

Object of the transitive verb: **Indoda uqhephule [ukhuni]**

A man broke a firewood.

Subject of intransitive ideophone: **[Ukhuni] luthu qhephu**

A firewood broke

Subject of intransitive verb: **[Ukhuni] luqhephukile**

A firewood broke

Shadow argument

The ideophone qhephu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda iqhephule ukhuni [ngembazo]

A man broke a firewood with an axe.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Ingane] iqhephula amaswidi**

A child breaks sweets.

Animal: **[Imfene] iqhephula igastha lomuthi**

A baboon breaks off a branch of the tree

Selection restrictions on the patient:

Into elukhuni eqhephukayo ibe izicucu

Something hard and brittle which can break into pieces.

Things that are capable of breaking off in this way are: **ithambo** (bone), **ukhuni** (wood), **ipulangwe** (plank), **iphayiphi** (pipe), **igatsha lesihlahla** (a branch of a tree), **inkomishi** (cup). For example:

Inkomishi iqhephuke yaba izingcezu

A cup broke into pieces

(c) Event structure

The verb with the ideophone qhephu has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking is **izingcezu** (portions) or **izicucwana** (small pieces).

The result of breaking is then:

a. **Inkomishi yaba izicucwana**

A cup into small pieces

b. **Isihlahla saba izingcezu**

A tree into portions

(d) Possessive alternation

With qhephu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda iqhephule [igatsha lesihlahla]

A man broke a branch of the tree

Indoda iqhephule [isihlahla] [igatsha]

A man broke a tree a branch.

With qhephu-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Igatsha lomuthi] liqhephukile

A branch of a tree broke

[Umuthi] uqhephuke [igatsha]

The tree broke the branch

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda iqhephule igatsha [ngembazo]

A man broke off the branch of a tree with an axe.

[Imbazo] iqhephule igatsha

An axe broke off a branch of the tree

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone qhephu:

- a. Fragment, pieces broken off from something
- b. Come apart, chipped off (of hard, brittle substance)

Igastha lomuthi liqhephuke esihlahleni

A branch of a tree chipped off from a tree

- c. Be well dressed

Uqhephulele indwangu

He is smart.

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Intambo yaba izingcezu nome izicucuwana

A rope into portions or small pieces

The result of breaking is **izingcezu** (portions), **noma** (or) **izicucuwana** (small pieces).

(d) Possessive alternation

With ggabu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda igqabule [ichopho lentambo]

A man snapped off the tip of a rope

Indoda igqabule [intambo] [ichopho]

A man snapped off the rope the tip

With ggabu -k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[ichopho lentambo] ligqabukile

The tip of a string snapped off

[Intambo] igqabuke [ichopho]

The rope snapped off the tip

(e) Instrument subject alternation

Instrument Subject alternation is the same as with other ideophones with verbs with suffixes [-l-] and [-k-]. The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda igqabule intambo [ngommese]

A man snapped off the rope with a knife.

[Ummese] ugqabule intambo

A knife cut off the rope.

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone gqabu:

- a. Snapping through, breaking off

Intambo igqabukile

A rope broke off

- b. Die, expire:

Ugqabukile manje angeke asenza lutho

He has expired now and is about to die there is nothing he can do

(g) Lexical inheritance structure (lis)

- a. Break verbs
b. Verbs of change of state

3.3.2.7 The ideophone dabu(a) Assignment of arguments

The ideophone dabu assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -l-:

Transitive ideophone: **[Inkosukazi] ithe dabu izingubo**

A woman tore the clothes

Transitive verb: **.[Inkosikazi] idabule izingubo**

A woman tore the clothes.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Inkosikazi ithe dabu [izingubo]**

A woman tore the clothes

Object of the transitive verb: **Inkosikazi idabule [izingubo]**

A woman tore the clothes

Subject of intransitive ideophone: **[Izingubo] zithe dabu**

The clothes tore

Subject of intransitive verb: **[Izingubo] zidabukile**

Clothes tore

Shadow argument

The ideophone dabu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Inkosikazi idabule izingubo [ngezandla]

A woman tore the clothes with hands.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] idabule izingubo**

A man tore the clothes

Animal: **[Inja] idabule ikhethini**

A dog tore off the curtain

Selection restrictions on the patient:

Into engadabuka noma iklayeke phakathi kungaba into ehlangene enga hlukana izicucu

Something, which can be tear or can crack in the middle, it can be something solid that can separate into pieces or have cracks.

Things that are capable of breaking in this way are: **incwadi** (book), **iphephandaba** (newspaper), **ibhulukwe** (trousers), **ibhantshi** (coat), **ihembe** (shirt), **udonga** (wall). For example:

Udonga ludabukile yizulu

The wall cracked in the middle because of rain.

(c) Event structure

The verbs with the ideophone dabu have two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking is:

Ingubo yaba izicucu

A dress became ragged

The result of breaking is **izicucu** (pieces).

(d) Possessive alternationWith dabu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda idabule [umlenze webhulukwe]

A man tore the leg of trousers

Indoda idabule [ibhulukwe] [umlenze]

A man tore off the trousers the leg.

With dabu-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Umlenze webhulukwe] udabukile

The leg of trousers tore off

[Ibhulukwe] lidabuke [umlenze]

The trousers have it torn the leg.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Inkosikazi idabule ingubo [ngesikele]

A woman tore the dress with scissors

[Isikele] sidabule ingubo

A pair of scissors tore the dress

(f) Lexical conceptual paradigm (lcp)Different senses of the ideophone dabu:

- a. Tearing, cracking
- b. Get torn or rent (as a garment)
Ingubo edabukile
A torn garment
- c. Crack, become cracked:
Udonga oludabukile
The wall is cracked
- d. Become hart-broken, saddened, grieved, be sorry, contrite:
Ngidabukile impela ngaleyondaba
I am very sore about that affair
Ukudabuka ngesono
To be contrite for sin
- e. Die, draw last breath:
Ukuthatha kokusa
He passed away at break of dawn.
- f. Originate, have origin (as a tribe):
Yilokhu kwadabuka umhlaba
Ever since the world came into existence
Abakwa Dlamini badabuka eSwazini
The Dlamini people had their origin in Swaziland
- g. Idioms: **Udabuka indlebe**
be unsettled, be in a state of anxiety and alarm
Ukudabuka kokusa
The break of dawn.

Subject of intransitive verb: **[Umdlaba] uhavukile**
The earth broke open

Shadow argument

The ideophone havu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ihavule umhlaba [ngefosholo]

A man broke open the earth with a spade

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ihavule umhlaba**
A man breaks open the earth

Animal: **[Inkawu] ihavule ithanga**
A monkey broke open the pumpkin

Selection restrictions on the patient:

Into engavuleka phakathi ehlangene ihlukane kabili

Something that can open in the middle, which is closely packed together.

Things that are capable of breaking in this manner are: **ingqumbi yenhlabathi** (soil heap), **umhlaba** (earth), **ithanga** (pumpkin). For example:

Uyithe havu ingqumbi yehlabathi yahlukana kabili

He splitted a heap of soil into two heaps.

(c) Event structure

The verb with the ideophone havu has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking is **vulekile** (have a hole at the centre).

The result of breaking is **Into ehluK** (broken away) into two or more parts.

(d) Possessive alternation

With havu-k-

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Ithanga lensimu] lihavukile

The pumpkin of field broke open

[Insimu] ihavuke [ithanga]

The field has it broke open the pumpkin.

With havu-l-

The possessor may move to a position next to the verb with the loss of the possessive [a]:

Inkawu ihavule [ithanga lensimu]

A monkey broke open the pumpkin of a field.

Inkawu ihavule [insimu] [ithanga]

A monkey broke open the field the pumpkin.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda ihavule umhlaba [ngefosholo]

A man broke off the earth with a spade.

[Ifosholo] lihavule umhlaba

A spade broke open the earth.

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone havu:

- a. Gape open, break open

Uwuthe havu umhlaba

He broke open the earth

- b. Empty, hollow thing:

Uhavule ithanga wakhapha izitanga

She made the pumpkin hollow by removing the seeds

(g) Lexical inheritance structure (lis)

- a. Break verbs
c. Verbs of change of state

3.3.2.9 The ideophone juqu(a) Assignment of arguments

The ideophone juqu assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -I-:

Transitive ideophone: **[Indoda] ithe juqu intambo**
A man broke off the rope

Transitive verb: **[Indoda] ijuqule intambo**
A man broke off the rope

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Indoda ithe juqu [intambo]**
A man broke off the rope.

Object of the transitive verb: **Indoda ijuqule [intambo]**
A man broke off the rope.

Subject of intransitive ideophone: **[Intambo] ithe juqu**
The rope broke off.

Subject of intransitive verb: **[Intambo] ijuqukile**
The rope broke off

Shadow argument

The ideophone juqu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ijuqule ikhanda [ngembazo]
A man broke off the head with an axe.

(b) Selection restrictionsSelection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ijuqule ikhanda**
A man broke off the head.

Animal: **[Ibhubesi] lijuqule intamo**
A lion broke off the neck.

Selection restrictions on the patient:**Into enganqamuka ihlukane lapho ibambeke khona ihlukana kabili noma izingcezu eziningana**

Something, which can break off from where it is attached, can separate into two or into more pieces. For example:

Ujuqule intambo wayenze izicucu

He broke off the rope into pieces.

Ujuqule ikhanda lahlala phansi

He cut off the head and it fell down.

Ujuqule umlenze embaleni

He broke off the leg on the shaft into two pieces.

(c) Event structure

The verb with the ideophone juqu has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state, which is the result of breaking is:

Intambo yaba izicucu

The rope into pieces.

The result of breaking is **izicucu** (pieces), **izijuqu ezimbili** (two pieces)

(d) Possessive alternationWith juqu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda ijuqule [ikhanda lenja]

A man cut off the head of a dog

Indoda ijuqule [inja] [ikhanda]

A man broke off the dog the head

With juqu-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Ikhanda lenja] lijuqukile

The head of a dog broke off.

[Inja] ijuquke [ikhanda]

The dog has it broken off the head.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda ijuqule ikhanda [ngembazo]

A man cut off the head with an axe.

[Imbazo] ijuqule ikhanda

An axe cut off the head.

(f) Lexical conceptual paradigm (lcp)

1. Of sudden cutting, severing, lopping off, wrenching, dividing:

Sekusile sekuthe juqu

It has now dawned and the night has parted from the day.

Itambo ithe juqu

The string snapped

Subject of intransitive ideophone: **[Ipuleti] lithe qhezu**

A plate broke a piece off

Subject of intransitive verb: **[Ipuleti] liqhezukile**

A plate broke a piece off

Shadow argument

The ideophone qhezu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Ingana iqhezule ipuleti [ngesando]

A child broke a piece off a plate with a hammer.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] iqhezule ipuleti**

A man broke a piece off a plate

Animal: **[Ikati] liqhezule inkomishi**

A cat broke a piece off a cup.

Selection restrictions on the patient:

Into elukhuni engaqhezuka ucezu lusuka entweni ephelele

Something hard and brittle which is breakable into a piece from the whole.

Things that are capable of breaking in this way are: **ipuleti** (cup), **inkomishi** (cup), **ingilazi** (glass), **ivasi** (vase). For example:

Inkomishi iwile yaqhezuka

A cup fell and broke off a piece

(c) Event structure

The verb with the ideophone qhezu has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking is:

Inkomishi yaba izingcezu ezimbili

A cup into two pieces off

The result of breaking is **izingcezu noma amaqhezu amabili**

Two parts/pieces or two fractions

(d) Possessive alternation

With qhezu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Ingane iqhezule [epulati lesethi]

The child broke off a piece of a plate of a set.

Ingane iqhezule [iseti] [ipuleti]

A child broke off a piece of the set the plate.

With qhezu-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Ipuleti lesethi] liqhezukile

A plate of a set broke off a piece

[Iseti] iqhezuke [ipuleti]

A set has it broken off a piece of a plate

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Ingane iqhezule ipuleti [ngesando]

A child broke a piece off a plate with a hammer

[Isando] siqhezule ipuleti

A hammer broke a piece off a plate

(f) Lexical conceptual paradigm (lcp)

1. Get broken, chipped, chipped off
Isitsha esiqhezukile
A chipped plate
2. Cutting (as in hillside) road cut on a hill
Baqhezuka ngalendlela
They cut through this way

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.2.11 The ideophone qhibu(a) Assignment of arguments

The ideophone qhibu assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -l-:

Transitive ideophone: **[Indoda] ithe qhibu udonga**

A man cracked the wall

Transitive verb: **[Indoda] iqhibule udonga**

A man cracked the wall

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Indoda ithe qhibu [udonga]**

A man cracked the wall

Object of the transitive verb: **Indoda iqhibule [undonga]**

A man cracked the wall

Subject of intransitive ideophone: **[Udonga] luthu qhibu**

A wall cracked

Subject of intransitive verb: **[Udonga] luqhibukile**

A wall cracked

Shadow argument

The ideophone qhibu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda iqhibule udonga [ngesando]

A man cracked the wall with a hammer.

