

THE SEMANTICS AND MORPHOLOGY OF DEVERBAL NOMINALS IN TSHIVENDA



by

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

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Date submitted: December 1999

DECLARATION

I, Vhengani Dorah Tshishonga, 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.

19 November 1999

Date

SUMMARY

In Tshivenda deverbatives in class 1 may appear with a number of complements and or adjuncts such as noun phrases and locatives. Morphological structure of these nouns can be established as well as the possible contribution of the various deverbative affixes to the meaning of the derived noun. The predicate argument structure of the verb from which the deverbative noun is derived is also looked at.

The nouns in class 3 which are derived from verbs usually appear with the nominal suffix or nominalizer [-o] which controls the internal argument of the verb from which the noun is derived. On the other hand the prefix [mu-] refers to two different processes which denote the result of the action or the event brought about by the presence of a certain verb. The result refers to something which happens because of an action or event and such result may include a variety of nouns.

In all the various noun classes dealt with in this study, i.e. classes 5, 7, 9, 11, 14 and 20, the suffix [-o] controls the internal argument and mostly refer to inanimate things whereas the suffix [-i] controls the external argument and mostly refer to animate beings.

OPSOMMING

In die Tshivenda taal die deverbatief in klas een(1) kan met verskillende komplemente of adjunkte soos naamwoordfrases en lokatiewe optree. Die morforlogiese strukture van hierdie naamwoorde sowel as die moontlike bydrae van die deverbatiwe affikse by die betekenis van die afgekeude werkwoorde kan bepaal word. Die predikatiewe argument strukture van die werkwoorde waarvan die deverbatiwe naamwoorde afgelei word, word ook bekyk.

Die naamwoorde in klas 3, waarvan die werkwoorde afgelei word, tree gewoonlik op met die naamwoordelike suffiks of die nominaliseerder [-o] wat die interne argument van die werkwoord (waarvan die naamwoord afgelei is) beheer. Die prefiks [mu-] verwys na twee verskillende prosesse wat die resultaat van aksie of gebeurtenis (wat deur die werkwoord veroorsaak is) aandui. Die resultaat verwys na iets wat gebeur het as gevolg van aksie of 'n gebeurtenis: hierdie resultaat mag verskillende werkwoordvorme behels.

In die verskillende naamwoord klasse wat in hierdie studie bekyk is, d.w.s klasse 5, 7, 9, 11, 14 en 20, beheer suffiks [-o] die interne argument en verwys meestal na die lewelose dinge terwyl die suffiks [-i] die eksterne argument wat meestal na die lewendige dinge verwys, beheer.

(iii)

ACKNOWLEDGEMENT

The presentation of the material in this study has benefited greatly from comments on an earlier draft by my honourable supervisor Prof. J.A. du Plessis without whose expert supervision this study would not have been a reality. To him I say 'thanks a million'.

I would also like to extend my gratitude to Doctor Mariana Visser who initiated me in the theoretical aspect of this study.

The preparation and writing of this research would have been much more arduous without the support of my three children i.e. Engedzani, Rendani and Mashudu who in their own ways, suffered uncomplainingly from a mother who is always busy studying and only dedicate half of her time to them, especially my youngest son Mashudu, who still need more attention and motherly love. To him I say "Dont worry, follow my footsteps."

I am also most grateful to every native speaker who helped me with the collection of data, sharing their expertise on the language and for a number of helpful comments they gave me. Not forgetting Elizabeth Chauke who so ably typed my entire thesis.

In a special way, I would like to thank my husband, who encourage me to keep on studying no matter how hard it can be. Finally, I would like to thank our Almighty God, who made my dream come true.

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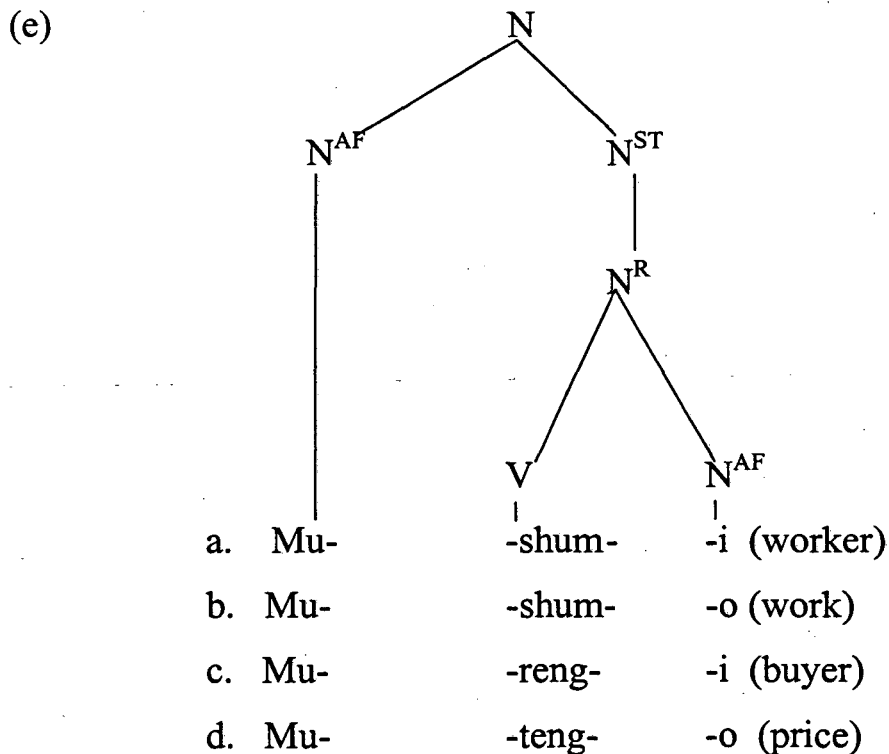
CHAPTER ONE

1. INTRODUCTION

In Tshivenda nouns may be derived from verb stems. Affixal morphology is employed by nearly all languages of the world whenever one wants to express modification of a stem. To form a noun from a verb a prefix [Naf] of a noun class must be added to the root [vr]. For the root to change into a stem, prefixing or suffixing must be employed to bring about a new structure. The verb stems below appear with a prefix and a suffix:

- (a) Class 1 Mu-shum-i (worker)
- (b) Class 3 Mu-shum-o (work)
- (c) Class 1 Mu-reng-i (buyer)
- (d) Class 3 Mu-teng-o (price)

The above examples will have the following morphological structure:



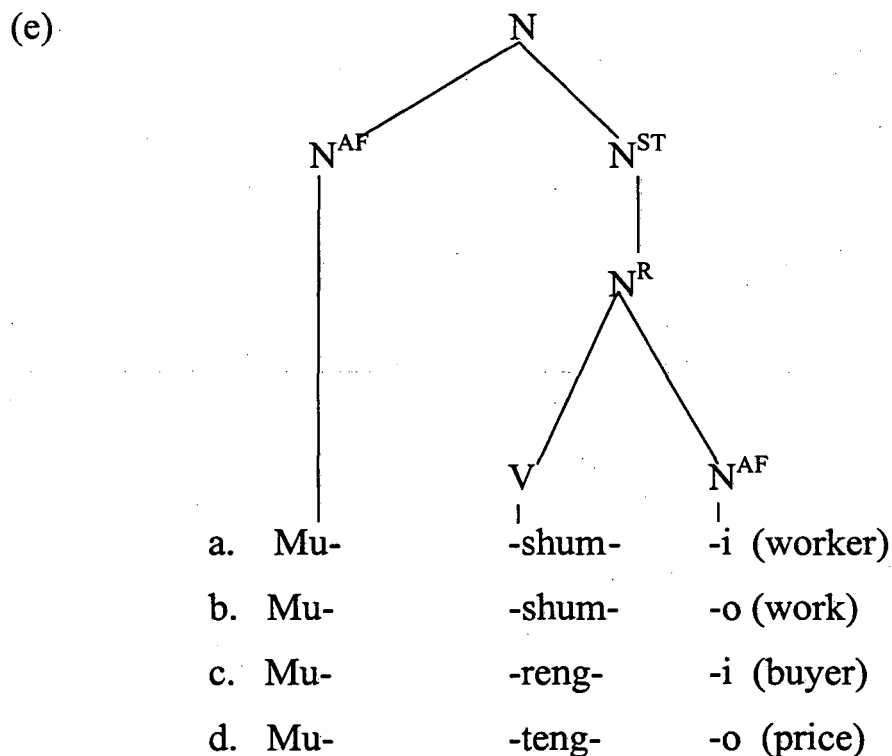
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Various derivations are also compared from different classes but with the same verb e.g.

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- Class 7: Tshi-dzul-o (seat)
- Class 9: Ø-nzul-i (invisible leak in calabash or pot)
- Class 14: Vhu-dzul-lo (place where something stands)

1.4 PREVIOUS STUDIES

1.4.1 Nominalizers in theta theory

Ilan Hazourt

According to Hazout verbal nouns manifest a mixture of verbal and nominal properties and are therefore problematic.

To account for the verbal noun phenomenon, two main approaches are conceivable. The first would be to admit that, in addition to verbs and nouns, the inventory of elements that should be admitted by linguistic theory includes elements that are of mixed verbo-nominal nature, that is elements which share properties with both nouns and verbs and the larger constituents of which they are heads and share properties with both NP and VP.

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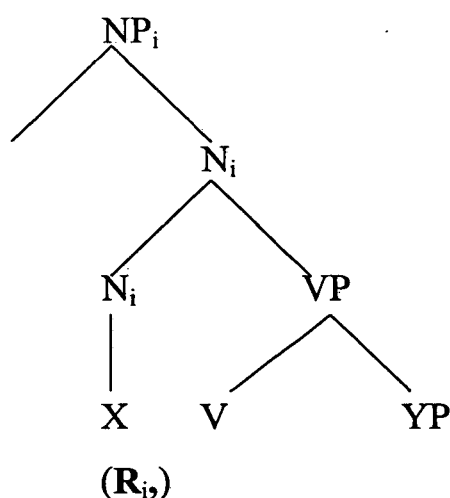
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Morphologically, a nominalizer is a nominal affix which must be affixed to a verb to produce a noun. This is achieved by an application of head movement which adjoins the verb to X as illustrated in 1(b) above. X in the above illustrations stands for a nominalizer.

When concentrating on the thematic properties of X: X is a noun, heading an NP which can occur in regular NP positions (subject, object or object of a preposition etc). therefore X has an external R-role which is vertically assigned to NP. The structure of a nominalizer construction would look, minimally, as follows:

2.

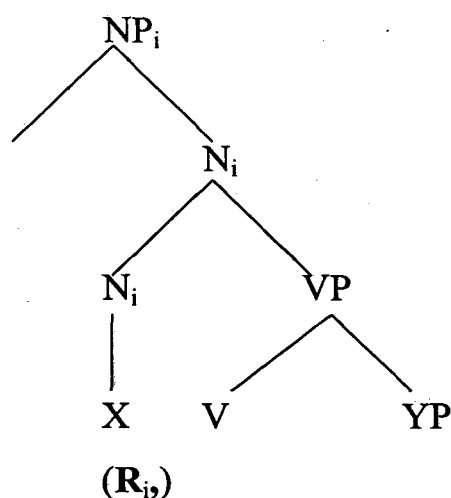


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From the above illustrations and statements it is evident that the maximal number of R-roles that may ever be syntactically relevant (or active) in a nominalization construction is two (2), the external R-roles and one internal R-role. Thus, a nominalizer may have either one R-role which would necessarily be external: (R_i) or else it may have two R-roles one of which is necessarily internal (R_i, R_j).