(b) Selection restrictionsSelection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] iqhibule udonga**

A man cracked the wall.

Animal: **[Indlovu] iqhibule udonga**

An elephant cracked the wall

Selection restrictions on the patient:

Into eyakhiwe ngenhlabathi engaba udaka olomile engaba neminkenke.

Something made of soil, which can be dry mud that can have cracks.

Things that can be broken in this way are: **isitsha sobumba** (claypot), **udonga** (wall).

For example:

Isitsha sami sobumba siqhibukile

My claypot cracked.

(c) Event structure

The verb with the ideophone ghibu has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking is:

Udonga lwaba neminkenke

A wall into cracks.

The result of breaking is **iminkenke** (cracks).

(d) Possessive alternationWith qhibu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda iqhibule [udonga lwendlu]

A man cracked the wall of the house

Indoda iqhibule [indlu] [udonga]

A man cracked the wall of the house

With qhibu-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Udonga lwendlu] luqhibukile

A wall of a house cracked

[Indlu] iqhibuke [udonga]

The house has it cracked the wall

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda iqhibule udonga [ngesando]

A man cracked the wall with a hammer

[Isando] siqhibule udonga

A hammer cracked the wall.

(f) Lexical conceptual paradigm (lcp)

1. Of bursting forth: **Kuthe qhibu amakhowe**
The mushrooms have burst out
2. Crack, break into cracks (as mud):
Baqhibula udaka bazokwakha izitini
They crack mud because they are going to make mud bricks.

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.2.12 The ideophone *gqibu*(a) Assignment of arguments

The ideophone *gqibu* assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -l-:

Transitive ideophone: **[Indoda] ithe gqibu amaketanga**

A man snapped off the chains

Transitive verb: **[Indoda] igqibule amaketanga**

A man snapped off the chains

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Indoda ithe gqibu [amaketanga]**

A man snapped off the chains

Object of the transitive verb: **Indoda igqibule [amaketanga]**

A man snapped off the chains

Subject of intransitive ideophone: **[Amaketanga] ithe gqibu**

The chains snapped off

Subject of intransitive verb: **[Amaketanga] agqibukile**

The chains snapped off

Shadow argument

The ideophone gqibu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda igqibule amaketanga [ngembazo]

A man snapped off the chains with an axe.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] igqibule amaketanga**

A man snapped off the chains.

Animal: **[Inkawu] igqibule ucingo**

A monkey snapped off the wire.

Selection restrictions on the patient:

Into exhumeleke kwenye noma ebambekile kwenye indawo kkodwa engagqibuka kuyo ibe izingcezwana

Something, which is joined to something or is attached to something at one point, which can break off from it or break into small pieces.

Things that can break in this way are: **amakatanga** (chains), **ucingo** (wire), **intambo** (string), **intambo** (rope). For example:

Intambo kagesi igqibukile

The electric wire snapped off.

(c) Event structure

The verb with the ideophone gqibu has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking is:

Intambo yaba izingcezwana

A rope into small pieces.

The result of breaking is **izingcezwana** (small pieces)

(d) Possessive alternation

With gqibu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda igqibule [intambo kagesi]

A man snapped off wire of electricity.

Indoda igqibule [ugesi] [intambo]

A man snapped off electricity the wire.

With gqibu-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Intambo kagesi] igqibukile

The wire of electricity snapped off.

[Ugesi] ugqibuke [intambo]

Electricity has it snapped off the wire.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda igqibule intambo [ngembazo]

A man snapped off the string with an axe.

[Imbazo] igqibule intambo

An axe snapped off the string.

(f) Lexical conceptual paradigm (lcp)

1. Snap off, break through: **Intambo igqibukile**
A string snapped off
2. Die: **Umntwana ugqibukile**
A baby died.
3. Escape: **Ugqibukile etilongweni**
He escaped from prison.

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

Shadow argument

The ideophone **klewu** together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda iklewule udonga [ngesando]

A man cracked the wall open with a hammer.

(b) Selection restrictionsSelection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] iklewule udonga**

A man cracked open the wall.

Animal: **[Imfene] iklewule udonga**

A baboon cracked open the wall.

Selection restrictions on the patient:

Into engahlukana ivuleke yenze iminkenke

Something, which can break open and have cracks.

Things that can break in this way are: **indlu** (house), **udonga** (wall), **idwala** (rock), **itshe** (stone). For example:

Idwala laklewuka lakha umhlabathi

A rock cracked open and so soil was made.

(c) Event structure

The verb with the ideophone **klewu** has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Idwala labo neminkenke noma izingcezwana zenhlabathi

A rock into cracks or small particles of soil.

The result of breaking is **iminkenke** (cracks) and **izingcezwana** (particles)

(d) Possessive alternationWith klewu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda iklewule [udonga lwendlu]

A man cracked open the wall of a house.

Indoda iklewule [indlu] [udonga]

A man cracked open the house the wall.

With klewu-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Udonga lwendlu] luklewukile

The wall of a house cracked open.

[Indlu] iklewuke udonga

A house has it cracked open the wall.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda iklewule udonga [ngesando]

A man cracked open the wall with a hammer.

[Isando] siklewule udonga

A hammer cracked open the wall.

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone klewu:

1. Crack open, make a fissure, split open.

Ukuzamazama komhlaba kwaklewula indlu

The shaking of the earthquake caused a fissure in the house.

2. Of a wan smile, synical smile:

Ingani wayethukuthele wathi klewu ebona uyise

Although he was out of temper he gave a wan smile when he saw his father.

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.2.14 The ideophone cosu/cozu(a) Assignment of arguments

The ideophone cosu/cozu assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -I-:

Transitive ideophone: **[Indoda] ithe cosu inyama**

A man broke off/ tore off

Transitive verb:

[Indoda] icosule inyama

A man broke off / tore off a piece of meat

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Indoda ithe cozu [inyama]**

A man broke off a piece of meat.

Object of the transitive verb: **Indoda icozule inyama**

A man broke off / tore off a piece of meat.

Subject of intransitive ideophone: **[Inyama] ithe cozu**

The meat tore off a piece.

Subject of intransitive verb: **[Inyama] icozukile**

The meat tore off a piece.

Shadow argument

The ideophone cosu/cozu together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda icozule inyama [ngommese]

A man tore off a piece of meat with a knife.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] icosule inyama**

A man tore off a piece of meat.

Animal: **[Ibhubesi] licosule inyamazane**

A lion tore to pieces the buck.

Selection restrictions on the patient:

Into ethambile ecozukayo ibe izicucu

Something of which can be torn to shreds or pieces.

Things that are capable of being torn this way are: **inyama** (meat), **inyamazane** (buck), anything that is a prey to other animals. For example:

Ibhubesi layibamba layicosula inyamazane

The lion caught and tore to pieces the buck.

(c) Event structure

The verb with the ideophone cosu/cozu has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Inyamazane yaba izicucu

A buck into small pieces

The result of breaking is **izicucu** (pieces).

(d) Possessive alternation

With cosu/cozu-l-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Ibhubesi licosule [inyama yenyamazane]

A lion tore to pieces the meat of a buck.

Ibhubesi licosule [inyamazane] [inyama]

A lion tore to pieces the buck the meat.

With cosu/cozu-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Inyama yenyamazane] icozukile

The meat of the buck is torn to pieces.

[Inyamazane] icozuke [inyama]

The buck has it torn to pieces the meat.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda icosule inyama [ngommese]

A man tore off meat with a knife.

[Ummese] ucosule inyama

A knife tore off the meat.

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone cosu/cozu:

1. Tear off, severe (something soft):

Ukucosula inyama

To tear a piece of meat

2. Irritate, exasperate, annoy:

Wavele wangicosula

He annoyed me

3. Wear away, chip away, cut away:
Amagundane alicosula itafula laze lawa

The mice gnawed at the table until it fell.

4. Take out in small quantities:
Ukucosula impuphu ngesandla

To take out a hand full of mealiemeal

Ukucosulana intethe

To shave the proceeds

5. Tear to shreds: **Amabhubesi ayibamba ayicosula inyamazana**

The lions caught and tore to pieces the buck.

(g) Lexical inheritance structure (lis)

- a. Break verbs
b. Verbs of change of state

3.3.3 Ideophones with suffixes [-z-] and [-k-]

3.3.3.1 The ideophone vithi

(a) Assignment of arguments

The ideophone vithi assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -z-:

Transitive ideophone: **[Indoda] ithe vithi isihlahla**

A man pulled down a tree.

Transitive verb: **[Indoda] ivithize isihlahla**

A man pulled down a tree.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **.Indoda isithe vithi [isihlahla]**

A man pulled down a tree.

Object of the transitive verb: **Indoda ivithize [isihlahla]**

A man pulled down a tree.

Subject of intransitive ideophone: **[Isihlahla] sithe vithi**

A tree down.

Subject of intransitive verb: **[Isihlahla] sivithikile**

A tree was pulled down.

Shadow argument

The ideophone vithi together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ivithize isihlahla [ngembazo]

A man pulled down the tree with an axe.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ivithize isihlahla**

A man pulled down a tree.

Animal: **[Indlovu] ivithize indlu**

An elephant pulled down the house.

Selection restrictions on the patient:

Into engawa ibe izicucu uma iwele phansi ibe izicucu ezihlephukile

Something which can be pulled to bits, fall down into a collection of broken fragments.

Things that can break in this way are: **indlu** (house), **isihlahla** (tree), **umnyango** (door), **ifasitela** (window). For example:

Isihlahla sawa savithizeka

The tree fell down and was broken into fragment.

Indlu yawa yavithizeka

The house collapsed into ruins.

(c) Event structure

The verb with the ideophone vithi has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Isihlahla saba izicucu

A tree into pieces.

The result of breaking is **izicucu** (small pieces)

(d) Possessive alternation

With vithi-z-

The possessor NP may move to a position next to the verb with the loss of the possessive

[a]:

Indoda ivithize [ifasitela lemoto]

A man pulled down to pieces the window of a car.

Indoda ivithize [imoto] [ifasitela]

A man pulled down to pieces the car the window.

With vithi-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Ifasitela lemoto] livithikile

The window of a car was pulled down into pieces.

[Imoto] ivithike [ifasitela]

The car has it pulled down to pieces the window.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda ivithize isihlahla [ngembazo]

A man pulled down the tree into pieces with an axe.

[Imbazo] ivithize isihlahla

An axe broke into fragments the tree.

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone vithi:

1. Of smashing, shattering, pulling to bits, of falling down collapsing:

Ngamuthi vithi

I smashed him to the ground.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb with -k-:

Object of transitive ideophone: **Indoda ithe patsha [ihlo]**
A man burst the eye.

Object of the transitive verb: **Indoda ipatshaze [ihlo]**
A man burst the eye.

Subject of intransitive ideophone: **[Ihlo] ithe patsha**
The eye burst.

Subject of intransitive verb: **[Ihlo] lipatshakile**
The eye burst.

Shadow argument

The ideophone patsha together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ipatshaze ihlo [ngommese]

A man burst the eye with a knife.

(b) Selection restrictionsSelection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ipatshaze ihlo**
A man burst the eye.

Animal: **[Ibhubesi] lipatshaze ihlo**
A lion burst the eye.

Selection restrictions on the patient:

Into ethambile egcwele amanzi engaqhumbuka ivuleke kuphume amanzi.

Something, which is soft and filled with water, which can burst open and water comes out.

Things that burst in this way under pressure are: **ilihlo** (eye), **ithumba** (boil). For example:

Upatshake ilihlo

He has the eye burst.

Ithumba lakhe lipatshakile

His boil has burst open.

(c) Event structure

The verb with the verb root patha have two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows::

Ihlo lahlukana izigaba

Eye into different parts.

The result of breaking is **izingcezu** (pieces or parts).

(d) Possessive alternationWith patsha-z-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda ipatshaze [ihlo lenja]

A man burst open the eye of a dog.

Indoda ipatshaze [inja] [ihlo]

A man burst open the dog the eye.

With patsha-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Ihlo lenja] lipatshakile

The eye of a dog burst open.

[Inja] ipatshake [ihlo]

The dog has it burst open the eye.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda ipatshaze ihlo [ngommese]

A man burst the eye with a knife.

[Ummese] upatshaze ihlo

A knife burst open the eye.

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone patsha:

1. Bursting under pressure: **Upatshaze ithumba**
He burst the boil under pressure.
2. Bulging, upstanding object-top:
Isigqoko sakhe sithe patsha ekhanda
His hat is at the top of his head.

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.3.3 The ideophone phoqo(a) Assignment of arguments

The ideophone phoqo assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -z-:

Transitive ideophone: **[Umfana] uthe phoqo ithambo**

A boy broke the bone into two.

Transitive verb: **[Umfana] uphoqoze ithambo**

A boy broke the bone into two.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Umfana uthe phoqo [ithambo]**

A boy broke the bone into two.

Object of the transitive verb: **Umfana uphoqoze [ithambo]**

A boy broke the bone into two.

Subject of intransitive ideophone: **[Ithambo] uthe phoqo**

A bone broke into two.

Subject of intransitive verb: **[Ithambo] liphokile**

A bone broke into two.

Shadow argument

The ideophone phogo together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Umfana uphoqoze ithambo [ngesandla]

A boy broke the bone into two with a hand.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Umfana] uphoqoze ithambo**

A boy broke the bone into two.

Animal: **[Inkawu] iphoqoze igatsha lomuthi**

A monkey broke the branch of a tree into two.

Selection restrictions on the patient:

Into elukhuni eqinile enganqamuka phakathi ibe izingcezu ezimbili

Something, which is hard and brittle and can break in the middle into two portions.

Things that can break in this way are: **induku** (stick), **ithambo** (bone), **igatsha lomuthi** (branch of a tree), **ipulangwe** (plank), **ukhuni** (firewood). For example:

Ukhuni luphuke lwathi phoqo

A firewood broke in the middle into two.

(c) Event structure

The verb with the ideophone phogo has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Ukhuni lwaba izingcezwana

A firewood into small pieces.

The result of breaking is **izingcezwana** (small pieces)

(d) Possessive alternation

With phoqo-z-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda iphoqoze [ithambo lenja]

A man broke the bone of a dog.

Indoda iphoqoze [inja] [ithambo]

A man broke the dog the bone.

With phoqo-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Ithambo lenja] liphokokile

The bone of a dog is broken.

[Inja] iphoqoke [ithambo]

The dog has it broken the bone.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda iphoqoze ithambo [ngembazo]

A man broke the bone with an axe.

(f) Lexical conceptual paradigm (lcp)

Of snapping through, breaking in two (of a brittle object)

Ipeni lomsizi ungathi uyabhala lithi phoqo

When you try to write with it the lead pencil will break.

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.3.4 The ideophone bihli/hhidli(a) Assignment of arguments

The ideophone bihli/hhidli assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -z-:

Transitive ideophone: **[Indoda] ithe bihli udonga**
 A man pulled down the wall.

Transitive verb: **[Indoda] ibihlize udonga**
 A man pulled down the wall.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Indoda ithe bihli [udonga]**
The man pulled down the wall.

Object of the transitive verb: **Indoda ibihlize [udonga}**
The man pulled down the wall.

Subject of intransitive ideophone: **[Udonga] luthle bihli**
The wall pulled down.

Subject of intransitive verb: **[Udonga} lubihlikile**
The wall pulled down.

Shadow argument

The ideophone bihli together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ibihlize udonga [ngesando]

A man pulled down the wall with a hammer.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ibihlize udonga**
A man pulled down a wall.

Animal: **[Indlovu] ibihlize udonga**
An elephant pulled down a wall.

Selection restrictions on the patient:

Into ebikade ihlangene isiyahlakazeka

Splitting of something that has been concrete like a wall of the house.

Things that are capable of splitting in this way, are: **udonga** (wall), **uthongo** (fence), **umpheme** (verandah). For example:

Udonga lwendlu luvele lwathi bihli

The wall of the house collapsed.

(c) Event structure

The verb with the ideophone bihli/hhidli has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Udonga lwaba izingcezwana

The wall into small pieces.

The result of breaking is **Udonga lubihlike izingcezwana**

The wall collapsed into small pieces.

(d) Possessive alternation

With bihli -z-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda ibihlize [udonga lwendlu]

A man pulled down a wall of the house.

Indoda ibihlize [indlu] [udonga]

A man pulled down the house the wall.

With bihli-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Udonga lwendlu] lubihlikile

The wall of the house was pulled down.

[Indlu] ibihlike [udonga]

The house has it collapsed the wall.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda ibihlize udonga [ngesando]

A man pulled down the wall with a hammer.

[Isando] sibihlize udonga

A hammer pulled down the wall.

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone bihli:

1. Of gliding, of breaking apart: **Udonga lwathi bihli**
The wall slid off
2. Of crying: **Uyakisaba ukuthethiswa usimze athi bihli**
She is afraid of a scolding and just breaks into tears.

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.3.5 The ideophone qhofo

(a) Assignment of arguments

The ideophone qhofo assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -z-:

Transitive ideophone: **[Ingane] ithe qhofo iqanda**
A child broke an egg.

Transitive verb: **[Ingane] iqhofoze iqanda**
A child broke an egg.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Ingane ithe qhofo [iqanda]**
A child broke an egg.

Object of the transitive verb: **Ingane iqhofoze [iqanda]**
A child broke an egg.

Subject of intransitive ideophone: **[Iqanda] lithe qhofo**
An egg broke

Subject of intransitive verb: **[Iqanda] liqhofokile**
An egg broke.

Shadow argument

The ideophone qhofo together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Ingane iqhofoze iqanda [ngesipuni]

A child broke an egg with a spoon.

(b) Selection restrictionsSelection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Ingane] iqhofoze iqanda**

A child broke an egg.

Animal: **[Ibhubezi] liqhofoze ikhanda lezinyane**

A lion broke the head of a cub.

Selection restrictions on the patient:

Into enobuntekenteke engaqhofoka kalula

Something dainty and easily breakable.

Things that are capable of breaking in this way, are: **iqanda** (egg), **ikhanda lengane encane noma isilwanelhe** (head of a baby or a small animal). For example:

Inja ithe qhofo ikhanda lomntwana

A dog broke the head of its pup.

Ulithe qhofo iqanda

He broke an egg.

(c) Event structure

The verb with the ideophone qhofo has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking is:

Iqanda laba izingcezwana

An egg was crushed into small pieces.

The result of breaking is: **Iqanda liyizingcezwana**

A smashed egg.

(d) Possessive alternation

With qhofo-z-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Ingane iqhofoze [iqanda lenkukhu]

A child broke an egg of a fowl.

Ingane iqhofoze [inkukhu] [iqanda]

A child broke a fowl an egg.

With qhofo-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Iqanda lenkukhu] liqhofokile

An egg of a fowl broke.

[Inkukhu] iqhofoke [iqanda]

The fowl has it broken an egg.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Ingane iqhofoze iqanda [ngesipuni]

A child broke an egg with a spoon.

[Isipuni] siqhofoze iqanda

A spoon broke an egg.

(f) Lexical conceptual paradigm (lcp)

1. Crush, break: **Iqanda lithe qhofo**

An egg crushed.

2. Peck: **Amaqhude ayaqhofozana**

The cocks are pecking one another.

(g) Lexical inheritance structure (lis)

a. Break verbs

c. Verbs of change of state

3.3.3.6 The ideophone qhobo(a) Assignment of arguments

The ideophone qhobo assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -z-:

Transitive ideophone: **[Umfane] ithe qhobo inkomishi**

A boy smashed the cup.

Transitive verb: **[Umfana] uqhoboze inkomishi**

A boy smashed the cup.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb:

Object of transitive ideophone: **Umfana uthe qhobo [inkomishi]**

A boy smashed the cup.

Object of the transitive verb: **Umfana uqhoboze [inkomishi]**

A boy smashed the cup.

Subject of intransitive ideophone: **[Inkomishi] ithe qhobo**

The cup smashed.

Subject of intransitive verb: **[Inkomishi] iqhobokile**

A cup smashed.

Shadow argument

The ideophone qhobo together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Umfana uqhoboze isibuko [ngesando]

A boy smashed the mirror with a hammer.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Umfana] uqhoboze isibuko**

A boy smashed the mirror.

Animal: **[Inja] iqhoboze ifasitela**

A dog smashed the windows.

Selection restrictions on the patient:

Into elukhuni eyaphukayo ekobokobo

Something hard, brittle and breakable.

Things that are capable of breaking in this way, are: **isibuko** (mirror), **izambane eliluhlaza** (raw potato), **ifasitela** (window), **umnyando** (door). For example:

Uqhoboze ifasitela

He smashed the window.

Uqhoboze umhlaza

He crushed a raw potato.

(c) Event structure

The verb with the ideophone qhobo has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

1. **Isibuko saba izicucwana**

A mirror became small pieces.

2. **Ipuleti laba izingcezu ezimbili**

A plate breaks into two parts.

3. **Izambane laba izicucu**

A potato crushed into pieces

The result of breaking is: **izingcezu ezimbili** (two parts); **izicucu** (pieces); **izicucwana** (small pieces).

(d) Possessive alternationWith qhobo-z-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Umfana uqhoboza [isibuko semoto]

A boy smashed the mirror of a car.

Umfana uqhoboze [imoto] [isibuko]

A boy smashed the car the mirror.

With qhobo-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Isibuko semoto] siqhobokile

The mirror of a car smashed.

[Imoto] iqhoboze [isibuko]

The car has it smashed the mirror.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Umfana uqhoboze isibuko [ngesando]

A boy smashed the mirror with a hammer.

[Isando] siqhoboze isibuko

A hammer smashed the mirror.

(f) Lexical conceptual paradigm (lcp)

1. Crush: **Ukuqhoboza umhlaza**
To crunch raw potatoes.
2. Smash: **Uqhoboze ifasitela**
He smashed the window.

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.3.7 The ideophone hlafa/fahla(a) Assignment of arguments

The ideophone hlafa/fahla assigns two arguments, i.e. an agent and a patient argument:

The agent argument:

The agent argument appears in the subject position of the transitive ideophone and the transitive verb with -z-:

Transitive ideophone: **[Indoda] ithe fahla ifasitela**
A man smashed the window.

Transitive verb: **[Indoda] ifahlaze ifasitela**
A man smashed the window.

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb with -k-:

Object of transitive ideophone: **Indoda ithe fahla [ifasitela]**
A man smashed the window.

Object of the transitive verb: **Indoda ihlafaze [ifasitela]**
A man smashed the window.

Subject of intransitive ideophone: **[Ifasitela] lithe hlafa**
A window smashed.

Subject of intransitive verb: **[Ifasitela] lihlafakile**
A window smashed.

Shadow argument

The ideophone hlafa/fahla together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ihlafaze ifasitela [ngesando]

A man smashed the window with a hammer.

(b) Selection restrictionsSelection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ihlafaze ifasitela**
A man smashed the window.

Animal: **[Indlovu] ihlafaze isibuko**
An elephant smashed the mirror.

Selection restrictions on the patient:**Into elukhuni esagilashi ehlafazekayo**

Something hard, made of glass, which can be smashed.

Things, which can be broke in this way are: **ipuleti** (plate), **isibuko** (mirror), **inkomishi** (cup), **ifasitela** (window), **ivasi** (vase). For example:

Isibuko sihlafakile

A mirror smashed.

Ifasitela lifahlakile

A windo smashed.

(c) Event structure

The verb with the ideophone hlafa/fahla has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Isibuko saba izingcezwana

The mirror into pieces

The result of breaking is **izingcezwana** (pieces)

(d) Possessive alternationWith hlafa/fahla-z-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda ihlafaze [ifasitela lemoto]

A man smashed the window of a car.

Indoda ihlafaze [imoto] [ifasitela]

A man smashed the car the window.

With hlafa/fahla-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Ifasitela lemoto] lihlafakile

The window of a car smashed.

[Imoto] ifahlake/ihlafake ifasitela

A car has it smashed the window.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda ihlafaze ifasitela [ngesando]

A man smashed the window with a hammer.

[Isando] sihlafaze imoto

A hammer smashed the car.

(f) Lexical conceptual paradigm (lcp)

1. Speak briefly: **Wathi hlafa nje wagine**
He just referred to the matter and concluded.
2. Break, smash: **Uhlafaze ipuleti**
He smashed a plate.
3. Of making a start at anything and then desisting.
Ukuthi fahla/hlafa ukulima
To plough a few furrows

Subject of intransitive verb: **[khamba] lufhlokile**

The claypot smashed.

Shadow argument

The ideophone fohlo/hlofo together with its derived verbs may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ifohloze igula [ngesando]

A man smashed the calabash with a hand.

(b) Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ifohloze igula**

A man smashed the calabash.

Animal: **[Inja] ifohloze ukhamba**

A dog smashed a claypot.

Selection restrictions on the patient:

Into eyomisiwe yaqina ehlofokayo engaphuka ibe izingcezwana

Something that is dried out to be hard and brittle and can break into pieces.