Our theory predicts, therefore, that, all in all, there may only be three types of nominalizers, differing in their argument structure as represented below:

4(a) (R_i)

(b) (R_i, R_i)

(c) (R_i, R_j)

1.4.2 ARGUMENT AND CONCEPTS

Hein Nieuwhof

1.4.2.1 The Theory of A- structure

In argument structure (AS) the thematic roles that go with verbs are represented on the level of argument structure in a fixed order. This order is derived from lexical representation of the meaning of the predicate (Lexical Conceptual Structure or LCS) in accordance with a thematic hierarchy. Crucially to achieve this ordering the level of AS is assumed to be structured hierarchically and the notion of External Argument is defined as the most prominent argument in that structure. This rigid structuring of

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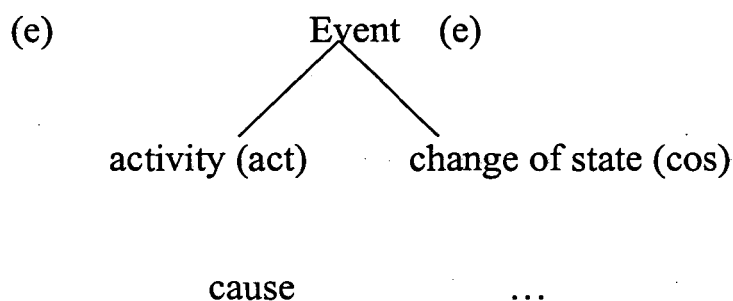
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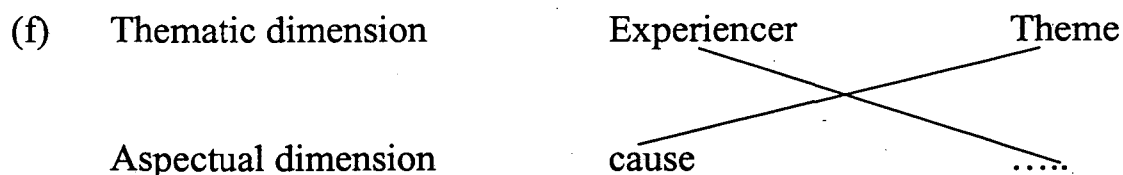
This and other differences between **frighten** and **fear** are explained by means of a different kind of lexical information: the aspectual dimension or event – structure. At this level the crucial difference between **fear** and **frightens** is all captured by taking into account the fact that **frightens** is not only an experiencer verb but also causative verb. While **fear** is a simple state verb, the event structure representation of **frighten** is illustrated below in (e).



As a state verb, **fear** has a simple, possibly a non-branching event - structure. The event – structure for **frighten** is complex; it branches into two sub-events. At the level of event – structure the so-called participants of these sub- events are the equivalents of the thematic roles in the thematic dimension. For **frighten** the participants are cause, participating in the ‘Activity’ and an unnamed participant in the ‘change of state’.

Even though it is not made entirely clear in AS whether **fear** has sub- events or not and what kind of roles of participants of **fear** have at the aspectual level, it is nevertheless assumed that the event- structure of **fear** does not have any influence on the ordering of its arguments. However, **frightens** clearly does have sub- events, and a crucial feature of Grimshaw’s analysis is that there is a cross- correspondence between the participants in these sub-

events and the arguments on the thematic dimension, as illustrated in (f) below.



The A- Structure of a verb is now defined as the merger of thematic and aspectual information. If both dimensions provide the verb with the same argument ordering, the A- Structure of that verb will seem a pure reflection of the thematic hierarchy. **Fear** keeps the A- Structure as in (f) because the aspectual information does not cross –correspond to the thematic dimension.

Frighten get an A- Structure as illustrated below because it does not have an external argument. Hence an extra set of brackets to indicate the unfilled external argument position

(g) ((Experiencer (Theme)))

1.4.3 BANTU CLASS PREFIXES

Salikoko S. Mufwene

According to Mufwene's proposal the semantic correlations mentioned by Welmers are the fact that nouns denoting humans are most likely to fill in class 1/2 (mu-/ba-) those denoting mass and liquids in class 6 (ma-), those denoting objects occurring in pairs in class 5/6 (li-/ma-), those denoting

other objects in class 7/8 (ki-/bi-), abstraction in class 14 (bu-), and formal infinitival delimitations which behave in most respects like one – class prefix nouns, fall invariable in class 15 (ku-) cf. Meinhof 1906 and 15, Doke 1954:51, Creider & Denny 1975.

There is however still a good deal of arbitrariness in that not only do class memberships vary from language to language, but also in the same language. Little semantic justification can be given for assigning mass and abstract nouns to more than one class (e.g. some in class 14, some in class 6, and some others in class 11) or some nouns denoting humans in other classes than ½. (Welmers speaks of classes 5/6 and 7/8 particularly as including miscellanea, even though these are among the most common classes with the most numerous memberships.)

Noun class membership is identified through a particular prefix which the noun must take (even a zero prefix) and which governs a number of concord prefixes that must be carried by the (quantifier,) adjectives, connectives and pronouns associated with the head noun as well as by the verb which the noun commands as subject.

Aside from the governing the concord prefixes of the adjectives, quantifiers, connectives and verbs that depend on the nouns they delimit, Bantu noun class prefixes have mostly been attributed a number inflectional role. When a nominal stem is count it usually takes either of a pair of prefixes (among, basically and roughly, **mu-/ba-** (1/2), **mu-/mi-** (3/4), **li-/ma-** (5/6), **ki-/bi-** (7/8), **tu-** (12/13), **ka-/bu-** (12/14) thus indicating through their contrast the

opposition singular versus plural (respectively): first versus second prefix in each pair.

When the noun stem is semantically mass it takes an invariable prefix which quite often corresponds to that of plural count nouns. These are mostly those of classes 6, 13 or 14, but they also occur in other classes such as 11.

A change of prefix may mean something much more far reaching than a mere change of number: it may also indicate a more or less fundamental change in the meaning of the noun; and by this process a series of nouns may be found in a given language, with the same stem but with different prefixes, of connected but differentiated meaning, e.g. [Tswana] **mo/nnā** (man) **se/nnā** (manliness), **bo/nnā** (manhood)... (Doke 1954:51).

1.4.4 THE SEMANTICS OF NOUN CLASSES IN PROTO-BANTU

J. Peter Denny and Chet A. Creider

According to Denny and Creider everyone who has ever worked with a Bantu language has faced the problem of deciding what kind of system is encoded by the gender class markers which are prefixes on the noun e.g. Kikuyu **mũ-ndũ** 'person', **ki-ndũ** 'thing', **ha-ndũ** 'place', **ũ-ndũ** 'event' [the prefixes and the classes they determine are conventionally indicated by a number system which applies across the Bantu family e.g. Kikuyu **mu-** is 1, **ki-** 7, **ha-** 16, and **U-** 14, for count nouns the singular and plural prefixes are indicated by separate numbers e.g. 7/8] for Proto-Bantu (PB) the situation is

very much the same. The PB noun prefixes realises a semantic system where each prefix was associated with a particular characteristics meaning.

When considering count nouns, the first major division is between prefixes which classify according to the spatial configuration of the objects classified, and prefixes which classify into 'kinds' such as animate and artifact. Classes 1/2, the part of 9/10 applying to animals, and 7/8 make up the system of kinds.

Configurational classes are distinguished according to whether solid shape (3/4, 5/6) or outline shape (9/10, 11/10) is being utilized as the basics of classification. Within each of these pairs a contrast is made between extended and non-extended configuration. These contrasts are perhaps easiest to grasp by looking at the 'characteristic' visual appearances as provided in the diagrams in figure 1 below:

1.4.4.1 Proto-Bantu Noun Class Semantics

(a) Mass Nouns

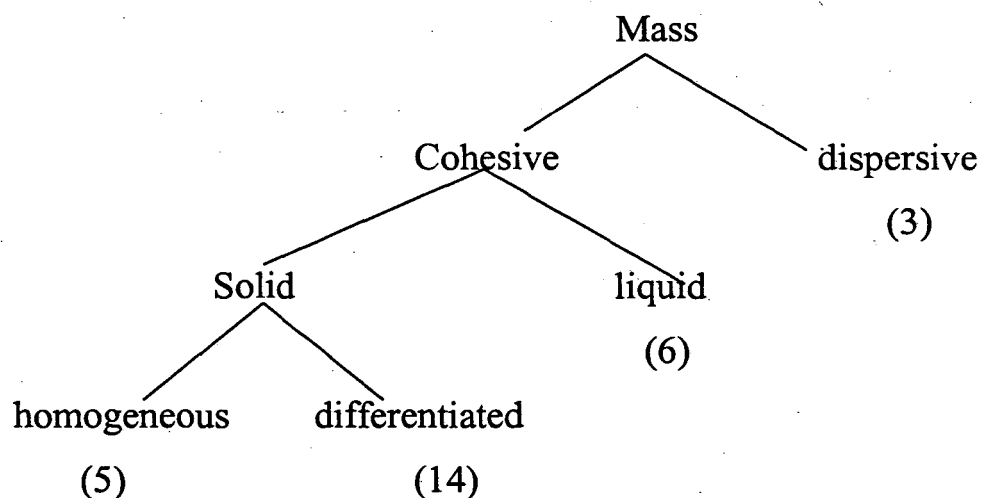
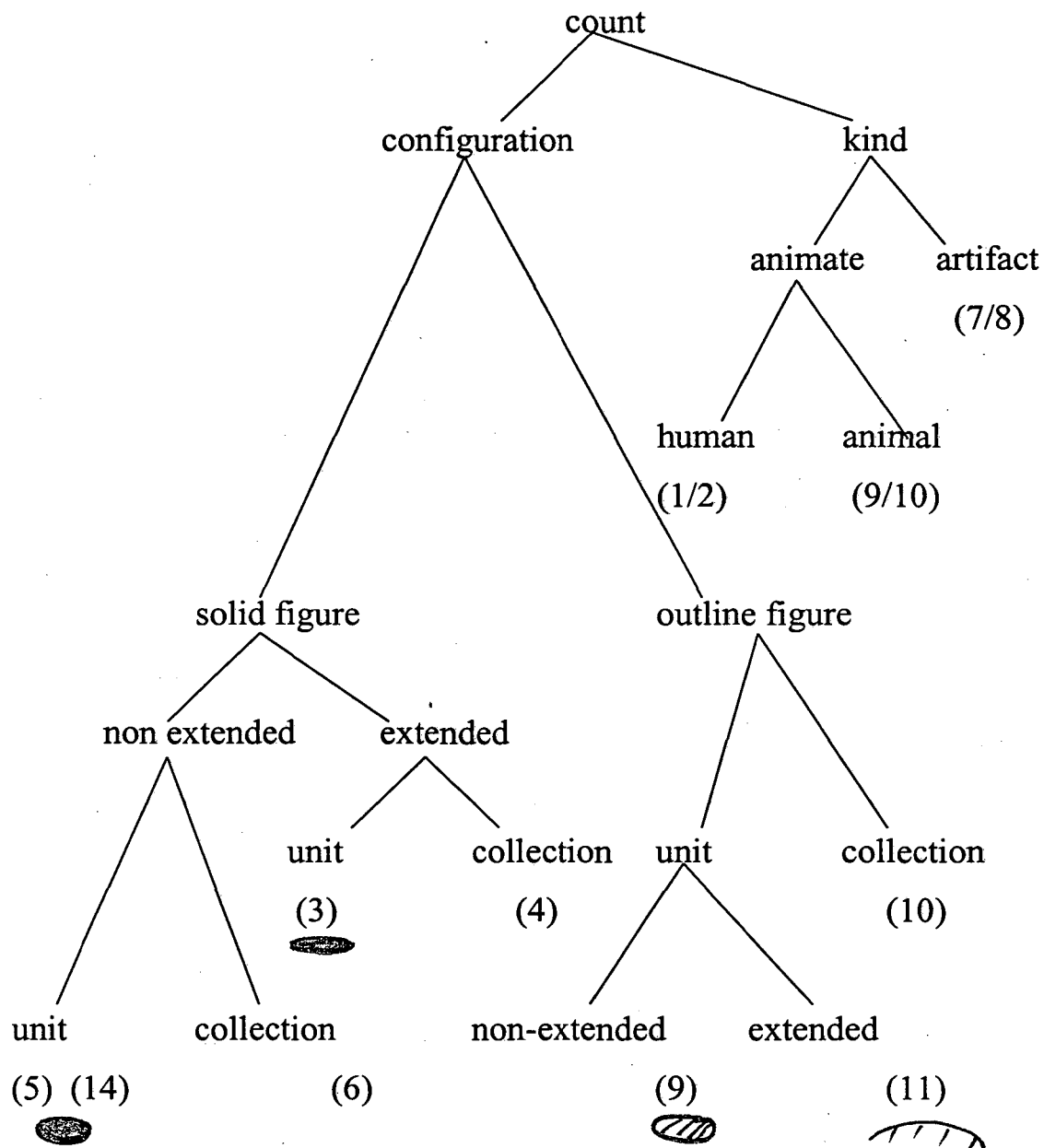


Figure 1 Proto-Bantu noun class semantics**(b) Count Nouns**

In descriptive terms 'extended' means characterized by relative length in one dimension at the expense of the other two, or less often, by relative length in two dimensions at the expense of the third. 'Non-extended' may be

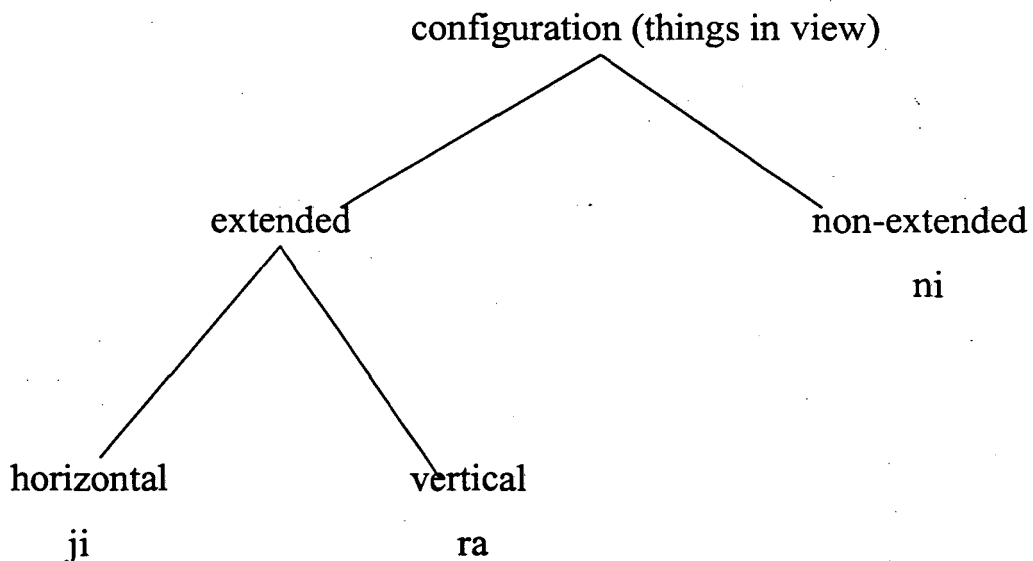
negatively characterized as not extended, and is positively characterized as rounded, protruded, humped, bunched, etc.