Things that can break in this way are: **igule** (calabash), **ukhamba** (claypot), **Ucansi** (grass mat). For example:

Icansi lihlofokile

The grass mat is broken into pieces.

Igula lifhlokile

A calabash has broken into pieces.

(c) Event structure

The verb with the ideophone fohlo/hlofo has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Igula laba izingcezwana

A calabash into small pieces.

The result of breaking is **izingcezwana** (small pieces)

(d) Possessive alternation

With fohlo/hlofo-z-

The possessor NP may move to a position next to the verb with the loss of the possessive [a]:

Indoda ifohloze [igula lengane]

A man smashed the calabash of a child.

Indoda ifohloze [ingane] [igula]

A man smashed the child the calabash.

With fohlo/hlofo-k-

The possessor NP will end up as the subject, while the possession will move to a position after the verb:

[Igula lobumaba] lifohlokile

The calabash of clay smashed.

[Ubumba] bubo fohloke [igula]

The clay has it smashed the calabash.

(e) Instrument subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda ifohloza igula [ngewisa]

A man smashed the calabash with a knob-kerrie.

[lwisa] lifohloze igula

A knob-kerrie smashed the calabash.

(f) Lexical conceptual paradigm (lcp)

Different senses of the ideophone fohlo/hlofo:

1. Smash, cause to crash: **Wafohloza amagula ngewisa**
He smashed the calabashes with a knob-kerrie
2. Crash through dry undergrowth:
Yini le efohloza ehlathini
What is that crashing through the bush.

(g) Lexical inheritance structure (lis)

- a. Break verbs
- b. Verbs of change of state

3.3.4 The Intransitive verb chachamba(a) Assignment of arguments

The verbal root chachamb- assigns one argument, i.e. a patient argument:

The patient argument

This argument appears in the subject position of the intransitive verb:

[Ipuleti] lichachambile

The plate cracked.

(b) Selection restrictionsSelection restrictions on the patient:**Into elukhuni engavuleka iminkenke ibe nezingcezwana**

Something hard, which may open cracks and splinter.

Things, which are capable of splitting this way, are: **udonga** (wall), **itshe** (stone), **Induku** (stick), **ukhuni** (wood), **ipuleti** (plate), **igilasi** (glass), **inkomishi** (cup). For example:

Ukhuni luchachambile

Wood cracked

Ipuleti lichachambile

The plate cracked

Induku ichachambile

The stick cracked.

(c) Event structure

The verb with the ideophone chachamb- has two events in the event structure:

Event 1: process or act of breaking

Event 2: state

The state in which is the result of breaking may be indicated as follows:

Udonga lweba neminkenke

A wall has cracks.

Ipuleti lwaba nezingcezwana

A plate has small pieces.

The result of breaking is **iminkenke** (cracks) and **izingcezwana** (pieces).

(d) Possessive alternation

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Udonga lwendlu] luchachambile

The wall of a house cracked.

[Indlu] ichachambe [udonga]

The house has it cracked the walls.

(e) Lexical conceptual paradigm (lcp)

1. Crack: **Ipuleti lichachambile**

A plate cracked

2. Burst open (as pod when mature):

Umsimbithi ungawuzwa uchachamba ehlobo

One can hear the pods of the umsimbithi tree bursting open in summer time.

3. Be sleek with glossy skin: **Inkabi echachambile**

A sleek ox.

4. Get roasted or fried (as meat on embers, coffee beans in pan)

Inyama echachambile

Roasted meat

5. Be calm: **Wahlala njalo echachambile ethokoza ebusweni**

He was always calm with a smile on his face.

(f) Lexical inheritance structure (lis)

a. Break verbs

b. Verbs of change of state

CHAPTER 4

BEND VERBS IN ZULU

4.1 AIM

The aim of this section is to find out what Bend verbs are and to look into their semantic as well as syntactic classification.

4.1.1 Introduction

The bend verbs according to Du Plessis (1999) relate to a change in the shape of an entity that does not disrupt its material integrity, as with break verbs. These bend verbs name reversible actions, i.e., one could unbend something, but when something is broken, one could not unbreak it. Let us consider the following:

[Ubaba] ugoba ucingo

Father bends the wire

In the sentence above, bending the wire changes the shape of the wire without breaking it.

4.2 SEMANTIC CLASSIFICATION

4.2.1 Bending of body parts by humans and animals

According to the Shorter Oxford Dictionary, to bend the body may mean to bow, curve, receive a curved form, or one in which one part is inclined at an angle to the other.

4.2.1.1 thoba (bend down, bow)

Inkosikazi ithoba ikhanda

A woman bows the head.

4.2.1.2 guga (kneel, go down on the knee)

According to the Shorter Oxford Dictionary this means bending the knees either intentionally or unintentionally.

Abantu bayaguqa esontweni

People kneel down in church.

4.2.1.3 khothama (bend down, bend over, stoop)

According to the Shorter Oxford Dictionary this means to lower the body by inclining the trunk or the head and shoulders forward, sometimes bending the knee at the same time, either intentionally or unintentionally.

Intombi ikhothamile

The girl bent her body and knees.

4.2.1.4 gomfa (bend the back)

This means a permanent bending of the body – to walk or stand with the shoulders bent of the upper part of the body inclined forwards:

Ubabamkhulu akakaqomfi

My grandfather has not yet developed a stoop.

4.2.1.5 dunusa/qulusa (bend forward with buttocks sticking out)

This means protruding buttocks as when bending down.

Indoda iqulusile

The man bent forward with buttocks protruding

4.2.1.6 bhena (curve, bend in the back)

This means bending in the back as with sagging animals:

Izimbongolo zibhenile

Donkeys bent with curved sagging backs.

4.2.1.7 Vosho (bending knees, squatting down)

This means to be seated in a squatting position:

Intombi ithe vosho

A girl is seated in a squatting manner.

4.2.2 Bending of physical objects4.2.2.1 goba (bending)

This means any form of bending: it can be of body parts of humans and animals or bending of a physical object:

- a. **Indoda igoba ucingo**
The man bent the wire.
- b. **Intombi igobe ikhanda**
The girl bent down the head.
- c. **Imbongolo igobile**
The donkey bent the body

4.2.2.2 The ideophone qethu, qethu-l-a; qethu-k-a (bend sideways or backwards)

This means bending by a human, animal or a physical object, which may be intentional or unintentional:

Indoda ithe qethu isigxobo

The man bent the pole backwards.

4.3 SYNTACTIC CLASSIFICATION

The various bend verbs may be classified into the following groups:

I. Ergative verbs

- a. Verbs: goba, thoba
- b. Ideophone: vosho
- c. Ideophone with corresponding transitive and intransitive verb with -l- and -k-: qethu

II. Intransitive verbs

guqa, kothama, qulusa/dunusa, bhena, qomfa

4.3.1 Ergative verb - goba

4.3.1.1 Assignment of arguments

Let us consider the following sentences:

- (1) a. **Indoda l-gob-e ucingo**
 man Agrs bend Perf wire
 The man bent the wire
- b. **Ucingo lu – gob - ile**
 wire Agrs – bend – Perf
 The wire is bent.

In the ergative pair of sentences above, it is clear that the distinction between transitive and intransitive is maintained. There is an alternation between transitive and unaccusative intransitive with one internal argument.

In the sentence (1a) the verb gob (bend) is a transitive verb with two arguments: an external argument **Indoda** (man) and an internal argument **ucingo** (wire). This direct

object **ucingo** is assigned accusative case by the verb goba. Let us check if this object will pass the diagnostics for the objecthood:

With objective agreement:

- (2) **Indoda l – lu – gob – ile ucingo**
 man Agrs – AgrO – bend – Perf wire
 The man bent the wire

With passive constructions:

Here the object will move to subject position.

- (3) **Ucingo lu – gotsh – w – e yindoda**
 wire AgrS – bend – Pass – Perf by man
 The wire is bent by man

The sentence (1a) represents the transitive half of the ergative pair in (1a, b). In the case of (1b) the external argument **indoda** (man) of (1a) has been eliminated from the theta-grid of the verb gob. This verb will then have the following structure representation:

- (4) **[e] gob [ucingo]**
 bend wire

The d-structure in (4) is thus the same as in a sentence:

[e] na [imvula]
 rain rain

The subject position is empty, which allows **ucingo** (wire) to be moved into this empty position as in (1b). **Ucingo** (wire) in (4) has to move because it will have no case from the verb gob. The verb gob thus behaves in the same manner as the unaccusative verb:

- (5) **[Ucingo] lu – gob – ile [t]**
 wire AgrS – bend – Perf
 The wire is bent.

After the movement of **ucingo** a trace is left behind, because **ucingo** is an internal argument of the verb gob as in (1a). This internal argument **ucingo** is assigned a theta-role of patient by the verb gob and this theta role is carried along when **ucingo** moved to the subject position in (5) above. In this position **ucingo** will be able to receive nominative case through the features: [AgrS] and [Tense], which are present on the verb in (5). It is clear that **ucingo** is not the external argument in (5), because as in unaccusative verbs, such an argument may not be de-externalised:

(6) **[pro] ku – gotsh – w – e wucingo.**

There bend – Pass – Perf by wire

There is bent by the wire.

If the NP **ucingo** in (5) was an external argument of the verb, it would have been possible for it to occur as a de-externalised argument in passive constructions.

If we look at the pair of sentences in (1a) and (1b) we can notice that the semantic feature cause is present in (1a) and absent in (1b). In unaccusative verbs, one finds only an internal argument whereas in ergative pairs the transitive counterpart has an external and an internal argument, while the intransitive is an unaccusative verb with only an internal argument.

According to the Lexical Conceptual Structure (LCS) the following categories, functions and function argument structures may be discerned in ergative and unaccusative constructions:

- a. Conceptual categories: Thing, event, state, actions, place, path, property, amount.
- b. Conceptual functions:

change:	go from to
State :	be
Stay:	causation of a state that endures over a period of time
- c. Function argument structures

[Event] —>	[Event go [thing], [path]]
—>	[Event stay ([thing], [place])]

Ergative pair in (1a, b) exhibits a causative /inchoative alternation (change of state). In (1a) the ergative verb has a causative interpretation while the unaccusative verbs in the sentences below:

a. **Imvula i – ya - na**
rain AgrS - Pres – rain
It is raining

b. **Umlilo u – ya - vutha**
fire AgrS – Pres – burn
The fire is burning

The sentence in (1b) have an inchoative interpretation. Thus the verb gob (bend) in (1b) has the interpretation <y comes to be bent>.

This causative/inchoative alternation may be described with reference to their lexical conceptual structure. The sentence (1a) with transitive gob will be considered first:

(7) **Indoda I – gob – e ucingo**
man AgrS – bend – Perf wire
The man bent the wire.

The transitive verb gob (bend) in (7) appears as complement of the semantic category CAUSE.

(8) [Event CAUSE][thing] [Event]]

The semantic category CAUSE in (8) appears with two arguments: the first argument is Agent and the second argument is Event is the effect.

(9) [Event CAUSE ([Indoda] Event stay [Ucingo] [gob])]

In (9) the interpretation is linked to the conceptual function STAY in conceptual functions. The conceptual function CHANGE may be employed.

(10) [CAUSE ([Thing] A' [GO (thing) A' [TO [gob]])))]

The semantic structure in (10) may then be applied to (7):

(11) [CAUSE [Indoda]_{A'} [GO ([Ucingo]_{A'} [TO [gob]])]

In (11) **Indoda** and **ucingo** are the two arguments of the verb gob (bend) indicated in (11) through argument linking by [A]. Thus the interpretation in (11) will then be that the man (**indoda**) causes the wire **ucingo** to go to bending (**gob**).

The second part of the structure in (11) will then represent the sentence in (1b):

(12) **Ucingo lu – gob - ile**

wire AgrS – bend – Perf

The wire is bent.

This sentence will then have the following conceptual structure, where **ucingo** (wire) is indicated as an argument of gob:

(13) [GO ([Ucingo]_{A'} [TO [gob]])]

Shadow argument

The verb goba (bend) may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument.

Indoda igobe ucingo [ngetshe]

A man broke the wire with a stone.

4.3.1.2 Selection restrictions of goba (bend)

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal.

Human: **[Indoda] igobe ucingo**

A man bent the wire

Animal: **[Imfene] igobe ucingo**

A baboon bent the wire.

Selection restrictions on the patient

Into engashintsha ukuma kwayo noma amalunga omzimba angagobeka

Something that can change its shape or the body parts that are bendable.