1.4.4.2 Other Noun Class System

Bantu noun prefixes are an example of noun class systems of the sort found widely among the language families of the world. They are also realized as noun prefixes in Toba from Guaykuruan family in South America. They are further realized as classificatory verb stem in Athapaskan, as medials in Algonguian, as lexical suffixes in Salishan, and as numeral classifiers in Sino- Tibetan, Malayo- Polynesian, Mayan and others. Figure 2 below shows three examples of noun class systems which have been analysed in order to compare them to Bantu: Toba, Burmese and Ojibway, as done below:

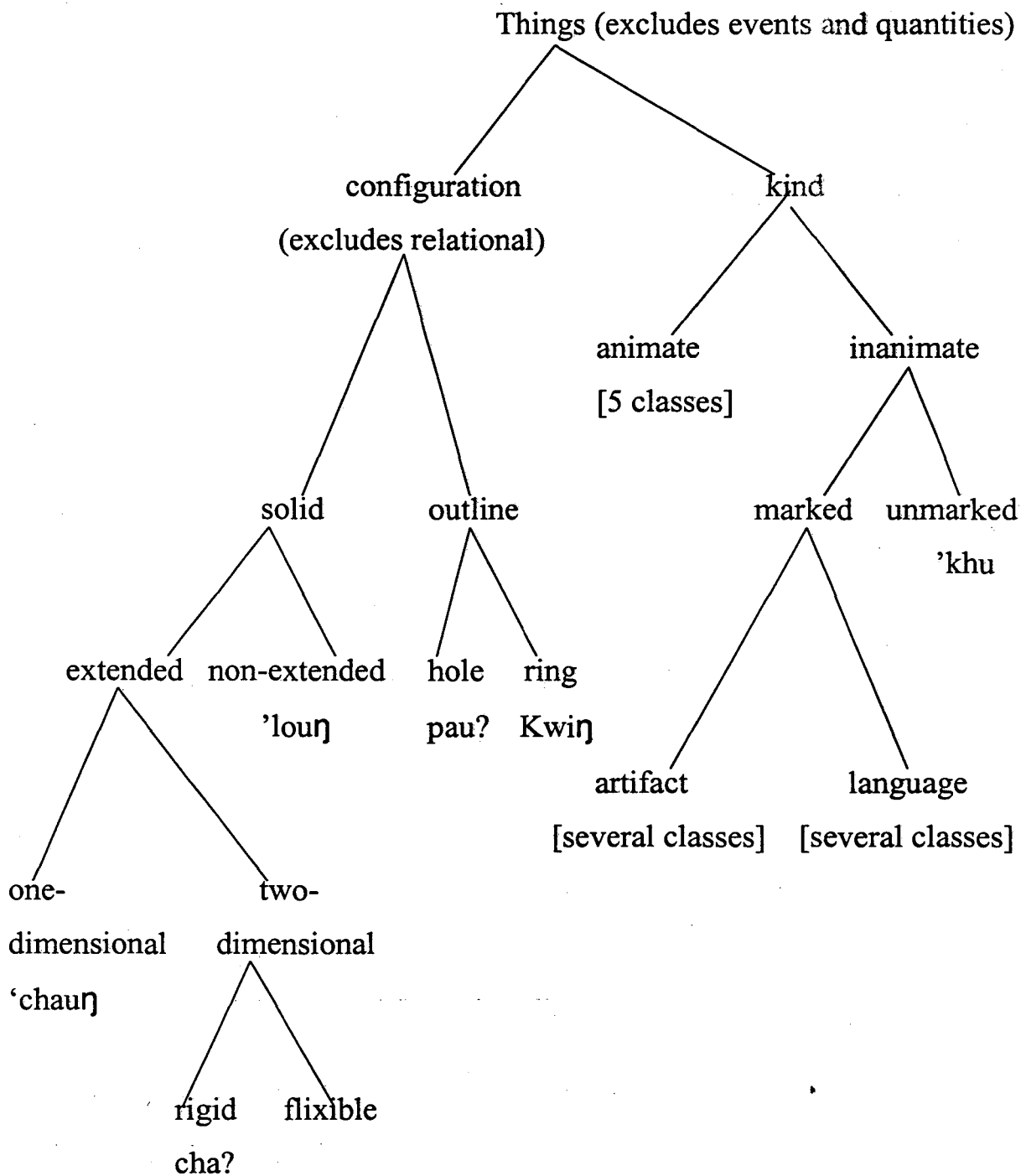
Figure 2 Other Nouns Class Systems

(a) Toba Noun Prefixes

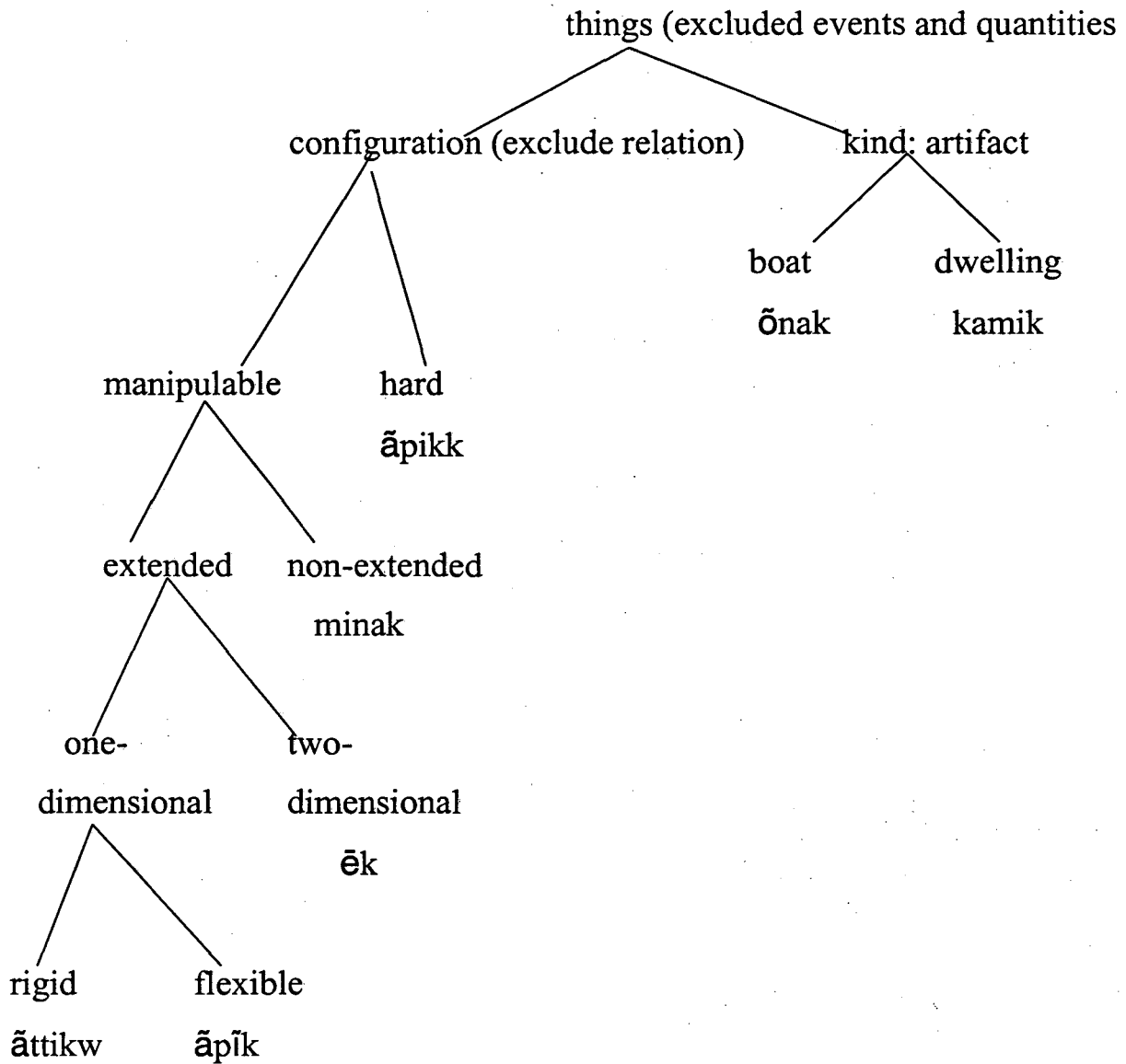


(b) **Burmese**

Numeral Classifiers



(c) Ojibway Numeral Classifiers



All three systems employ one of the two configurational variables found in the Bantu system, extended/non-extended. The extended node is further developed by other variables, whereas in Bantu the extendedness variable is cross-cut by the other configurational variable, solid/outline figure. The latter variable shows up only in Burmese among the three systems

examined. However, the extendedness variable is not applied within it as it is in the Bantu. The outline figure component of the Burmese has a much narrower range than that of the Bantu system as it covers holes and rings as does the Bantu but not containers as in Bantu. In Burmese both rigid and flexible containers are found in non-extended solid figure class.

1.4.5 LEXICAL NOMINALIZATION

Bernard Comrie and Sandra A. Thompson

Comrie and Thompson states that the term ‘nominalization’ means turning something into a noun or creating noun from lexical verbs. The resulting nouns may be the name of the activity or state designated by the verb. It may also represent one of their arguments which may be categorized as follows:

A. Name of activity or state

1. Action or state nouns

B. Name of an argument

2. agentive nouns
3. instrumental nouns
4. manner nouns
5. locative nouns
6. objective nouns
7. reason nouns.

It is evident from the above nouns that the difference between the forms in class A and those in B is that the A forms retain certain properties of the verbs they are related to, while those in B typically behave syntactically like other nouns in the language.

Class A

1.4.5.1 Action/state nominalization

Most languages in the world make use of one or more devices for creating action nouns from action verbs and state nouns from stative verbs meaning the fact, the act, the quality or occurrence of that verb. English has a rich array of suffixes for this purpose, a few of which are illustrated below:

- a. create → creation
- b. arrive → arrival
- c. stupid → stupidity
- d. quiet → quietness

In some languages, an action/state noun can be formed from a verb phrase consisting of a transitive verb and its object by reversing the order of the verb and the object. In English this strategy is very productive with -ing:

- e. drive a truck → truck – driving
- f. hunt for a house → house – hunting

The above action/state nouns or class A as shown above are those which name the activity or state designated by the verb.

Class B

1.4.5.2 Agentive nominalization

Agentive nominalization is a process whereby action verbs can be made into nouns meaning 'one which verbs'. In English, for example, the suffix *-er* devices nouns meaning 'one which verbs'. This is from both agentive and non-agentive verbs, as shown below:

- a. sing → singer
- b. hear → hearer

1.4.5.3 Instrumental nominalization

Some languages have a typical morphological process for forming a noun meaning an instrument for verbing from an action verb. In English the suffix *-er* is used for both agentive and instrumental nominalization as shown below:

- a. slice → slicer
- b. mow → mower

1.4.5.4 Manner nominalization

In some languages, the action noun is indeterminate between a fact/occurrence interpretation and a manner interpretation. English gerunds are like this e.g. his walking can refer either to the fact or occurrence of his walking or to the way he walks. The verbal noun with an infinitival prefix can have both of these interpretations according to (Kunene 1974). Thus:

- | | | | | |
|--------|---|---------------------|---|-------|
| -hamba | → | uku | - | hamba |
| walk | | INF | | walk |
| i) | | the fact of walking | | |
| ii) | | the way of walking | | |

1.4.5.5 Locative Nominalization

According to (Givon 1970) some languages have devices for creating a noun from a verb which means 'a place where 'verb' happens.' Many African Languages have such a device: here are some examples from Si-Luyana.