Things that are capable of bending in this way, are: **ucingo** (wire), **umunwe** (finger, **idolo** (knee), **ikhanda** (head), **umhlane** (back), **umzimba** (body). For example: **[Ikhanda] ligobile, [Ucingo] lugobile.**

4.3.1.3 Possessive alternation

With transitive verb

The possessor may move to a position next to the verb with the loss of the possessive [a]:

Indoda igobe [umunwe wengane]

A man bent the finger of a child

Indoda igobe [ingane] [umunwe]

A man bent the child the finger.

With intransitive verb

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Umunwe wengane] ugobile

The finger of a child bent.

[Ingane] igobe [umunwe]

The child bent the finger.

4.3.1.4 Instrument Subject Alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda igobe ucingo ngetshe

A man bent the wire with a stone.

[Itshe] ligobe ucingo

A stone bent the wire.

4.3.1.5 Event structure

The verb with the root gob has two events in the event structure:

Event 1 = process or act of bending

Indoda igobe ucingo (act)

A man bent the wire.

Event 2 = state

The state, which is the result of breaking can be expressed as follows in Zulu: **[into egobekile]** (bent).

4.3.1.6 Lexical Conceptual Paradigm (lcp)

Different senses of the verb goba (bend):

- a. Bend over: **Uqalo lukhula lugobe ezihlokweni**
Bamboo grows and bends at the tips
- b. Bend: **Ukugoba amadolo** (To rest, to bend the knees)
Ukugoba amahlahla (to bend branches) To build a hut
Lugotshwa lusathambile (the sapling (**uluthi**) is bent, while still supple)

- c. Tame, control, break in: **Ukugoba inhliziyo** (to control one's emotions)
Ukugoba izinkabi (to break in oxen)
Itilongo ligoba izidlwangudlwangu
 Prison subdues gang

4.3.1.7 Lexical inheritance structure (lis)

- a. Bend verb
 b. Verb of change of state

4.3.2 The bend verb *thoba*

4.3.2.1 Assignment of arguments

The verbal root [thob-] assigns two arguments, i.e. an agent and a patient argument.

The agent argument

This argument appears in the subject position of the transitive verb.

Transitive verb: **[Umntu] uthoba ikhanda**
 A person bends down the head

[Isilwane] sithoba ikhanda
 An animal bends the head

The patient argument

This argument appears in the object position of the transitive verb as well as in the subject position of the intransitive verb:

Object of transitive verb: **Umntu uthobe [ikhanda]**
 A person bent down the head

Subject of intransitive verb: **[Ikhanda] lithobile**
 The head is bent down

Shadow argument

This verb may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda ithobe umunwe [ngesandle]

A man bent the finger with a hand

4.3.2.2 Selection restrictionsSelection restrictions on the agent

The agent is animate and it may be a human or an animal:

Human: **[Indoda] ithobe ikhanda**

A man bent down the head

Animal: **[Indlovu] ithobe umboko**

An elephant bent down the trunk.

Selection restrictions on the patient**Amalunga omzimba agobekayo**

Parts of the body which can be bent

Parts that are capable of bending this way are: **ikhanda** (head), **iminwe** (fingers), **ingalo** (arm), **amadolo** (knees), **umboko** (trunk of an elephant).

For example: **Ikhanda lithobile**

A head bent

4.3.2.3 Possessive alternationWith transitive verb

The possessor may move to a position next to the verb with the loss of the possessive [a]:

Indoda ithoba [ikhanda lengane]

A man bends the child's head

Indoda ithoba [ingane] [umunwe]

A man bends the child the finger.

With intransitive verb

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Ikhanda] lengane] thobile

The child's head bent

[Ingane] ithobe [ikhanda]

The child bent the head.

4.3.2.4 Instrument Subject alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Ingana ithobe ikahanda ngesandla

A child bends the head with a hand.

[Isandla] sithobe [ukhanda]

A hand bend the head.

4.3.2.5 Event structure

The verb with the root thob- has two events in the event structure:

Event 1 = process or act of bending
Umntwana uthoba ikhanda
 A baby bends down the head.

Event 2 = state

The state, which is the result of breaking can be expressed as follows in Zulu:

Ilunga lomzimba ligobile

A body part is bent.

The result of bending is **[ikhanda elithobile]** (bent) Change of shape. **Into ethobile** (a bent thing).

4.3.2.6 Lexical Conceptual Paradigm (lcp)

Different senses of the verb goba (bend):

- a. Bend, bend down, lower, bow: **Ukuthoba ikhanda** (to bow the head)
Ukuthoba igatsha lomuthi
 (to bend the branch of a tree)
Ukuthoba umhlane (to bend the back)
- b. Humble, humiliate: **Ukuthoba ingane** (to discipline a child)
- c. Quieten down, appease: **Bathi ukuthoba uma kuqhamuka inkosi**
 They quieten down when the chief appeared
- d. Forment, poultice: **Ukuthoba isilonda** (to forment a wound)
- e. **Ukuthoba** (to become humble)

4.3.2.7 Lexical inheritance structure (lis)

- a. Bend verb
- b. Verb of change of state

4.3.3 The ideophone vosh

4.3.3.1 Assignment of arguments

The verbal root [vosho] assigns two arguments, i.e. an agent and a patient argument.

The agent argument

This argument appears in the subject position of the transitive verb.

Transitive verb: **[Inkosikazi] ithe vosho**
 A woman bends the knees and body

[Indoda] ithe vosho amadolo

A man bend the knees

The patient argument

This argument appears in the object position of the transitive verb as well as in the subject position of the intransitive verb:

Object of transitive verb: **Inkosikazi ithe vosho [amadolo]**

A woman bends down the knees

Subject of intransitive verb: **[Amadolo] athe vosho**

The knees are bent

Shadow argument

This verb may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Inkosikazi ithe vosho [ngamadolo]

The woman bent with the knees

4.3.3.2 Selection restrictionsSelection restrictions on the agent

The agent is animate and it may be a human or an animal:

Human: **[Inkosikazi] ithe vosho**

A woman bent the body or knees

Animal: **[Indlovu] ithe vosho**

An elephant bent the body and knees

Selection restrictions on the patient

The patient is the body (**umzimba**) and also knees (**amadolo**)

Inkosikazi ithe vosho (umzimba)

The woman bent the body

Amadolo athe vosho

Knees are bent.

4.3.3.3 Event structure

The verb with the ideophone vosho has two events in the event structure:

Event 1 = process or act of bending

Event 2 = state

The state, which is the result of bending may be indicated follows:

Umzimba uthe vosho

A bent body

Amadolo athe vosho

Bent knees

The result of bending is **umzimba othe vosho** (bent body) or **amadolo athe vosho** (bent knees).

4.3.3.4 Possessive alternationWith transitive verb

The possessor may move to a position next to the verb with the loss of the possessive [a]:

Inkosikazi the vosho [amadolo omfana]

A woman bent the boy's knees.

Inkosikazi ithe vosho [umfana] [amadolo]

A woman bent the boy the knees

With intransitive verb

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Amadolo omfana] athe vosho

The boy's knees are bent

[Umfana] ithe vosho [amadolo]

The boy bent the knees

4.3.3.5 Instrument Subject Alternation

The instrument which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Umfana uthe vosho [ngamadolo]

The boy is bent with the knees

[Amadolo] athe vosho

Knees are bent

4.3.3.6 Lexical Conceptual Paradigm (lcp)

Bending of the body or bending of the knees.

4.3.3.7 Lexical inheritance structure (lis)

- a. Bend verb
- b. Verb of change of state

4.3.4 Intransitive verbs: The verb guqa4.3.4.1 Assignment of arguments

The verbal root guq- assigns one argument and it has been recognized with the interpretation of a patient.

The patient argument

This patient argument can be animate, which is a human or an animal or it can be a body part, which is **amadolo** (knees).

Human: **[Inkosikazi] iguqile**
A woman bent the knees

Animal: **[Ihhashi] liguqile**
A horse bent the knees

Body part: **[Amadolo] aguqile**
The knees are bent

Shadow argument

This verb may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Inkosikazi iguqe [ngamadolo]

A woman is bent with the knees

4.3.4.2 Selection restrictions

Selection restrictions on the patient

Patient = [animate]
 amadolo]

For example: **[Inkosikazi] iguqile**

A woman bent the knees

Amadolo] aguqile

Knees are bent

4.3.4.3 Event structure

The verb with the root guq- has two events in the event structure:

Event 1 = process, act of bending

Event 2 = state

The state, which is the result of bending may be indicated follows: **guquile** (bent)

The result of bending is **Into eguqile** (something with bent knees)

4.3.4.4 Instrument Subject Alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Inkosikazi iguqe [ngamadolo]

A woman bent down with the knees.

[Amadolo] aguqile

Knees are bent

4.3.4.5 Lexical Conceptual Paradigm (lcp)

Different senses of the verb guqa:

- a. Kneel, go down on the knee: **Ukuguqa ngamadolo** (to kneel down)
- b. Bend the knee, stoop: **Uguqile** (he as stooped)
- c. Make the customary flight to her lover, as a girl wishing to hasten lobola payment.

For example: **Intombi iguqile esokeni**

The girl has gone to the lover.

4.3.4.6 Lexical inheritance structure (lis)

- a. Bend verb
- b. Verb of change of state

4.3.5 The verb qomfa

4.3.5.1 Assignment of arguments

The verbal root qomf- assigns one external argument and it has been recognized with the interpretation of patient.

The patient argument

This patient argument can be animate, which is a human or a body part, which is **iqolo** or **umhlane** (back).

Human: **[Ubabamkhulu] uqomfile**
My grandfather has bent back

Body part: **[Iqolo] liqomfile**
The back is bent

[Umhlane] uqomfile
The back is bent

Shadow argument

This verb may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Ikhehla uqomfile [ngeqolo]

An old man is bent with the back

4.3.5.2 Selection restrictions

Selection restrictions on the patient

Patient = $\left[\begin{array}{c} \text{animate} \\ \text{Iqolo/umhlane} \end{array} \right]$

For example: **[Ubabamkhulu] uqomfile**

Grandfather is bent on the back

[iqolo] liqomfile

The back is bent

4.3.5.3 Event structureThe verb with the root gomf- has two events in the event structure:

Event 1 = process or act of bending

Event 2 = state

The result of bending is **umuntu oqomfile** (person who is bent) or **iqolo eliqomfile** (a back that is bent)4.3.5.4 Instrument Subject AlternationThe instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:**Indoda iqomfe [ngomhlane]**

A man bent with the back

[Umhlane] uqomfile

The back is bent

4.3.5.5 Lexical Conceptual Paradigm (lcp)Different senses of the verb **qomfa**:Stoop, bend the back, walk stooping: **Ubabamkhulu akakaqomfi**
My grandfather has not yet developed a stoop4.3.5.6 Lexical inheritance structure (lis)

- a. Bend verb
- b. Verb of change of state

4.3.6 The verb kothama

4.3.6.1 Assignment of arguments

The verbal root kotham- assigns one external argument and it has been recognized with the interpretation of patient.

The patient argument

This argument may be a human or an animal as well as a body part.

Human: **[Inkosikazi] ukothamile**

A man bent the body

Animal: **[Indlovu] ikothamile**

An elephant bent the body

Body part: **[Ikhanda] likothamile**

A head is bent

Shadow argument

This verb may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Inkosikazi ikothamile [ngekhanda]

A woman is bent with a head

4.3.6.2 Selection restrictions

Selection restrictions on the patient

Patient = animate: **Inkosikazi ikothamile** (a woman bent)

Body part: **Ikhanda likothamile** (a head bent)

Other things that are capable of bending in this way are: **iqolo** (back), **isilwane** (an animal), **amahlobe** (shoulders).

4.3.6.3 Event structure

The verb with the root khotham- has two events in the event structure:

Event 1 = process or act of bending

Event 2 = state

The state, which is the result of bending may be indicated as follows:

Ikhanda elikhothamile (a bent head)

The result of bending is **into ekhothamile** (something which is bent)

4.3.6.4 Instrument Subject Alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Ingane ikhothamile [ngakhanda]

A child is bent with a head.

[Ikhanda] likhothamile

A head is bent

4.3.6.5 Lexical Conceptual Paradigm (lcp)

Different senses of the verb **khothama**:

- a. Bend down, bend over, bow, stoop: **Umama ukhothamile** (the woman bowed)
- b. Act humbly, be humble: **Kuhle ukukhothama emzini** (it is nice to be humble with the inlaws).
- c. Make obeisance to, bow to, to look upon with reverence, worship:
Ungazikhothameli izithombe ezibaziweyo
Do not bow down to graven images.

4.3.6.6 Lexical inheritance structure (lis)

- a. Bend verb
- b. Verb of change of state

4.3.7 The verb *bhena*

4.3.7.1 Assignment of arguments

The verbal root *bhen-* assigns one external argument and it has been recognized with the interpretation of patient.

The patient argument

This patient argument can be animate, which is a human or an animal, a body part or a physical object.

Human: **[Inkosikazi] ibhenile**
A woman is bent backwards

Animal: **[Ikati] libhenile**
A cat is bent backwards

Body part: **[Izinyawo] zibhenile**
The feet are bent

Physical object: **[Isigxobo] sibhenile**
A pole is bent

Shadow argument

This verb may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Inkosikazi ibhene [ngezinyawo]

A woman is bent with the feet

4.3.7.2 Selection restrictions

Selection restrictions on the patient

Patient = $\left[\begin{array}{l} \text{animate} \\ \text{Body part} \\ \text{Physical object} \end{array} \right]$

Animate: **[Inkosikazi] ibhenile**
A woman is bent backwards

Body part: **[Izinyawo] zibhenile**
The feet are bent sideways or backwards

Physical object: **[Isigxobo] sibhenile**
A pole is bent

4.3.7.3 Event structure

The verb with the root bhen- has two events in the event structure:

Event 1 = process or act of bending

Event 2 = state

The result of bending is **into ebhenile** (something which is bent sideways or backwards)

4.3.7.4 Instrument Subject Alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Ingane ibhenile [ngezinyawo]

A child is bent with the feet

[Izinyawo] zibhenile

The feet are bent backwards

4.3.7.5 Lexical Conceptual Paradigm (lcp)

Different senses of the verb **bhena**:

- a. Curve or bend in the back (as certain riding animals, e.g. donkeys)
Izimbongolo ezibhenile (donkeys with curved sagging backs)
- b. Walk with shoulders back and spine curved inwards.
Izimfene ziyabhena uma zibona abantu (baboons walk with shoulders back if they see people)
- c. Turn the back: **Wamcasula wabhena wahamba** (he annoyed him and he turned his back and went off).

4.3.7.6 Lexical inheritance structure (lis)

- a. Bend verb
- b. Verb of change of state

4.3.8 The verb **qulusa/dunusa**

4.3.8.1 Assignment of arguments

The verbal root dunus- or qulus- assigns one external argument and it has been recognized with the interpretation of patient.

The patient argument

This patient argument can be animate, which is a human, an animal or a body part.

Human: **[Indoda] idunusile/iqulusile**
A man is bent with protruding buttocks

Animal: **[Inja] iqulusile**
A dog is bent with protruding buttocks

Body part: **[Izinqe] zinqulusile**

The body is bent with buttock protruding

Shadow argument

This verb may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

[Indoda] idunusile [ngezinqa]

A man is bent with the buttocks

4.3.8.2 Selection restrictions

Selection restrictions on the patient

The one argument recognized with the interpretation of patient has certain restrictions: It is the buttocks – **Umzimba ugobile izinqe zibonakale** – the body is bent with the buttocks protruding outwards.

Inkosikazi idunusile

A women is bent with buttocks visible.

4.3.8.3 Event structure

The verb with the root dunus- or qulus- has two events in the event structure:

Event 1 = process or act of bending

Event 2 = state

The state, which is the result of the bending may be indicated as follows:

Umzimba ugobile (body is bent)

Izinqe ziyabonakala (buttocks are visible)

The result is **izinqe eziqulusile** (buttocks that are protruding)

4.3.8.4 Instrument Subject Alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Ingane iquluse [ngezinqe]

A child is bent with the buttocks

[Izinqe] ziqulusile

The buttocks are bent outwards

4.3.8.5 Lexical Conceptual Paradigm (lcp)

Different senses of the verb **-qulusa**:

- a. Be naked: **Uqulusile** (he is naked)
- b. Walk with protruding buttocks
- c. Persevere, press forward, act energetically: **Uqulusele empumelelweni**
He is pressing towards success

Different senses of the verb **-dunusa**:

- a. Protrude buttocks (as when bending down), turn tail (as when running away).
E.g. **Udunusile** (he is protruding buttocks)
- b. Behave rudely, lack manners:
Akakwazi ukuhlala nabantu uyadunuse nje
He cannot stay with people he just behaves rudely

4.3.8.6 Lexical inheritance structure (lis)

- a. Bend verb
- b. Verb of change of state

4.3.9 Ideophone with corresponding transitive and intransitive verb with -l- and -k-: qethu

4.3.9.1 Assignment of arguments

The ideophone qethu assigns two arguments, i.e. an agent and a patient argument. This argument appears in the subject position of the transitive verb.

The agent argument

This argument appears in the subject position of the transitive ideophone and the transitive verb with -l-:

Transitive ideophone: **[Indoda] ithe qethu isigxobo**
A man bent the pole backwards

Transitive verb: **[Indoda] iqethule isigxobo**
A man bent the pole

The patient argument

This argument appears in the object position of the transitive ideophone and the transitive verb as well as in the subject position of the intransitive ideophone and the intransitive verb with -k-:

Object of transitive ideophone: **Indoda ithe qethu [isigxobo]**
A man bent the pole

Object of transitive verb: **Indoda iqethule [isigxobo]**
A man bent the pole

Subject of intransitive ideophone: **[Isigxobo] sithe qethu**
The pole is bent

Subject of intransitive verb: **[Isigxobo] siqethukile**

The pole is bent

Shadow argument

This verbs with the ideophone gethu may appear with a shadow argument in a prepositional phrase with **nga** with the meaning of instrument:

Indoda iqethule isigxobo [ngezandle]

A man bent the pole with hands

4.3.9.2 Selection restrictions

Selection restrictions on the agent:

The agent is animate and it may be a human or an animal.

Human: **[Indoda] iqethule ikhanda**

A man bent the head

Animal: **[Indlovu] iqethule isigxobo**

An elephant bent the pole

Selection restrictions on the patient

Into engagobela eceleni noma emuva

Something, which can bend sideways or backwards.

Things that are capable of bending in this way, are: **ikhanda** (head), **umuthi** (tree), **umzimba** (body), **isigxobo** (pole).

For example: **Isigxobo siqethukile**

A pole is bent

Ikhanda liqethukile

A head bent

4.3.9.3 Possessive alternation

With gethu-l-

The possessor may move to a position next to the verb with the loss of the possessive [a]:

Indoda iqethule [ikhanda lengane]

A man bent the child's head

Indoda iqethule [ingane] [ikhanda]

A man bent the child the head

With gethu-k-

The possessor NP will end up as the subject while the possession will move to a position after the verb:

[Ikhanda lengane] liqethukile

The head of the child is bent sideways

[Ingane] iqethuke [ikhanda]

The child bent sideways the head

4.3.1.4 Instrument Subject Alternation

The instrument, which appears as the object of the preposition **nga** may move to become the subject of the sentence:

Indoda iqethule isigxobo [ngezandla]

A man bent backwards the pole with hands

[Izandla] ziqethule isigxobo

Hands bent backwards the pole

4.3.9.5 Event structure

The verbs with the ideophone gethu has two events in the event structure:

Event 1 = process, act of bending

Event 2 = state

The state, which is the result of bending may be indicated as follows:

Ikhanda eliqethukile

A head which is bent

The result of bending is **into eqethukile** (something, which is bent sideways or backwards)

4.3.9.6 Lexical Conceptual Paradigm (lcp)

Different senses of the verbs with ideophone gethu :

- a. Fall over backwards, bend backwards: **uqethukile** (he fell backwards)
- b. Lose, get beaten, overcome: **Walwa waqethuka** (he fought but was beaten)

4.3.9.7 Lexical inheritance structure (lis)

- a. Bend verb
- b. Verb of change of state

CHAPTER 5

CONCLUSION

This section concludes the general observations in the various Bend and Break verb constructions in Zulu. The different functions of the Bend and Break verbs and their constructions have been thoroughly investigated in this study.

Various constructions in which Bend and Break verbs are found in Zulu were explored. The Bend verbs show a semantic as well as a syntactic classification. In the semantic classifications it is noted that bend verbs are classified according to the relation of the bend verb with that which is bent: Firstly, we get bend verbs, which are mainly for the bending of body parts in humans and animals, e.g.

Indoda ithoba ikhanda

A man bows the head

Abantu bayaguqe esontweni

People kneel down in church

Izinkomo zikhothamile

The cattle have stooped

Also there are bend verbs, which are for bending of body parts and physical objects. For example:

Indoda igobe ucingo

A man bent the wire.

The wire is an object that is bent and the very same bend verb **goba** can be used for the bending of body parts:

Intombi igobe ikhanda

A girl bent down the head.

Verbs with the meaning of bending can also be derived from an ideophone. In Zulu we have the ideophone qethu from which bend verbs can be derived. Here bending may refer to humans, animals, and also physical objects. For example:

Indoda ithe qethu isigxobo

The man bent the pole backwards

Ingane ilele ithe qethu ikhanda

The child is lying down with a head bent backwards.

Inja ithe qethu amadolo

The dog is bending the knees backwards.

In the syntactic classification bend verbs may be classified according to:

- a. Ergative verbs: goba, thoba
- b. Ideophone: vosho
- c. Ideophone: qethu with corresponding transitive and intransitive verb with [-l-] and [-k-]

Ergative verbs

Assignment of arguments

In the ergative verbs it is clear that there is a distinction between transitive and intransitive. In the example of sentences:

a. **Indoda igobe ucingo**

A man bent the wire

b. **Ucingo lugobile**

The wire is bent

In (a) the verb **goba** assigns two arguments: and external argument **indoda** (man) and an internal argument **ucingo** (wire). The sentence (a) represents the transitive half of the ergative pair (a, b). In the case of (b) the external argument has been eliminated, i.e.

indoda (man) in (a). The subject position is empty, and **ucingo** (wire) has now been moved into this empty position as in (b). **Ucingo** (wire) has to move because it will have no case from the verb **gob**. After the movement of **ucingo** (wire) a trace is left behind because **ucingo** (wire) is assigned to the theta-role of patient by the verb **gob** (in b) and this theta is carried along even when it moved to the subject position.

Also with the other ergative verb, **thoba**, two arguments, i.e. the agent and the patient are assigned by the verb **thob-** in the same manner as in **gob**:

- a. **Inkosikazi ithobe ikhanda**
A woman bent down the head
- b. **Ikhanda lithobile**
The head is bent.

For these two verbs to be called the ergative verbs it is because of the following reasons:

- a. They passed the diagnostics of objecthood:
- (i) With objective agreement
Indoda l – lu – gob – ile ucingo
Man AgrS – AgrO – bend – Perf wire
The man bent the wire
- (ii) With passive constructions
Ucingo lu – gotsh – w – e yindoda
Wire AgrS – bend – Pass – Perf by man
The wire is bent by man

The ideophone **vosho**

Assignment of arguments

It was discovered that the ideophone vosho assigns two arguments, i.e. an agent and a patient argument. The agent argument is animate and the patient is the body part, which is **umzimba** (body as a whole) and **amadolo** (knees).

The ideophone vosho though showing a clear distinction between transitive and intransitive cannot be classified as a ergative verb as it cannot take the object and also cannot be used with the passive constructions. **Amadolo avoshokiwe** (the knees are bent) This is not applicable in Zulu.

Intransitive verbs

The bend verbs, which are intransitive assign one argument, which is the patient. This patient can be animate, which is a human or an animal or can be a body part. For example:

- a. **Inkosikazi iguqile**
A woman bent the knees
- b. **Ihashi liguqile**
A horse bent the knees
- c. **Amadolo aguqile**
Knees bent

The ideophone qethu

Assignment of arguments

The ideophone qethu assigns two arguments, i.e. an agent and a patient argument. The agent argument is animate and may be a human or an animal. The patient argument may be a body part or a physical object.

- a. **Indoda ithe qethu ikhanda**
A man bent the head backwards
- b. **Indoda ithe qethu isigxobo**
A man bent the pole.

Though the ideophone can take the transitive/intransitive constructions like the ergative verbs it cannot be classified as an ergative verb because its transitivity is determined by [-l-] and [-k-]. For example:

- a. **Indoda iqethule isigxobo**
A man bent the pole backwards
- b. **Isigxobo siqethukile**
The pole is bent

The sentences above behave in the same way as in Chapter 4, Section 4.3.1 in **Indoda igobe ucingo** (a man bent the wire).

The bend verbs also display selection restrictions, which can be clearly differentiated in each and every bend verb. In the ergative verbs goba and thoba individual selection restrictions can be noted. In the bend verb gob- the agent is always animate as is the same with thob- and it may be a human or an animal. But with the selection restrictions on the patient in gob- it can be any body part, which can bend or a physical object. For example:

- a. **Amadolo agobile**
The knees are bent
- b. **Ikhanda ligobile**
A head is bent
- c. **Ucingo lugobile**
A wire bent

Whereas the verb thob- can only take body parts as a patient: **Ikhanda lithobile** (a head is bent).