- | | | | | |
|---------|---|--------|-------------|---------------------|
| a. lota | → | li | -lot | -elo |
| dream | | cl 5/6 | -dream -OBL | = place of dreaming |
| | | | | |
| b. mona | | li | -mon | -eno |
| see | | cl 5/6 | -see -OBL | = place of seeing |

1.4.5.6 Objective Nominalization

Kunene 1974 and Givon 1970 states that many African languages have a similar device for creating a noun from a verb, where that noun means the object that result from an action. In Si-Luyana, for example, a prefix for nouns in one of the non-human noun classes and the suffix [-o] will turn a verb into a noun (Cognate noun) e.g.

- a. -lota → lu- tot – o
 dream a dream
- b. -imba → lw- imb – o
 sing a song

1.4.5.7 Reason Nominalization

According to Robins (1959:351) Sundanese is an example of a language in which a noun meaning ‘the reason for ‘verbing’ can be created from a verb e.g.

- a. dataŋ → paŋdataŋ
 to arrive reason for arrival
- b. daek → paŋdaek
 to be willing reason for being willing

CHAPTER TWO

DEVERBATIVES IN CLASS 1

2.1 AIM

The aim of this section will be to establish how deverbatives are formed in class 1. For this purpose a variety of verbs have been selected which may appear with a number of complements and/or adjuncts such as noun phrases and locatives. The morphological structure of these nouns will then be established as well as the possible contribution of the various deverbatives affixes to the meaning of the derived noun. Lastly, it will also be necessary to look at the predicate argument structure of the verbs from which the deverbative nouns have been derived. The aim will be to establish whether the arguments of these verbs may still appear in a clause or whether they have all been controlled or saturated by something in the derived noun or in the clause.

2.2 MORPHOLOGY OF THE DEVERBATIVE

2.2.1 Argument structure in syntax

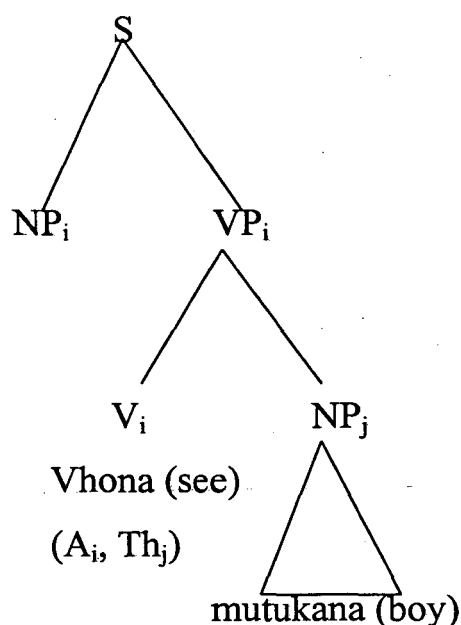
The argument structure of a predicate is a list of its theta-roles like agent, theme, experiencer, goal etc. One of these arguments is distinguished as the external argument or theta-role:

- (a) **Vhona** (**Agent**, Theme)
(see)

In (a) agent is the external argument. The external argument is the **head** of the argument structure. The rest are internal arguments or theta-roles, as Theme in (a).

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

- (b)



In (b) the verb **vhona** (see) has two theta-roles, agent and theme. **Theme** is the internal argument and it is assigned to the NP within the first projection

of the predicate i.e. to the complement of V in (b). Thus theme and the NP are coindexed with [j].

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

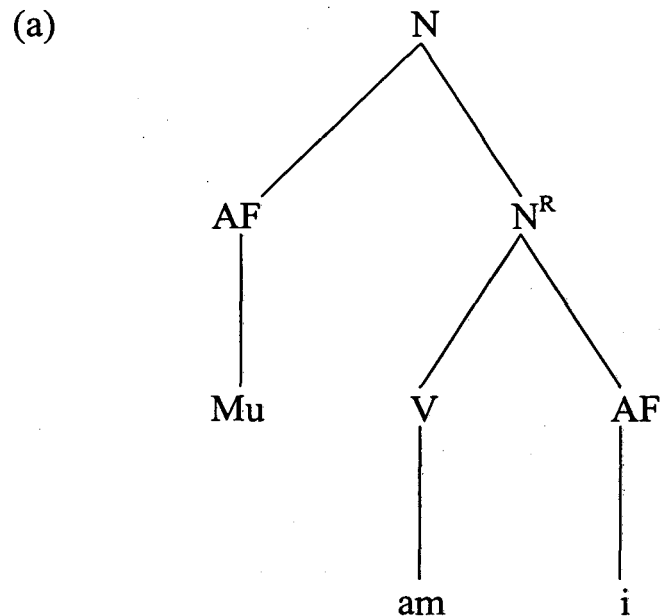
The argument structure as a whole does not project (it is a complex of information, not a feature), so it is available only within the first projection. The head, the external argument, does project so it is available outside the maximal projection. There can be only one such argument because a node may bear only one index, and there can be only one head.

2.2.2 Argument structure in morphology

There is a crucial difference between argument structure in syntax and argument structure in morphology. In syntax the nonhead satisfies a theta-role of the head but in affixation the nonhead of an affixal head does not satisfy a theta-role of the affix: it composes with the affix. Such function composition relates a head to a nonhead and the suffix may then be indicated as a functor (Di Sciullo and Williams 1987).

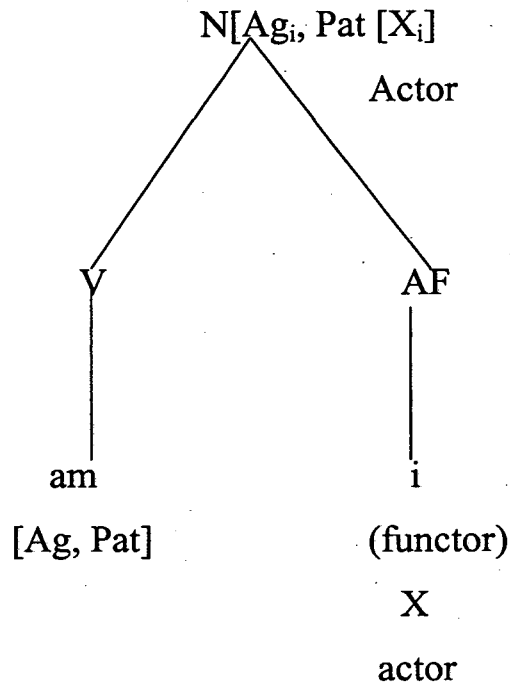
In the case of deverbatives one may find the two deverbative suffixes **-i** and **-o**. These suffixes establish the head of the argument structure of the word.

A deverbative such as **muami** (milker) may then show the following morphological structure:



The verb **am** has the following argument structure: $[x (y)]$ where $[x]$ represents the external argument which is an agent or actor and $[y]$ will represent the internal argument which is the patient, the nominal root $[N^R]$ above will be a derived nominal root which include the verb **am** and the affix **-i**. The argument structure of this nominal root will then consist of the argument of the verb and of the affix. In this argument structure the affix will be the head of the argument structure. Because it is a functor, it will compose the argument of the head and nonhead.

(b)



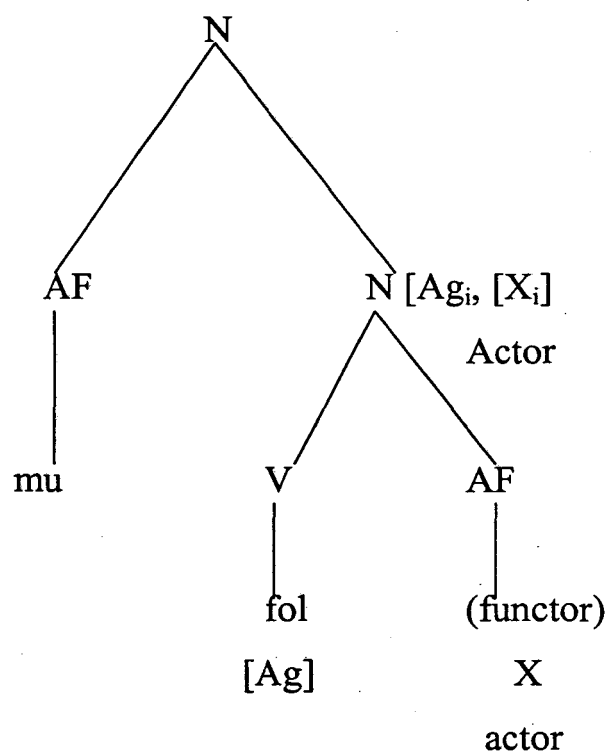
The affix [-i] is a functor. The X – argument of this affix is an actor. Because [-i] is a functor, the argument of the nonhead i.e. agent and patient above, will be taken over as arguments of the whole as indicated next to N above which is the new argument structure of **muami** (milker)

However, the affix [-i] above has certain influence on the argument structure, i.e. the affix is a controller. In the derived argument structure above the affix [-i] specifies control of the external argument of the verb **am**, i.e. agent. This relation of control is indicated by means of coindexation through [i] between Ag and X above. This derived nominal root will then accept a noun class prefix **mu-** as indicated above.

2.3 DEVERBATIVES AND INTRANSITIVE VERBS

The category of intransitive verbs is distinguished through the logical notion that intransitive predicates are regarded as one place predicates. Such predicates assign only one theta-role to a linguistic expression such as a noun phrase or a clause. These linguistic expressions are called arguments. The argument structure of these predicates thus show only one argument which has to appear as a subject argument:

(a)



The affix [-i] above has certain influence on the argument structure, i.e. the affix is a controller. In the derived argument structure above the affix [-i] specifies control of the external argument of the verb **fol**, i.e. agent. This relation of control is indicated by means of coindexation through [i] between

Ag and X above. This derived nominal root will then accept a noun class prefix **mu-** as indicated above.

2.4 DEVERBATIVES FROM INTRANSITIVE VERBS (tr)

Mu- end-i (one who goes away) < enda (go)

Mu- fol-i (a person who parades) < -fola (parade)

Mu- fumb-i (novice in circumcision rites) < -fumba (be circumcised)

Mu- fur-i (one who is satisfied) < -fura (satisfied, reach a state of repletion)

Mu- gwine-i (back-slider) < -gwinea (back-slide)

Mu- hoy-i (one who acts or speaks ironically) < -hoya (treat with irony)

Mu- kunam-i (one who hang over side forwards or in sideways, as an infant on its mother's back) < -kunama (aslant at an angle, be tilted)

Mu- lalam-i (very old person) < -lalama (be old aged, be of age)

Mu- levh-i (one who acts in a vicious and provoking manner) < -levha (act wantonly or with malice)

Mu- ond-i (lean person) < -onda (become lean)

Mu- pfum-i (wealthy person) < -pfuma (grow rich, be rich)

Mu- ^Λtong-i (one who walks and act in an affected manner in order to show off and attract attention) < -^Λtonga (exhibit finery)

Mu- takal-i (one who rejoices) < -takala (rejoice)

Mu- tshinyal-i (poor, destitute individual) < -tshinyala (fall into poverty and adversity)

Mu- tshiny-i (wrongdoer) < -tshinya (do wrong, damage, spoil)

Mu- zwifh-i (liar) < -zwifha (tell lies)

Mu- an-i (one who takes an oath) < -ana (take an oath)

Mu- dziil-i (homeless person) < -dziila (be homeless)

Mu- fem-i (one who breathe) < -fema (breathe)

Mu- kakarik-i (one who objects and resists to one's unwillingness)

< -kakarika (object and resist to one's unwillingness)

Mu- khan-i (one who prance joyfully) < -khana (joyful dancing)

Mu- _Λlor-i (dreamer) < -_Λlora (dream)

Mu- nukh-i (one who stinks) < -nukha (stink)

Mu- nyanyavhal-i (a person with a general feeling of unwellness) < -

nyanyavhala (have pains in the body; feel seedy; out of sorts)