The ideophone vosho also has the same restrictions as the ergative bend verb thob- in agent restrictions in that it is animate and may be a human or an animal. The patient argument of the ideophone vosho selects the body, and one body part, which is **amadolo**. For example:

a. **Inkosikazi ithe vosho (umzimba)**

The woman bent the body

b. **Amadolo athe vosho**

Knees are bent

The intransitive bend verbs show a marked similarity on their selection restrictions on their one argument, which is patient. The verbs all select the animate, which may be a human or an animal as their patient and the body parts. With the body parts each bend verb selects a particular body part, e.g. the bend verb guq- can only select the body part, which is **amadolo** (knees), the verb gomf- may only select **umhlane/iqolo** (back), khothama selects body parts such as **ikhanda** (head), **iqolo** (back), **amahlombe** (shoulders and the verb bhen- selects the animate patient, i.e. a human or an animal; body parts and also the physical objects. For example:

a. **Inkosikazi ibhenile**

A woman bent

b. **Izinyawo zibhenile**

The feet are bent

c. **Isigxobo sibhenile**

The pole is bent

The transitive/intransitive ideophone gethu also selects the animate agent, which may be a human or an animal. For the patient there it is selected the body part, which is **ikhanda** (head), **umzimba** (body) and the physical object (see Chapter 4).

Both ergative verbs gob and thob exhibit possessive alternations both with the transitive verb and with the intransitive verb. They also show the instrument subject alternation, which is more or less the same. Also the ideophone vosho shows the same possessive and instrument subject alternation in the same manner as with gob and thob.

The intransitive verb guqa does not have the possessive alternation but the instrument subject alternation becomes possible and also the intransitive verb gomf is the same as guq.

The intransitive verbs khothama and bhena both show instrument-subject alternation and they cannot form possessive alternations and the same is with the other intransitive verb qulusa/dunusa.

The ideophone gethu behaves in the same manner as ergative verbs gob and thob in that there is distinct possessive alternation and subject-instrument alternation.

The bend verbs all have two events in their event structure, i.e. a process or act of bending and the state. The state, which is the result of bending differs with each bend verb. In the verb gob will be **into egobekile** (something, which is bent) because here many things can be bent in this way; with the bend verb thoba the state will be **ilunga lomzimba eligobile** (the bent part of the body), because this type of bending is confined to the body and its parts, which are bendable.

With the ideophone vosho the state, which is the result of bending will be **umzimba** (body) and one body part, which is **amadolo** (knees) so it will be **umzimba ovoshokile** (bent body on the knees).

The intransitive verbs, because their bending is confined to particular body parts, the state of each bending will differ. With the verb guqa (bend the knees) the state will be **into eguqile** (something with bent knees), with the verb gomfa it will be **umuntu oqomfile** (a person who is bent) or **iqolo eliqomfile** (a back that is bent). With khotham it will be a body part, which is bent: **ikhanda elikhothamile** (head which is bent).

The verb bhena will show the result of **ebhenile** (something which is bent sideways or backwards). The state, which is the result of the verbs dunusa/qulusa will be **umzimba ugobile izinqe ziyabonakala** (bent body with protruding buttocks – the buttocks become visuvke). The bend ideophone gethu shows the result of bending which is **into eqethukile** (something which is bent sideways or backwards).

In the Lexical conceptual paradigm, it can be noted that all bend verbs do give a sense of bending, but may also display various meanings, as well but generally these meanings do centre around bending, e.g. the ideophone gethu means to bend backwards and also to fall over backwards.

All bend verbs display bending, which in the lexical inheritance structure are placed in the hierarchy of bend verbs and verbs of change of state, because though they are all bend verbs, they bring about a change of state from the original one.

The Break verbs also have a semantic as well as a syntactic classification. With the semantic classification the Break verbs are divided into those verbs, which bring about break, fracture, snap through thus breaking into two. Examples of these break verbs are aphu-k-, aphu-l-, qhoqo – phoqo-k-, phoqo-z-.

There are break verbs with the meaning of breaking off from an attachment. These break verbs are nqamu, hlephu, qhephu, qhezu, gqabu, gqibu, jugu and cozu. Other break verbs indicate breaking open like havu. Others mean smashing an object and the examples are: hlofo, phahla, qhofo, vithi, qhobo and fahla. There are also break verbs with the meaning of burst and these are: patsha, qhekle and qhibu. We also find verbs with the meaning of demolish and these are bihli or hhidli and hhephu. Verbs with the meaning of cracking can also be found in verbs like klewu and chachamba. Lastly, in Zulu there are also break verbs with the meaning of tear and examples are: dabu, klebhu, hloru, yobu, dlavu and nepu.

According to the syntactic classification, break verbs in Zulu can be grouped firstly according to those break verbs with the verbal root with a suffix [-k-] or [-l-]. In Zulu there is only one break verb like that and it is the verb aphu-k-, aphu-l-.

This verbal root [-aphu] assigns two internal arguments, i.e. an agent and a patient. The verbal suffices [-k-] or [-l-] have to appear with this root. These verbal suffices control the transitivity of the verb: the suffix [-l-] has a causative semantic feature. The agent argument appears in the subject position of the transitive verb with [-l-]:

[Indoda] iphule ifasitela

A man broke the window.

The patient argument appears in the object position of the transitive verb as well as in the subject position of the intransitive verb with [-k-]:

Object of transitive verb: **Indoda iphule [ifasitela]**
A man broke the window

Subject of intransitive verb: **[Ifasitela] liphukile**
The window broke

The verbal root [-aphu] has selection restrictions on the agent as well as on the patient. Selection restrictions on the agent are that the agent is animate and it may be a human or an animal. Selection restrictions on the patient: **Into elukhuni ephukayo** (something hard and brittle, which splits into two or more pieces). Things that are capable of breaking in this way are; **umnyango** (door), **ifasitela** (window), **ithambo** (bone), **ibhodwe** (pot), **ipuleti** (plate), **inkomishi** (cup). For example:

Umfazi uphule ibhodwe laba izingcezwana

A woman broke a pot into small pieces.

The verbs with the verbal root [-aphu-] have two events in the event structure.

Event 1 = process or act of breaking

Event 2 = state

The state, which is the result of breaking may be indicated as follows:

(a) **Ifasitela laphuka laba izingcezwana**

A window broke into small pieces.

(b) **Ithambo laphuka kabili**

A bone broke into two pieces.

This break verb *aphuka/aphula* also shows instrument subject alternation, possessive alternation, lexical conceptual paradigm and lexical inheritance structure.

We also find in the syntactic classification of break verbs, the ideophone with a suffix [-k-] or [-l-] and these ideophones are: *nqamuka/nqamula*; *hlephuka'hlephula*; *qhezuka/qhezula*

gqabuka/gqabule; havula/havuka; dlebhuka/dlebhula; dabuka/dabula; cozuka/cozule; hlusuka/hlusula and hhephuka/hhephula.

In the assignment of arguments for these ideophones, all of them assign two arguments, i.e. an agent and a patient argument. The agent argument is animate and it may be a human or an animal. The patient argument of ngamuka/nqamula:

Into enqamuka kalula, inqamuka izigaba ezimbili, izingcezu ezimbili noma ngaphezulu

Something, which splits easily and breaks into two parts, two or more pieces.

Things that are capable of breaking in this way are: **induku** (stick); **igatsha lomuthi** (branch of a tree); **ipulangwe** (plank); **isigxobo** (pole); **intambo** (rope).

We also find in the syntactic classification of break verbs the ideophone with a suffix [-k-] or [-l-] and the break verbs derived from these ideophones are: nqamuka/nqamula; hlephuka/hlephula; qhezuka/qhezula; gqabuka/gqabula; havuka/havula; dlebhuka/dlebhula; dabuka/dabula; cozuka/cozula; hlusuka/hlusula and hhephuka/hhephula.

All these ideophonic break verbs assign two arguments, i.e. an agent and a patient argument. They show the transitive – intransitive alternation. The suffix [-k-] is intransitive and it lacks the case assignment features, that is why it is necessary for the movement of the patient in:

Inkosikazi idabula ingubo

(a) [Inkosikazi] INFL [VP dabula t; ingubo]

A woman tears a dress

To be (b) **[Ingubo] idabukile**

A dress is torn

To the subject position where it can be assigned a nominative case by the agreement element of inflection. The transitive suffix [-l-] bears accusative case to the patient as in sentence (a) above; whereas the intransitive [-k-] as in (b) above has an anticausative semantic feature.

These ideophonic break verbs have selection restrictions on the agent and on the patient. They all select an agent as animate, which may be a human or an animal. The selection restrictions on the patient differ:

Selection restriction on the patient of ngamuka/ngamula

Into enqamuka kalula, inqamuka izilgaba ezimbili, izingcezu ezimbili noma ngaphezulu.

Something, which splits easily and breaks into two parts, two or more pieces.

Things that are capable of breaking in this way are: **induku** (stick), **igatsha lomuthi** (branch of a tree), **ipulangwe** (plank), **isigxobo** (pole), **intambo** (rope). For example:

Intambo inqamuke kabili

A rope splitted into two.

Selection restriction on the patient of hlephuka/hlephula

Into ehlephuka ibe amaqhezu noma izicucu

Something, which splits into fractins or pieces.

Things that are capable of breaking in this way are: **inkomishi** (cup, **isitini** (brick), **ipulethi** (plate). For example:

Inkomishi ihlephuke yaba izicucu

A cup broke into pieces.

Selection restriction on the patient of qhezuka/qhezula

Into elukhuni eqhekekayo eyaphuka kabili noma ngaphezulu

Something hard that splits and is breakable into two or more pieces.

Things that are capable of breaking in this way are: **ukhuni** (firewood), **igatsha lomuthi** (branch of a tree), **itshe** (stone). For example:

Itshe laqhezuka izingcezwana umoya

The stone splitted into fragments because of the wind.

Selection restriction on the patient of havuka/havule**Into eyakhiwe ngomhlabathi engahlukana ivuleke phakathi**

Something made of soil, which can break open in the middle.

Things that are capable of breaking in this way are: **udonga** (wall), **indlu** (house), **unqenqema** (verandah). For example:

Udonga lwendlu luhavukile

The wall of the house broke open

Selection restriction on the patient of gqabuka/gqabula**Into ende egqabuka kalula**

Something long that breaks easily

Things that are capable of breaking in this way are: **ukotini** (cotton thread), **ucingo** (wire), **intambo** (rope). For example:

Intambo igqabuke izingcezwana

A rope splitted into small pieces.

Selection restriction on the patient of dlebhuka/dlebhule**(a) Into enomoya phakathi engavuleka**

Something with air in it, which can burst open

(b) Into ethambile enento phakathi kuyo engavuleka

Something soft with something inside, which can break open.

Things that are capable of bursting in this way are: **obhelunda** (balloon), **umqamelo** (pillow), **ithayi** (tyre). For example:

Ithayi lemoto lidlebhuke laba izicucu

A car tyre burst into pieces.

Selection restriction on the patient of dabuka/dabula**Into edabukayo ibe izicucu**

Something, which can break easily into small pieces.

Things that are capable of breaking in this way are: **udonga lwendlu** (wall of the house), **ingubo** (dress). For example:

Udonga lwendlu ludabukile

The wall of the house broke open into pieces.

Selection restriction on the patient of cozuka/cozula**Into ehlukana kalula ibe izicucu**

Something, which can break easily into pieces

Things that are capable of breaking in this way are: **ukhuni** (firewood), **iphepha** (paper), **isinkuva** (bread). For example:

Ucozule ukhuni walenza izicucwana

He splitted firewood into small pieces

Selection restriction on the patient of hlusuka/hlusula**Into enamathele kwenye engasuka kalula kuyo**

Something attached on to something else and can break easily from it.

Things that are capable of breaking in this way are: **imulenze nezingalo** (limbs), **amalunga omzimba** (body parts). For example:

Uhlusule ingalo yengane

He broke away the child's arm.

Selection restriction on the patient of hhephuka/hhephule**Into enamathele kwenye engasuka kuyo**

Something concrete or attached on to something and can break away from it easily.

Things that are capable of breaking in this way are: **udonga lwendlu** (wall of the house), **umnyango** (door). For example:

Udonga lwendlu luhhephukile

The wall of the house has broken into pieces.

All these ideophonic break verbs have two events in their event structures.

Event 1 = process, act of breaking

Event 2 = state

With ngamuka/nqamule

The state, which is the result of breaking may be indicated as follows:

(a) Induku yanqamuka izingxezu ezimbili

The stick broke into two pieces

(b) Ukhuni lwanqamuka izingcezwana

The wood broke into small pieces

(c) Intambo kagesi yanqamuka kabili

The electric wire broke into two parts

With hlephuka/hlephula

The state, which is the result of breaking may be indicated as follows:

(a) Ipuleti lihlephuka izingcezana

A plate breaks into tiny pieces.

- (b) **Isihlahla sihlephuka izigatshana**
A tree breaks into different parts.
- (c) **Ipulangwe lihlephuka izingcezwana**
A plank breaks into small pieces

With qhezuka/qhezula

The state, which is the result of breaking may be indicated as follows:

- (a) **Lgatsha lomuthi laba izingcezu ezimbili**
A tree branch broke into two pieces
- (b) **Ukhuni lwaba izingcezwana**
A firewood broke into small pieces

With gqabuka/gqabula

The state, which is the result of breaking may be indicated as follows:

- (a) **Intambo yaba izijuqu**
A rope into portions
- (b) **Intambo yaba izicucu**
A rope into pieces

With havuka/havula

The state, which is the result of breaking may be indicated as follows:

- (a) **Udonga lwahlukana phakathi**
A wall broke of separate in the middle
- (b) **Unqenqema lwaba nembobo phakathi nendawo**
The verandah broke into a hole at the centre.

With dlebhuka/dlebhule

The state, which is the result of breaking may be indicated as follows:

(a) **Ithayi laba izingcezwana**

A tyre torn to pieces

With dabuka/dabule

The state, which is the result of breaking may be indicated as follows:

(a) **Ingubo yaba amanikiniki**

A dress into rags.

(b) **Ingubo yaba izicucu**

A dress into pieces

With cozuka/cozula

The state, which is the result of breaking may be indicated as follows:

(a) **Iphepha laba izicucwana**

A paper into small pieces.

(b) **Ukhuni lwaba izingcezu**

A firewood into pieces or slices.

With hlusuka/hlusula

The state, which is the result of breaking may be indicated as follows:

(a) **Ingalo yahlusuka emzimbeni**

An arm broke off from where it was attached.

(b) Uhlusuke waba izingcezu umlenze

A leg was broken into portions or parts

With hhephuka/hhephula

The state, which is the result of breaking may be indicated as follows:

Udonga lwaba izicucwana

A wall into small pieces

All these ideophonic break verbs show shadow argument, instrument subject alternation, possessive alternation, lexical conceptual paradigm and the lexical inheritance structure.

Another syntactic division of break verbs in Zulu are the ideophone with suffix [-k-] or [-z-]. These ideophonic break verbs are: phahlaka/phahlaza; phoqoka/phoqoza; dlibhika/dlibhiza; qhofoka/qhofoza; qhekleka/qhekleza; vithika/vithiza; qhoboka/qhoboza; hlafaka/hlafaza; hihlika/hihliza; hlofoka/hlofoza; patshaka/patshaza.

All these ideophonic break verbs assign two arguments, i.e. an agent and a patient. An agent always in the subject position of the transitive verb with the suffix [-z-] and the patient is always in the object position of the transitive verb with suffix [-z-] and is in the subject position of the intransitive verb with suffix [-k-].

There are selection restrictions on the agent as well as on the patient. In all these break verbs the agent is animate and it may be a human or an animal.

Selection restrictions on the patient of phahlaka/phahlaze**Into eyigilasi ephahlaze kayo ibe izicucwane ezincane**

Something, which is made of glass and can be smashed into very tiny pieces.

Things that are capable of being smashed in this way are: **isibuko** (mirror); **ifasitela** (window), **ivasi** (vase). For example:

Umntwana uphahlaza isibuko saba izicucwana

A child smashes a mirror into small pieces.

Selection restrictions on the patient of phoqoka/phoqoza

Into elukhuni ephoqokayo ibe mbili

Something hard, which can break into two

Things that are capable of breaking in this way are: **induku** (stick); **ithambo** (bone), **ipayipi** (pipe). For example:

Induku iphoqoke izingcezu ezimbili

A stick broke into two

Selection restrictions on the patient of dlibhika/dlibhiza

Ukuhlakazeka kwento ebikade ihlangene

Splitting of something that has been concrete like a wall for the house

Things that are capable of splitting in this way are: **udonga** (wall); **ungenqema** (verandah). For example:

Udonga lwendlu luvele lwathi dlibhi

The wall of the house collapsed

Selection restrictions on the patient of qhofoka/qhofoza

Into ethambile entekenteke eqhofoka kalula

Something dainty and breakable

Things that are capable of breaking in this way are: **iqanda** (egg); **ikhanda lengane noma ichwane** (head of a baby or a chick). For example:

Uqhofoza iqanda

He is breaking an egg.

Selection restrictions on the patient of qhekleka/qhekleza(a) **Into eqinile ecandekayo**

Something, which is firm and can become split.

(b) **Into eqinileyo engaklayeka**

Something, which is firm and crackable

(c) **Into engasuswa entweni ehlangene eyimbumba**

Something, which can be taken off as a piece from something that is a whole.

Things that are capable of breaking in this way are: **itsha** (stone); **ipulangwe** (plank), **ukhuni** (wood). For example:

Uqhekleze ukhuni lwaba izingcezwana

He broke away a firewood into splinters.

Selection restrictions on the patient of vithika/vithiza**Into ethanbile edabuka kalula**

Something soft, which can be tattered easily

Things that are capable of been broken in this way are: **ingubo** (dress); **isicathulo** (shoe), **ithayi** (tyre). For example:

Umntu uvithiza ingubo

A person tears a dress into tatters.

Selection restrictions on the patient of qhoboka/qhoboza**Into elukhuni eyaphukayo enkobo nkobo**

Something hard, brittle and breakable.

Things that are capable of breaking in this way are: **isibuko** (mirror); **ifasitela** (window), **inkomishi** (vase). For example:

Uqhoboza isibuko

He breaks a mirror.

Selection restrictions on the patient of hlafaka/hlafaza**Into elukhuni esagilasi efahlakayo**

Something, which is hard, made of glass, which can be smashed.

Things that are capable of being broken in this way are: **isibuko** (mirror); **ifasitela** (window), **ipuleti** (plate), **inkomishi** (cup). For example:

Ufahlaza/hlafaza ifasitela

He smashes a window

Selection restrictions on the patient of hlofoka/hlofoza**Into eyomile njengotshani enqamuka kalula**

Something dry and brittle like grass and breaks easily.

Things that are capable of breaking in this way are: **indlu yotshani** (thatched house); **utshani** (grass). For example:

Uhlofoza indlu yothani

A person breaks into pieces a thatched house

Selection restrictions on the patient of patshaka/patshaza**Into ethambile egcwele amanzi noma umoya**

Something soft with water or air inside

Things that are capable of bursting in this way are: **ithayi** (tyre); **ihlo** (eye). For example:

Upatshaza ihlo

He is causing an eye to burst

All these ideophonic break verbs have two events in their event structures.

Event 1 = process, act of breaking

Event 2 = state

With phahlaka/phahlaza

The state, which is the result of breaking may be indicated as follows:

(a) **Ifasitela laphahlazeka izingcezwana**

The window was smashed into small pieces

(b) **Isibuko saphahlazeka saba izicucu**

The mirror was smashed into very small pieces

With phoqoka/phoqoza

The state, which is the result of breaking may be indicated as follows:

(a) **Ithambo liphoqoka izingcezu ezimbili noma ngaphezulu**

A bone breaks into two or more pieces

(b) **Isiqu sesihlahla siphoqoka kabili**

A tree trunk breaks into two pieces

(c) **Amapayipi aphoqoka izingcezwana**

The pipes broke into small pieces

With dlibhika/dlibhiza

The state, which is the result of breaking may be indicated as follows:

Lwaba izingcezwana

Broke into small pieces

With qhofoka/qhofoza

The state, which is the result of breaking may be indicated as follows:

Iqanda lavuleka laba izingcezu

An egg broke open and into pieces

With qhekleka/qhekleza

The state, which is the result of breaking may be indicated as follows:

(a) Ukhuni lwaba izingcezwana

Wood into pieces

(b) Umnyango waba nemifantu

The door had cracks

(c) Umnyango uyahlukana

One piece of a door may fall apart

With vithika/vithiza

The state is:

Ingubo yaba izicucuwana

A dress into pieces or tatters

With qhoboka/qhoboza**(a) Isibuko saba izicucwana**

A mirror into pieces

(b) Ipuleti laba izingcezu ezimbili

A plate breaks into two pieces

With hlafaka/hlafaza

The state, which is the result of breaking may be indicated as follows:

Isibuko saba izingcezwana

A mirror into small pieces.

With patshaka/patshaza

The state, which is the result of breaking may be indicated as follows:

Ihlo laphumela ngaphandle laba izingcezwana

An eye burst open into small pieces.

All these ideophonic break verbs show instrument – subject alternation, possessive alternation, lexical conceptual paradigm and the lexical inheritance structure and shadow arguments.

Lastly the break verbs in Zulu have as a syntactic division the intransitive verb: chachamba. This intransitive verb assigns one argument, i.e. the patient argument. This patient can be the subject:

[Itshe] lichachambile

A stone cracked

Selection restriction on the patient

On one argument that the verb chachamb assigns a theta-role, it shows selection restrictions on it.

Into elukhuni engaklayeka ibe neminkenke

Something hard and brittle, which may have open cracks and splinter.

Things, which are capable of splitting in this way are: **udonga** (wall), **itshe** (stone), **induku** (stick), **ukhuni** (wood), **ipulangwe** (plank). For example:

Ukhuni luchachambile

A firewood cracked

This break verb has two events in the event structure:

Event 1 = process, act of breaking

Event 2 = state

The state in which is the result of breaking may be indicated as follows:

(a) **Ukhuni lwaba izingcezwana**

A firewood into pieces

(b) **Itshe laba neminkenke**

A stone had cracks

This verb does show the lexical conceptual paradigm and the lexical inheritance structure, but cannot show shadow argument, instrument-subject alternation and possessive alternation.

BIBLIOGRAPHY

Belleti, A. and Rizzi, L. 1988. Psych-Verbs and Theta-Theory. **Natural Language and Linguistic Theory** 6:291-352.

Briscoe, E., Copestake, A. and Boguraeu, B. 1990. Enjoy the Paper: Lexical Semantics via Lexicology. **Proceedings of the 13th International Conference on Computational Linguistics**, Helsinki, Finland.

Cook, V.J. 1988. **Chomsky's Universal Grammar: An Introduction**. Basil Blackwell (Ltd), Oxford.

Copestake, A. 1992. The Representation of Lexical Semantic Information. **CSRP 280**, University of Sussex.

Cowper, E.A. 1992. **A Concise Introduction to Syntactic Theory: The Government Binding Approach**.

DiScullo, A.M. and Williams, E. 1987. **On the Definition of Word**. Cambridge: MIT Press.

Doke, C.M. and Vilakazi, B.W. 1948. **Zulu Dictionary**. Witwatersrand: University Press.

Doke, C.M., Malcolm, D.M. and Sikhakhane, J.M.A. 1990. **Zulu/English Dictionary**. Johannesburg: Wits University Press.

Du Plessis, J.A. 1999. **Lexical Semantics and the African Languages**. Stellenbosch: University of Stellenbosch.

Du Plessis, J.A. and Visser, M.W. 1992. **Xhosa Syntax**. Pretoria: Via Africa.

Grimshaw, J. 1990. **Argument Structure**. Cambridge: MIT Press.

Haegeman, L.M. 1994. **An Introduction to Government and Binding Theory**. Second Edition. Oxford: Blackwell Press.

- Hovan, M.R. *et al.* 1995. **Unaccusativity at the Syntax-Lexical Semantic Interface.** Cambridge: MIT Press.
- Jackendoff, R.S. 1972. **Semantic Interpretations in Generative Grammar.** Cambridge: MIT Press.
- Levin, B. 1993. **English Verb Classes and Alternations.** Chicago: University of Chicago Press.
- Lyons, J. 1986. **Introduction to Theoretical Linguistics.** London: Cambridge University Press.
- Mendu, M.E. 1977. **The Verbs of Changes of State in Xhosa.** MA Thesis. University of Stellenbosch.
- Muller, G., Beckwith, R., Fellbaum, C., Gross, D. and Muller, K.J. 1990. Introduction to WordNet: An On-line Lexical Database. **International Journal of Lexicography.**
- Pustejovsky, J. 1991b. The Syntax of Event Struction. **Cognition** 41:47-81.
- Pustejovsky, J. 1996. **The Generative Lexicon.** Cambridge: MIT Press.
- Rappaport, M., Levin, B. and Laughren, M. 1993. Levels of Lexical Representation. In: Pustejovsky, J. (ed.). **Semantics and the Lexicon.** Dordrecht: Kluwer Academic Publishers.
- Williams, E. 1994. **The Thematic Structure in Syntax.** Cambridge: MIT Press.