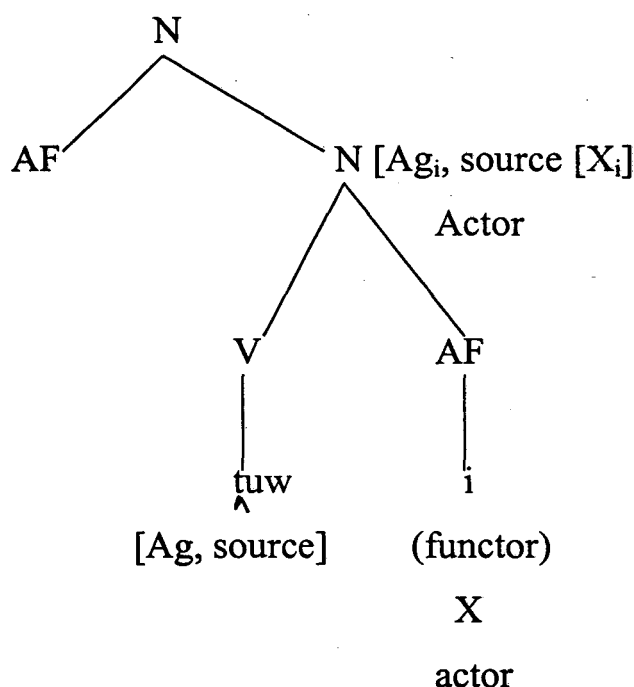
Mu- rund-i (one who urinates) < -runda (urinate)

2.4.1 Deverbatives from intransitive verbs with a locative argument

There are intransitive verbs which assign two arguments: an agent or theme argument in the subject position and an internal argument which is a locative noun phrase. Such locative noun phrases are not objects of the verb. These intransitive verbs are motion or location verbs:

2.4.1.1 Structure

(a)



The affix [-i] is a functor. The X-argument of this affix is an actor. Because [-i] is a functor, the arguments of the nonhead i.e. agent and source above, will be taken over as arguments of the whole as indicated next to N above which is the new argument structure of **mutuwi** (one who goes away)

However, the affix [-i] above has certain influence on the argument structure, i.e. the affix is a controller. In the derived argument structure above the affix [-i] specifies control of the external argument of the verb **tuw** i.e. agent. This relation of control is indicated by means of co-indexation through [i] between Ag and X above. This derived nominal root will then accept a noun class prefix **mu-** as indicated above.

Such a deverbative may function in a clause without the remaining argument which is source above:

(b) [mutuwi] o amba

The one who goes away have spoken

The remaining locative argument with the meaning of source may still appear with the deverbative in a clause:

(c) *[mutuwi hayani] o amba

The one who goes away from home have spoken

Such a sentence is not grammatical correct and the locative internal argument **hayani** (home) may thus not appear with the deverbative as indicated above. However, this locative internal argument may occur with

the deverbative on condition that a possessive in a descriptive possessive construction appears with the locative internal argument in a **PP**.

- (c) [Mutuwi wa hayani] o amba
 the one who goes away off home have spoken

The following deverbatives may also serve as examples in this category:

2.4.1.2 Intransitive + Locative (Intr. + Loc)

Mu-swik-i (one who arrives) < -swika (arrive, reach a place)

Mu-d-i (one who comes) < -da (come)

Mu-livh-i (one who proceed in the direction of) < -livha (proceed in the direction of)

Mu-tuw-i (one who goes away) < -tuwa (go away)

Mu-fhir-i (one who passes) < -fhira (go by, go past)

Mu-shavh-i (one who runs away from) < -shavha (flee, run away from)

Mu-gony-i (one who ascends) < -gonya (ascend)

Mu-dzhen-i (one who enters) < -dzhena (enter)

Mu-tutuw-i (one who arrive suddenly, unexpectedly) < -tutuwa (appear, arrive suddenly unexpected)

Mu-hum-i (one who turns back) < -huma (turn back)

Mu-ts-i (one who descend, alight or step down) < -tsa (descend)

Mu-bv-i (one who comes from somewhere) -bva (emerge, come from)

Mu-pfuluw-i (one who moves in order to settle somewhere else) < -pfuluwa (migrate)

Mu-dzul-i (one who dwells on) < -dzula (dwell, remain in a state)

Mu-im-i (one who stands up) < -ima (stand up, be standing)

Mu-sendel-i (one who approaches, goes further off) <- sendela (approach)

Mu-dzungail-i (wanderer) < -dzungaila (wander around)

Mu-shambil-i (one new to a place of work) <-shambila (do some work for the first time, first employment place)

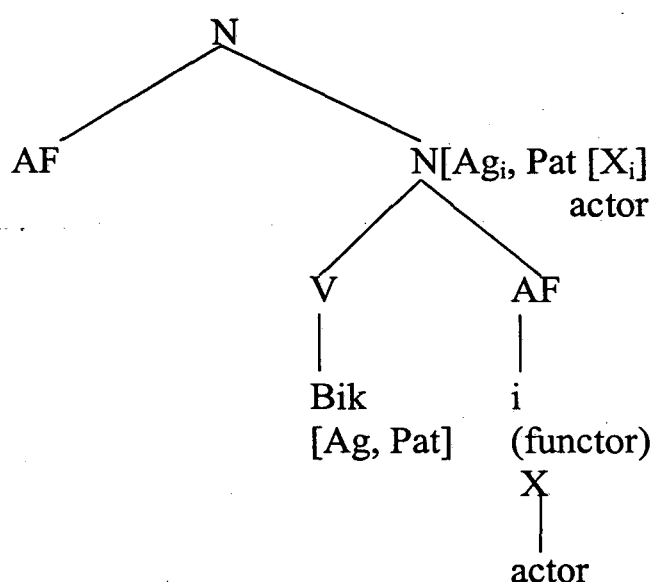
Mu-tah-i (one who breaks out of custody, marriage or containment) <-taha
(break out)

2.5 Deverbatives from mono-transitive verbs

Transitive verbs are to be regarded as two- place predicates. Their predicate argument structure thus allows two arguments where the one argument is an external argument and the second one an internal argument. According to the theta theory, transitive verbs have two theta-roles, the one theta-role is to be found in the subject position and the other one in the object position of the verb. These theta-roles may have a number of semantic interpretation.

2.5.1 The morphological structure

a)



The affix [-i] is a functor. The X-argument of this affix is an actor. Because [-i] is a functor, the arguments of the non head i.e. agent and patient above, will be taken over as arguments of the whole as indicated next to N above which is the new argument structure of **mubiki** (cooker).

However, the affix [-i] above has certain influence on the argument structure, i.e. the affix is a controller. In the derived argument structure above the affix [-i] specifies control of the external argument of the verb **bik** i.e. agent. This relation of control is indicated by means of coindexation through [i] between Ag and X above. The derived nominal root will then accept a noun class prefix **mu-** as indicated above.

Such a deverbative may function in a clause without the remaining argument which is an object.

b) [murengi] o amba (the buyer have spoken)

The remaining object may still appear with the deverbative in a clause e.g.

c) *[murengi rokho] o amba (the dress buyer have spoken)

Such a sentence is not allowed and the internal argument **rokho** (dress) may thus not appear with the deverbative as indicated above. However, this internal argument may occur with the deverbative on condition that a possessive in a descriptive possessive construction appears with the internal argument in a **PP**:

- d) [Murengi wa rokho] o amba
(the buyer of a dress have spoken)

The following deverbatives may also serve as examples in this category:

TRANSITIVE(tr)

Mu-alafh-i (one who gives medical treatment, herbalist) < -alafha (treat with medicine or magic drugs)

Mu-amb-i (speaker) < -amba (speak)

Mu- am-i (milker) < -ama (milk)

Mu- ath-i (one who ties rope at both ends of poles) < -atha (tie rope or cord at both ends of poles)

Mu- avh-i (one who distributes food) < -avha (dish up food from the pot into dishes)

Mu- beb-i (parent) < -beba (give birth)

Mu- bik-i (one who cooks) < -bika (cook)

Mu- $\underset{\wedge}{\text{dodz}}$ -i (one who anoints, smears) < - $\underset{\wedge}{\text{dodza}}$ (anoint, smear)

Mu- dededz-i (educator, teacher) < -dededza(educate, teach)

Mu- dob-i (one who picks up) < -doba (pick up)

Mu- dodong-i (one who taps or knocks against a pot) < -dodonga (tap or knock against a pot to hear whether the tone is good, or whether it is not cracked).

Mu-dze-i (one who provides the bride price for a wife, bridegroom) < -dzea (take a woman to wife legally, marry according to custom)

Mu- dzinginy-i (one who causes shaking) < -dzinginya (shake)

Mu- dzudzany-i (one who put things in order; editor) < -dzudzanya (arrange,

- edit, put things in order)
- Mu- edz-i (imitator) < -edza (imitate)
- Mu- el-i (one who measures) < -ela (measure)
- Mu- engedz-i (one who adds to) < -engedza (add to)
- Mu- far-i (one who holds) < -fara (hold)
- Mu- femb-i (diviner) < -femba (smell or sniff at)
- Mu- fhindul-i (one who answers) < -fhindula (answer)
- Mu- fhond-i (one who makes the mafula liquor (mukumbi) < -fhonda (pierce and squeeze out the kernel of fruit, as of mafula).
- Mu- fhul-i (one who threshes sorghum) < -fhula (thresh)
- Mu- fhungul-i (one who removes portion of porridge temporarily from pot if too full) < -fhungula (lessen the contents)
- Mu- fukul-i (one who uncover or unearth something which is covered) < -fukula (uncover, unearth)
- Mu- ful-i (gatherer of fruits) < -fula (pick fruits)
- Mu- gay-i (miller) < -gaya (mill)
- Mu- ger-i (barber) < -gera (cut)
- Mu- gob-i (one who hoed and make the field ready for sowing) < -goba (sow)
- Mu- gwed-i (one who cleared the place for the first time for cultivation) < -gweda (hoe or clear away weeds in a field which is intended to cultivation a little later)
- Mu- hash-i (one who splash out over) < -hasha (splash or throw out over)
- Mu- hatul-i (judge, arbiter) < -hatula (give adverse verdict in a case or to end the proceedings)
- Mu- hod-i (one who buys goods on account) < -hoda (buy goods on account)
- Mu- hoh-i (one who pulls or draw) < -hoha (pull, draw)

- Mu- hol-i (one who receives wages) < -hola (receive wages)
- Mu- hoṭ-i (one who twist fibre to make ropes or strings) < -hoṭa (twist)
- Mu- humbul-i (one who thinks about something or for something) < -
humbula (think of or about something)
- Mu- hung-i (tether) < -hunga (tether)
- Mu- hwal-i (carrier) < -hwala (carry)
- Mu-hwedz-i (one who place a roof onto a hut) < -hwedza (place a roof onto
a
hut)
- Mu- ilafh-i (one who gives medical assistance) < -ilafha (give medical
treatment)
- Mu- kal-i (one who measures) < -kala (measure)
- Mu-kan-i (one who reap, harvest) < -kana (reap, harvest)
- Mu- kand-i (one who stamps or pound something with a hammer or stone)
< -kanda (hammer, as with a stone or hammer)
- Mu- kand-i (one who steps upon something) < -kanda (step upon)
- Mu- kap-i (one who scoops out, shovel out) < -kapa (scoop out, shovel out,
as water or thick liquid)
- Mu- kapul-i (one who eats soft porridge with a spoon) < -kapula (eat soft
porridge)
- Mu- khin-i (one who locks) < -khina (lock)
- Mu- khwath-i (one who lops or cut off small twigs and leaves from a tree or
branches) < -khwatha (lop or cut off small twigs and leaves from a
tree or branches)
- Mu- kongon-i (one who turns one against something or somebody) < -
kongona (turn another's heart against something or somebody)
- Mu-kovh-i (one who divides) < -kovha (apportion, allot)

- Mu- kumb-i (one who takes everything available) < -kumba (take everything)
- Mu- kund-i (conqueror) < -kunda (conquer)
- Mu- kusul-i (one who preserves food by cooking and drying afterwards) < -kusula (preserve by cooking slightly, and drying afterwards as vegetables, locusts and mashonzha (cater pillars))
- Mu-[^]l-i (eater) < [^]la (eat)
- Mu- lang-i (controller) < langa (control)
- Mu- [^]lat-i (one who abandons) < [^]lata (desert, abandon)
- Mu- lay-i (one who tells or teaches the law, rules) < -laya (tell or teach the law, rules)
- Mu- lifh-i (one who pays a debt or fine) < lifha (pay a debt or a fine)
- Mu- lim-i (agriculturist, cultivator) < -lima (hoe preparatory to sowing, cultivate)
- Mu- lind-i (watchman) < -linda (watch)
- Mu- ling-i(examiner) < -linga (test, examine)
- Mu- lo-i (one who practices witchcraft) < lowa (bewitch, practice witchcraft)
- Mu-lond-i (one who take care of) < -londa (take care of)
- Mu- lovhedz-i (one who baptises) < -lovhedza (baptise)
- Mu- luk-i (one who plaits) < -luka (plait, braid)
- Mu-lung-i (one who add salt or spice to food) < -lunga (add salt on food)
- Mu- luvh-i (one who renders homage)< -luvha (render homage)
- Mu- mal-i (anyone who pays bride-price for the wife, bridegroom) < -mala (pay bride- price for the wife)
- Mu- navh-i (one who sits down with stretched legs) < -navha (stretch one's legs when seated)
- Mu- ofh-i (coward) <-ofha (fear)

- Mu- ong-i (one who nurses a sick person) < -onga (nurse)
- Mu- pakat-i (one who carries something slung over the shoulder) < -pakata
(carry under the arm pit)
- Mu- pfemul-i (one who pulls off layer of something) < pfemula (pull off
layer)
- Mu- phang-i (one who greedily helps himself without consideration of
others) < -phaga (take greedily)
- Mu- phidzh-i (get a person into a corner by using tacts) < -phidzha (get a
person into a corner where resistance is difficult)
- Mu- phul-i (one who pierce, perforate) < -phula (pierce, perforate)
- Mu- pim-i (one who measures) < -pima (measure)
- Mu- pomok-i (false accuser) < -pomoka (accuse falsely)
- Mu- ponyok-i (one who escapes or survive from mortal danger) < -ponyoka
(escape)
- Mu- rafh-i (bee-nest robber) < -rafha (scoop out from a mass)
- Mu- rand-i (one who slit or cut edge garden as a boundary between them) <
-randa (slit or cut)
- Mu- reil-i (driver) < -reila (drive)
- Mu- rem-i (one who hack, chop with an axe) < -rema (hack, chop)
- Mu- reng-i (buyer) < -renga (buy)
- Mu- rind-i (one who cooks soft porridge) < -rinda (cook thin porridge)
- Mu- rith-i (paddler, one who stir something) < -ritha (stir)
- Mu-rumbul-i (one who uses a boring instrument to make holes through) <
-rumbula (pierce, make a hole through)
- Mu- rung-i (one who sew, stiches) < -runga (sew, stitch)
- Mu- sand-i (one who criticises) < -sanda (criticise)
- Mu- setsh-i (investigator) , -setsha (investigate, search)

Mu-setsh-i (investigator) < -setsha (investigate, search)

Mu-sha-i (destitute, needy, poor person) < -shaya (lack something that people normally have as basics to life)

Mu-shavh-i (one who flees, fugitive) < -shavha (flee, run away from something)

Mu-sheng-i (one who chews) < -shenga (chew)

Mu-sim-i (song leader) < -sima (lead a song)

Mu-sind-i (a woman stamping at a mortar) < -sinda (crush by stamping)

Mu-suk-i (one who dresses a skin) < -suka (dress a raw hide by working between hands)

Mu-sum-i (one who give or send a share of one's good things to a superior) < -suma (give a share of one's good things to a superior)

Mu-tavh-i (one who plants) < -tavha (plant)

Mu-thadul-i (one who relieves) < -thadula (relieve)

Mu-thath-i (one who roast or grill) < -thatha (roast, grill)

Mu-thavh-i (one who stabs, slaughters) < -thavha (stab, slaughter)

Mu-tohol-i (one who pound maize for the first time to remove testa) < -tohola (pound maize for the first time to remove testa)

Mu-tomb-i (one who prepares wort by making thin gruel with hot water and diluting thereafter) < -tomba (prepare wort by making thin gruel with hot water and diluting thereafter)

Mu-tud-i (one who strains or filters) < -tuda (strain, filter)

Mu-tus-i (one who scoops out something in small quantity) < -tusa (scoop out)

Mu-tal-i (one who draws a line) < -tala (draw a line)

Mu-tamb-i (player) < -tamba (play)

Mu-tend-i (believer) < -tenda (believe in)

Mu-teng-i (one who makes detour around something) < -tenga (make detour around something)

Mu-thel-i (tax payer) < -thela (pay tax)

Mu- then-i (castrator) < -thena (castrate)

Mu- the-i (one who lays foundation) < -thea (lay foundation)

Mu- thol-i (employer) < -thola (employ)

Mu- thub-i (marauder) < -thuba (rob, plunder, capture)

Mu-thus-i (helper) < -thusa (help)

Mu-thuth-i (one who demolish, delete or expange) –thutha (delete, destroy, wipe out)

Mu-tib-i (one who covers) < -tiba (cover)

Mu-timb-i (one who uses a wooden spoon to stirr porridge by slapping it towards oneself and against side of pots) < -timba (slap or beat up porridge with a wooden spoon)

Mu- tond-i (charitable, kind-hearted person) < tonda (treat with special consideration)

Mu-tot-i (one who pinches or nip with the nails) < -tota (pinch, nip)

Mu- tovhoh-i (pursuer, persecutor, one who is continually on the watch to catch his eneny unawares) < -tovhola (pursue)

Mu- tshiny-i (wrongdoer) < -tshinya (spoil, wrong, damage)

Mu- tshok-i (one who makes the first crushing of maize in mortar) < -tshoka (make first crushing of maize in mortar)

Mu- und[^]-i (guardian) < -unda[^] (bring up a child of another, as a guardian)

Mu- vhang-i (one who wrongfully lay a claim) < -vhanga (lay a claim wrongfully)

Mu- vheul-i (one who shaves) < -vheula (shave)

Mu- vhil-i (one who demand repayment of a debt) < -vhila (demand

repayment)

Mu- vhing-i (a bridegroom; a man who fetches his bride home) < -vhinga
(marry, bring one's bride to one's home)

Mu- vhofh-i (one who ties up something) < -vhofha (tie, bind)

Mu- vhon-i (observer, one who sees) < -vhona (observe, see)

Mu- vhulah-i (killer) < -vhulaha (kill)

Mu- vhum-b-i (creator) < -vhumba (create)

Mu- vhus-i (ruler) < -vhusa (rule)

Mu- zhomb-i (one who unmannerly and greedily grab something) < -
zhomba (grab something unmannerly and greedily)

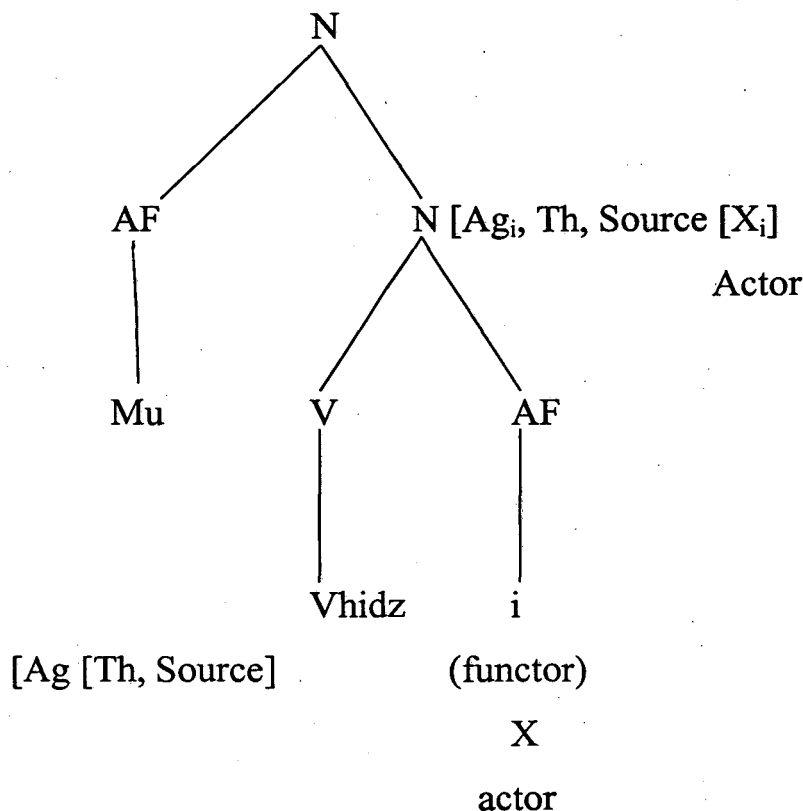
Mu- zwim-i (hunter) < -zwima (hunt)

2.6 Deverbatives from transitive verbs with a locative argument

As indicated above, transitive verbs are to be regarded as two-place predicates. Their predicate argument structure thus allows two arguments where the one argument is an external argument and the second one an internal argument. According to the theta-theory, transitive verbs have two theta-roles, the one theta-role is to be found in the subject position and the other one in the object position of the verb. These theta-roles may have a number of semantic interpretations.

2.6.1 Structure

a)



The affix [-i] above has certain influence on the argument structure, i.e. the affix is a controller. In the derived argument structure above the affix [-i] specifies control of the external argument of the verb **vhidz-**, i.e. agent. This relation of control is indicated by means of coindexation through [i] between Ag and X above. This derived nominal root will then accept a noun class prefix **mu-** as indicated above.

Such a deverbative may function in a clause without the remaining argument which is Theme, source as above.

[Muvhidzi] o dzhena
(The caller have entered)

The remaining locative argument with the meaning **source** may still appear with the deverbatives in a clause e.g.

*[Muvhidzi [^]nduni] o amba
(the caller in house have spoken)

Such a sentence is grammatical incorrenct and the locative internal argument **nduni** (house) may thus not appear with the deverbative as indicated above. However, this locative internal argument may occur with the deverbative on condition that a possessive in a descriptive possession construction appears with the locative internal argument in a **PP**:

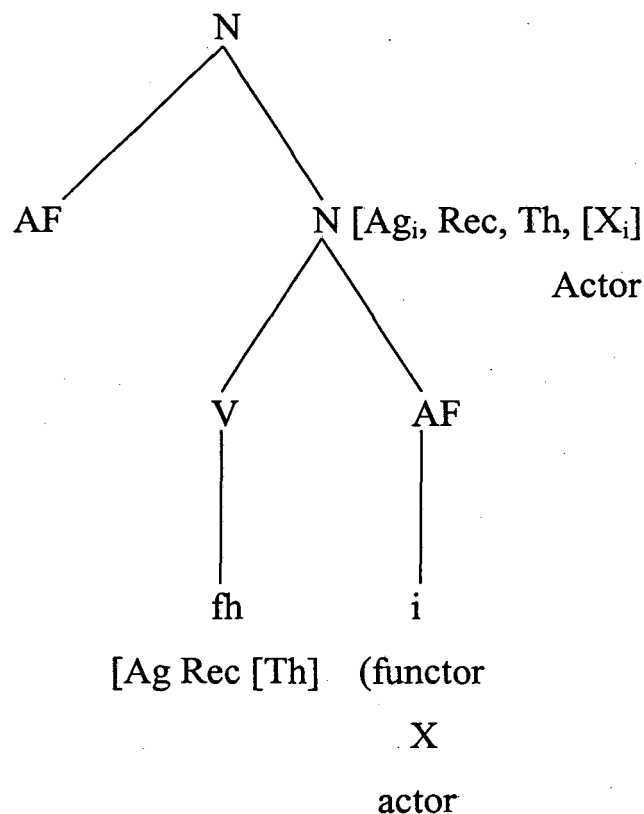
[Muvhidzi wa [^]nduni] o amba
(the caller of inside the house have spoken)

2.6.2 Deverbatives from ditransitive verbs

Ditransitive verb appear in predicates which have two internal arguments.

2.6.2.1 Structure

a)



The affix [-i] is a functor. The X-argument of this affix is an actor. Because [-i] is a functor, the argument of the nonhead i.e. agent, recipient and theme above, will be taken over as arguments of the whole as indicated next to N above which is the new argument structure of **mufhi** (giver).

However, the affix [-i] above has certain influence on the argument structure, i.e. the affix is a controller. In the derived argument structure above the affix [-i] specifies control of the external argument of the verb **fh** i.e. agent. This relation of control is indicated by means of coindexation

through [i] between Ag and X above. This derived nominal root will then accept a noun class prefix **mu-** as indicated above.

Deverbatives may function in a clause without the remaining argument which is recipient, theme above.

[mufhi] o swika

(The giver has arrived)

The remaining internal argument with the meaning of theme may still appear with deverbatives in a clause e.g.

*[Mufhi zwiliwa] o swika

(the food giver has arrived)

Such a sentence is not allowed and the internal argument **zwiliwa** (food) may thus not appear with deverbative as indicated above. However, this internal argument may occur with the deverbative on condition that a possessive in a descriptive possession construction appears with two internal arguments in a **PP**.

[Mufhi wa vhana zwiliwa] o swika

(the giver of children food has arrived)

[Mufhi wa vhana wa zwiliwa] o swika

(the giver of children of food has arrived)

2.6.3 Semantics of deverbatives in class 1

The semantics of deverbatives consist of three elements namely:

2.6.3.1 The noun class prefix

It indicates that only **humans** may appear in this class. Thus the non-derived and derived nouns in class 1 denote exactly the same meaning i.e. humans:

2.6.3.2 Derived

Mu- + -lim- + -i (agriculturist)

2.6.3.3 Non-derived

Mu- + -sadzi (woman, wife, lady)

2.6.3.4 The affix [-i]

The affix [-i] indicates the actor, it also has certain influence on the argument structure i.e. the affix is a controller. In the derived argument structure the affix [-i] specifies control of the external argument of the verb. This relation of control is indicated by means of coindexation through [i] between Ag and X as shown above.

The affix [-i] is not always necessary as there are some deverbatives which do not end on an affix [-i].

Mu- huvhabv-u (wounded man) < -huvhala (be wounded, injured, get hurt)
 Mu- kalah-a (old man) < -kalaha (grow old)
 Mu- kegul-u (old woman) < -kegula (grow old) (woman)
 Mu- kun-a (person who glistens all over) < -kuna (have a shiny appearance)
 Mu- lis-a (herdsman) < -lisa (herd cattle)
 Mu- nzhen-a (outsider) < -nzhen-a (enter)
 Mu- ñañar-a (aggressive person) < -ñañara (be aggressive)
 Mu- f-u (corpse, deceased person) < -fa (die)

From the above examples it is evident that the meaning of the verb will still appear in the deverbative.

2.6.3.5 CONCLUSION

Deverbatives in class 1 may appear with a number of complements and/or adjuncts such as noun phrases and locatives. We have also discovered that the morphological structure of these nouns can be established as well as the possible contribution of the various deverbatives affixes to the meaning of the derived noun. We also look at the predicate argument structure of the verbs from which the deverbative nouns have been derived.

CHAPTER THREE

3. Deverbatives in class 3

3.1 Aim

The aim of this chapter is to classify nouns in class 3 which are derived from verbs and the way in which their suffixes controls the argument structure from which the noun is derived.

The nouns in class 3 which are derived from verbs usually appear with the nominal suffix or nominalizer [-o]. This suffix controls the internal argument of the verb from which the noun is derived and it denotes an inanimate thing. The prefix [mu-] on the other hand refers to two different processes which denote the result of the action or the event brought about by the presence of a certain verb. The result refers to something which happen because of an action or event and such results may include a variety of nouns as the classification below will show. On the other hand, the prefix [mu-] may also denote an event which refers to a happening with the contents of the meaning of the verb.

3.2 Types of deverbatives

3.2.1 Results

The result refers to something which happen because of an action or event, and such results may include a variety of nouns as indicated below; which will be dealt with separately.

3.2.2 Food

Food is anything that can be eaten by people or animals, or used by plants, to keep them living and for growth e.g.

Mpaluso (boiled maize) < palusa (boil dry maize)

Mufhungulo (portion of porridge) < fhungula (lessen the liquid contents by pouring off part thereof)

Mukusule (dried vegetables) < kusula (preserve)

Muladza (leftovers) < ladza (left overnight)

Murinde (soup) < rinda (cook)

Mut_Λoholo (stamped maize) < to_Λhola (pound maize)

Mutshoko (stamped maize) < tshoka (make first crushing of maize)

Muthotho (gravy) < tho_Λtha (dip into)

Mpando (stamped grain) < panda (stamp grain 2nd or 3rd time to eliminate bran).

Mugayo (mealie meal) < gaya (mill or grind)

Mu_Λlo (portion of food) < la_Λ (eat)

Mulungo (spice) < lung_Λa (put salt on food)

Musumo (selected portion) < suma (give or send to a superior)

Mu_Λtombo (gruel) < to_Λm_Λba (prepare wort)

Muvangu (food mixture) < vanga (mix)

3.2.3 Possession

Possession is ownership or the act of possessing.

Muhodo (goods on credit) < hoda (buy on account)

Muholo (wages) < hola (draw or receive wages)

3.2.4 Substance

Substance is anything of which a thing made or a material, or a particular kind of matter.

Murundo (urine) < runda (urinate)

Musisimo (seepage) < sisima (ooze or seep through)

Muhwalo (load) < hwala (carry)

Mphasi (cultural water) < phasa (squirt water from the mouth)

Mudzivho (cultural drug) < dzivha (put medicine across all path to prevent enemies from coming)

Mufembo (cultural drug) < femba (smell or sniff at)

Mudo (cosmetics) < da (like, love, want)

Muphulo (cultural medicine) < phula (pierce)

Murevhe (cultural medicine) < revha (collapse)

Muuluso (cultural medicine) < ulusa (make to swallow medicine)

3.2.5 Artifact

It is an object made by human work. This can be divided into the following subsection e.g.

3.2.6 Household

Anything which has to do with what belongs to, as having to do with, a house or family.

Muatho (rope) < atha (tie rope at both ends of poles)

Muhoto (rope) < hoto (twist)

Muhungo (rope) < hunga (tether)

Muvhofho (rope) < vhofha (tie up)

Mudimbo (spoon) < timba (slap or beat up with a spoon)

Muritho (ladle) < ritha (stir)

Mutimbo (stirring spoon) timba (slap or beat up with a spoon)

Mpato (starking stick) < pata (grip or hold between two things)

Mufhondo (piercing instrument) < fhonda (pierce and squeeze)

Mufhulo (thresing stick) < fhula (thresh)

Mufhungo (fly-whisk) < fhunga (swish about)

Mukhwatho (sticks) < khwatha (lop or cut off)

Mudodonya (cracked pot) < dodonya (tap or knock)

Mugurudo (pot, grater) < guruda (grate)

Muingaro (pot) < ingara (clasped round the object held)

Mufaredzo (container) < faredza (contain)

Mutibo (lid) < tiba (cover)

Murumbulo (bore) < rumbula (pierce)

Mutudo (strainer) < tuda (strain, filter)

Muvhungo (fly-whisk) < vhunga (whisk away)

Mupakato (strap) < pakata (carry under the armpit)

Mumvako (sticks) < mvaka (draw lots)

Muphidzho (cow stick) < phidzha (catch a beast)

3.2.7 Hunting

The act of going after wild animals for food or sport.

Mutsiko (trap) < tsika (press down on, tread on)

Mutsivho (termite stick) < tsivha (ramming down earth hard)

3.2.8 Building

To shape by joining parts together

Muratho (bridge) < ratha (step over)

Mutsheto (stone wall) < tsheta (pile up stones)

Mutshinzhia (something that lies crosswise or across) < tshinzhia (lie or go across)

3.2.9 Natural Phenomenon

By natural phenomenon we mean something which is not caused, made or controlled by people e.g.

Mudugo (flame) < duga (blaze)

Mudzinginyo (tremor) < dzinginya (shake, quake)

Mukunama (slope) < kunama (hang over sideways)

Mulingindi (loud noise) < linginda (stride heavily and energetically)

Mutsho (sunrise) < tsha (rise, become visible (of sun))

Muunda (mildew) < unda (become mouldy)

Muungo (sound) < unga (roar, thunder)

Mubvumo (sound) < bvuma (thunder, roar, resound, drone, boom)

3.3.0 Location

Location is the exact position in space, place or the act of locating, or the state of being located e.g.

Mugwedo (cleared space for garden) < gweda (clear away weeds in a field which is intended to cultivate a little later)

Mugero (furrow) < gera (make a water furrow for irrigation, lead water by opening and closing runnels with spade or hoe)

Muhombe (furrow) < homba (make furrow)

Muiledzo (boundary) < iledza (form the boundary)

Murando (boundary) < randa (slit or cut)

Mugumo (edge) < guma (come to an end, to a boundary)

Mutaho (breach) < taha (break out, as out of custody)

Mutalo (line) < tala (draw a line)

Murungo (seam) < runga (sew, stitch)

3.3.1 Quantity

Quantity is an amount or number e.g.

Mukovhe (portion) < kovha (allot, oppotion)

Mudalo (abundance, excess) < dala (become full, become abundant,
copious, numerous)

Mupimo (measure) < pima (measure)

Mufhalala (spilled object) < fhalala (spill, disperse)

3.3.2 Group

Group is a number of people, things or organisations placed together or connected in a particular way. e.g.

Muduba (queue, row) < duba (proceed in a long column)

Mudzumbamo (game) < dzumbama (be hidden, hide)

Mufolo (parade) < fola (parade)

Mutute (mass of goods) < tuta (heap up, collect in one place)

Mutshatshame (mass, throng) < tshatshama (swarm, crowd, throng)

3.3.3 Body

The whole physical structure of a person or animal e.g.

Mufemo (breath, soul) < fema (breath)

Muñeno (fold, crack) < ñena (be notched, cut into, grooved)

Mutsengo (ooze, serum) < tsenga (gush or ooze forth, as tears)

Mutonyolo (circumcised penis) < tonyola (expose glands by retracting prepuce)

3.3.4 State

It is a condition in which a person or thing is .e.g

Mu_Λduvhudzo (illness, a skin disease, probably Toxic epidermal necrolysis)

< duvhudza (cast skin, peel of, slough)

Mudziilo (homeless) < dziila (be destitute, homeless)

Mufuro (satiety) < fura (satisfied, reach a state of repletion)

Muondo (emaciation) < onda (become lean)

Mutshinyalo (poverty) < tshinyala (fall into poverty and adversity, perish, damaged, become spoilt)

Mutshitshito (unwell) < tshitshita (feel restless)

Munyanyavhalo (seediness) < nyanyavhala (feel seedy)

Mutakalo (well-being) < takala (rejoice, be glad, pleased)

Mulalo (peace) < ladza (make peace)

Mu_Λloro (dream) < l_Λora (dream)

3.3.5 Attribute

A quality forming part of the nature of a person or thing e.g.

Munukho (smell) < nukha (stink)

Mu_Λdifho (pleasant taste) < d_Λifha (be sweet)

Munako (beauty) < naka (be handsome, pretty, attractive, good, satisfactory)

3.3.6 Communication

The act or process of making opinions, feelings, information etc. knowing or understood by others e.g.

Muhoyo (mockery) < hoya (treat with irony to ridicule, taunt or mock the victim with or without his knowledge)

Mukakariko (objections) < kakarika (to object and resist to one's unwillingness)

Muhuvho (song) < huvha (sing a victorious song)

Mulayo (law) < laya (tell or teach the law)

Mulingo (test) < linga (test, examine)

Mupopano (argument) < popana (argue, disagree)

Muano (oath) < ana (take an oath)

Musando (abuse) < sanda (humiliate, abuse)

Muvhango (dispute) < vhanga (wrongfully lay claim to what is another's inherited right or entitlement).

3.3.7 Cognition

The act of or experience of knowing, including consciousness of thing and judgement about them e.g.

Muhumbulo (thought) < humbula (think of, think about)

Muila (taboo) < ila (be taboo, avoid or treat as taboo)

3.3.8 Event

An event is a happening, or something which happens, especially something important.

3.3.9 Household events

Important activities necessary for keeping a house/home.

Mukando (stamping maize) < kanda (stamp, pound)

Mukhusu (churning cream) < khusa (shake up and down)

Muluko (plaiting) < luka (plait)

Mutavho (planting) < tavha (plant)

Muthatho (roasting) < thatha (roast, grill)

Mukhino (knee-haltering) < khina (lock)

3.4.0 Individual events

Any activity which is taken by an individually e.g.

Mukovho (dividing) < kovha (divide, allot, apportion)

Mulifho (payment, fine) < lifha (pay a debt or fine)

Murengo (buying) < renga (buy, acquire a certain commodity in barter)

Mutengo (marketing) , renga (buy)

Mushavho (flight) < shavha (flee, runaway)

Mushumo (work) < shuma (work)

Muthothono (itching) < thothona (itch)

Muvhombo (growling) < vhomba (growl, roar, rumble, bellow)

Muzhombo (grabbing) < zhomba (peck, grab)

Mulimbe (kick) < limba (kick)

Mudovho (repeating) < dovha (repeat)

Mutote (pinching) < tota (pinch, nip with the nails)

Mutshimbilo (journey) < tshimbila (walk)

3.4.1 Group events

Activities performed by a group of people or animals

Mudobo (cultural dancing) < doba (pick up)

Mukhano (dancing) < khana (joyful dancing)

Mutambo (play, game) < tamba (play)

Muvhingo (fetching a bride) < vHINGA (marry)

Mukano (harvest) < kana (harvest, reap)

Muthutho (demolition) < thutha (delete)

Mulondo (following a spoor) < londa (track, heed,)

Musetsho (searching) < setsha (search)

3.4.2 Conclusion

In this chapter we found that the nouns in class 3 which are derived from verbs usually appear with the nominal suffix or nominalizer [-o] which controls the internal argument of the verb from which the noun is derived. On the other hand the prefix [mu-] refers to two different processes which denote the result of the action or the event brought about by the presence of

a certain verb. The result refers to something which happen because of an action or event and such result may include a variety of nouns.

CHAPTER FOUR

OTHER NOUN CLASSES

4.1 Aim

The aim of this chapter is to find out how deverbatives are formed from verbs of other noun classes which mostly appear with the nominal suffix [-o] and [-i]

4.2 Class 5

Nouns which are derived from verbs mostly appear with the nominal suffix [-o] in class 5 except for one or two nouns denoting humans such as [dzoi] (expert witch) from the verb [lowa]. As indicated earlier on this suffix [-o] usually controls the internal argument of the verb except for the noun such as [bengo] (lunatic) from the verb [penga], thus this suffix will mostly refer to inanimate things while the reference of [-i] is to animate beings.

The deverbative nouns in class 5 may be classified in various categories if one looks at some semantic classificatory system. However there seems to be one overriding semantic feature present these deverbatives. One may then say that the two semantic features which are dominant in this class are the following:

A semantic feature of augmentation which is represented by the prefix [li-]. This semantic feature of augmentation refers to persons, things or place which are bigger, more valuable, better, longer etc.

The second semantic feature relates to the presence of the suffix [-o] which has been mentioned above. This suffix has a reference to inanimate things.

The following list of deverbative nouns in class 5 will give an indication of these semantic feature:

biso (great heat) < fhisa (burn)

bando (long and fruitless waiting) < banda (wait, sit around waiting)

banza (large splinter of wood) < fhanza (make to crack lengthwise, as log,split)

bengo (lunatic) < penga (be mad and inclined to violence or mischief)

betsho (gift of love) < betsha (give a gift or earnest in proof of bona fides, as by young man to his girl)

bono (extraordinary sight) < vhona (see)

bulayo (massacre) < vhulaha (kill)

bvumo (great noise) bvuma (thunder, roar, resound, drone,boom

dingo (high platform) < dinga (large lump of earth)

dakalo (joy) < takala (rejoice)

danga (cattle kraal) < tanga (encircle surround)

dikulo (heavy beadwork girdle) < tikula (place a support under)

gokho (heap) < khokha (pile up, stack or heap up)

govho (long stick with a hook) < hovha (draw down, pull down to the ground)

vengo (hatred, jealousy) < vhenga (hate)

dzoi (expert witch) < lowa (practice witchcraft, bewitch)

gondεlelo (great perseverance) < kondεlela (persevere)

4.3 Class 7

Nouns in class 7 which are derived from verbs may be classified into two subcategories, i.e those nouns with the affix [-i] which mostly denote human beings and those with the affix [-o] which refer to inanimate things. The suffix [-i] controls the external argument of the verb and the suffix [-o] controls the internal argument of the verb from which the noun is derived.

4.3.1 Nouns with the affix [-i]

As indicated above, they mostly denotes humans. The noun class prefix [tshi-] has its own contribution to the meaning of the deverbative, i.e. it refers to a human who is an expert i.e. a person with special will or knowledge which comes from experience or training. The following are examples of such nouns

tshikan_Λi (an expert harvester) < kan_Λa (harvest, reap)

tshilimi (an expert cultivator) < lima (cultivate)

tshiimbi (an expert singer) < imba (sing)

tshiambi (an orator, speaker) < amba (speak)

tshilingi (an expert examiner) < linga (examine, test)

tshishumi (an expert worker) < shuma (work)

tshilwi (an expert fighter) < lwa (fight)

tshirengi (an expert buyer) < renga (buy)

tshitavhi (an expert planter) < tavha (put plants, trees, etc., in the ground to grow)

tshireili (an expert driver) < reila (drive)

tshinwali (an expert author) < nwala (write)

tshiongi (an expert nurse) < onga (nurse)

tshisengisi (an expert in assisting in having court case heard or help disputing parties to have their case heard in court) < sengisa (assist in having court case heard)

Tshigidimi (an expert runner) < gidima (run)

4.3.2 Nouns with the affix [-o]

These nouns refer to inanimate things. The prefix [tshi-] refers to a variety of things of which the following two are the most common features in a subclassification of such nouns:

4.3.3 Communication

The act or process of making opinions, information etc.

This subclassification may also be found with non-derived nouns such as:

Tshivenda (Tshivenda language)

Tshisuthu (Tshisuthu language)

Tshizulu (Zulu language)

Tshiimbo (dance with a song) < imba (sing)

Tshiambo (saying) < amba (speak)

Tshigodo (gibe, eer, oblique insult) < goda (jee at, use iron or sarcasm)

Tshikungo (private meeting) < kunga (entice, decoy, lure)

Tshirendo (praise song) < renda (praise)

Tshivhidzo (meeting, assembly) < vhidza (call, summon, make to come)

4.3.4 Artifacts

Artifacts refer to objects which are made by human word. Such artifacts in class 7 mostly denote household items.

Tshidzulo (chair) < dzula (sit down, take a seat, be seated)

Tshifhato (building) < fhata (build)

Tshiambaro (garment) < ambara (dress oneself, wear)

Tshidolo (ointment) < dola (rub, smear)

Tshifhalo (scraper) < fhala (scrape)

Tshinamo (patch on garment) < nama (patch)

Tshithivho (cork, stopper) < thivha (close up)

Tshitibo (lid) < tiba (cover)

Tshivhaso (fireplace) < vhasa (kindle fire)

Except for these two subcategories, various others may appear here, i.e.

4.3.5 State

A condition in which a person or thing is

Tshipengo (insanity) < penga (be made)

Tshiimo (status, size, imposing appearance) < ima (stand up)

Tshilivhalo (forgetfulness) < livhala (forget)

Tshitanzo (nausea) < tanza (vomit)

4.3.6 Food

Food is anything that can be eaten by people animals or used by plants.

Tshilo (mamal diet) la (eat)

Tshinwo (drink) < nwa (drink)

Tshisevho (aide-dish with porridge) < sevha (use as savoury or side dish)

4.3.7 Time

A continuous measurable quantity from the past, through the present and into the future.

Tshilimo (ploughing season) < lima (plough)

4.3.8 Natural phenomenon

Something which is not caused, made or controlled.

Tshibvumo (uproar, rumbling) < bvuma (thunder, roar, resound)

4.3.9 Act/action

Something that someone has done, an action of a particular kind.

Tshiito (act, deed) < ita (do, act)

4.4.0 Event

Something important happening

Tshililo (weeping) < lila (cry)

The various derivations in these categories above are however very few and they are not representative of this noun class.

4.5 Class 9

As in the case of class 7, nouns in class 9 which are derived from verbs appear in two subcategories, i.e. those with the suffix [-i] and those with the suffix [-o]

4.5.1 Nouns with the suffix [-i]

These nouns all denote humans because of the presence of the suffix [-i].

The noun class prefix [n-] refer to exceptional people, i.e. unusual people who are of unusually high quality or ability:

Khunzi (gang leader)

Phangami (leader)

Phathi (renegade)

Thanzi (witness)

Tholi (spy)

Pfunzi (instructor)

Mbulahi (killer)

Mboni (visionary)

4.5.2 Nouns with the suffix [-o]

These nouns refer to inanimate things while the prefix [n-] denotes the act or action of the verb, i.e. something that someone has done, an action of a particular kind e.g.

Khanedzo (denial)

Khani (quarrel)

Khathulo (conviction)

Ndaedzo (order)

Ndango (control)

Ndifhedzo (revenge)

Ndovhedzo (baptism)

Pfunzo (teaching)

Tsolo (criticism)

Tsiko (creation)

4.6 Class II

Nouns in this class which are derived from verbs usually have the suffix [-o] which denotes inanimate things. The prefix [lu-] itself denotes an exceptional attribute, i.e. something that is too much, too great, going beyond what is beyond reasonable or right e.g.

Lunwalo (letter) < nwala (write)

Ludzula (prosperity) < dzula (sit down)

Lufayo (resemblance) < faya (resemble)

Luhambo (much scolding) < hamba (scold)

Luhanyo (longevity) < hanya (live)

Lupfumo (wealth) < pfuma (be rich)

Lulango (excessive control) < langa (control)

Lulindo (excessive jealousy) < linda (stand guard over)

Lunado (continuous fretfulness) nada (be fretfully, troublesome, irritating)

Lurumo (excessive sending of people) < ruma (send)

Lutamo (desire, craving) < tama (desire)

Luvhavhadzi (restless person) < vhavhadza (be restless, neglecting duty at home)

Luvhengo (hatred) < vhenga (hate)

Lufuno (love) < funa (love)

There are some exceptions to the subcategory above of which the following two are examples:

Luimbo (song) < imba (sing)

Lunwalo (letter) < nwala (write)

4.7 Class 14

The derived nouns in class 14 mostly have the suffix [-o] and the prefix [vhu-] itself refers to a state i.e. a condition in which a person or thing is!

vhupengo (madness) < penga (be mad)

vhunaña (obstinatory) < ñaña (obstinate)

vhutamaro (anoyance) < tamara (annoy)

many of these nouns which denotes states in class 14 are themselves derived from class 1 deverbatives and such nouns then refer to the state of being of such a person:

vhukani (state of being a harvester) < mukani (harvester)

vhuvhulahi (state of being a killer) < muvhulahi (killer)

vhuiambi (state of being a singer) < muambi (singer)

vhuambi (state of being a speaker) < muambi (speaker)

vhufunzi (state of being a pastor) < mufunzi (pastor)

vhugudi (state of being a learner) < mugudi (learner)

vhuhumbuli (state of being a thinker, philosopher) < muhumbuli (thinker)

vhufuwi (state of being a farmer) < mufuwi (farmer)

Some of these nouns in class 14 have a subcategory of place which is denoted by the prefix:

vhulalo (sleeping place)

vhudzulo (place where something stands, seat position)

vhudzheno (place of entering)

vhuyo (place for which one is bound, destination, a place to go)

vhuvhuyo (place where one turns, returns or turns back)

vhushelo (place where something may be poured out)

vhulimo (place where people have their lands)

4.8 Class 20

Deverbatives in class 20 have a suffix [-ele-] and prefix [ku-]. Such nouns indicate the manner in which an action is done, i.e the way or method in which something is done or happens:

kulimele (manner of cultivating)

kuvhulahele (manner of killing)

kuimbele (manner of singing)

kulele (manner of eating)

kufunele (manner of loving)

kufunzele (manner of teaching)

kuvhengele (manner of hating)

kudele (manner of coming)

kuyele (manner of going)

4.9 Conclusion

In conclusion it has been deduced that in all the various noun classes dealt with in this chapter, the suffix [-o] controls the internal argument and mostly

refer to inanimate things where the suffix [-i] controls the external argument and mostly refer to animate beings.

CHAPTER 5

Conclusion

In chapter 2 we found that there is a crucial difference between argument structure in syntax and argument structure in morphology i.e in syntax nonhead satisfies a theta-role of head but in affixation, the nonhead of an affixal head does not satisfy a theta-role of the affix.

We also distinguish that intransitive predicate are regarded as one place predicate because their structure shows only one argument which has to appear as a subject argument. Transitive verbs are to be regarded as two place predicates, their structure allows two argument where the one argument is an external argument and the second an internal argument i.e the one theta-role is to occupy the subject position and the other one the object position of verb. The ditransitive verbs appear in predicates which have two internal arguments. Finally it is indicated that only human may appear in this noun class prefix.

Generally deverbatives in class 1 may appear with a number of complements and / or adjuncts such as noun phrase and locatives. We have also discovered that the morphological structure of these nouns can be established as well as the possible contribution of the various deverbatives affixes to the meaning of the derived noun. We also look at the predicate argument structure of the verbs from which the deverbative nouns have been derived.

In chapter 3 we found that the nouns in class 3 which are derived from verbs usually appears with the nominal suffix or nominalizer [-o] which controls the internal argument of the verb from which the noun is derived. On the other hand the preffix [mu-] refers to two different processes which denote the result of the action or the event brought about by the presence of a certain verb. The result refers to something which happen because of an action or event and such result may include a variety of nouns.

In all the various noun classes dealt with in chapter 4, the suffix [-o] controls the internal argument and mostly refer to inanimate things whereas the suffix [-i] controls the external argument and mostly refer to inanimate beings.

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