

**VERBS OF DRINKING IN NORTHERN SOTHO**

**by**

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## DECLARATION

I hereby declare that the work entitled "**Verbs of Drinking in Northern Sotho**" is entirely of my own creation. I have provided comprehensive references and appropriately cited all sources used or quoted in this study. Furthermore, I confirm that this work has not been submitted previously for any other academic degree at any other educational institution.



.....

**NTJEKETJI CHARLOTTE PHOOKO**

.....23 February 2024.....

**DATE**

## **DEDICATION**

I dedicate this mini-dissertation to the loving memory of my late grandfather, Mr Matome Geoffrey Phoko, whose support and encouragement will always be remembered with fondness. Additionally, I dedicate this work in honour of my mother, Ms. Julia Mankgatene Phoko, whose unwavering love and support have been a constant source of inspiration and motivation.

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I would like to commence by expressing my sincere gratitude to the Almighty God and my ancestors (*Baberwa*) for equipping me with the ability, knowledge and resilience to accomplish this study.

In addition, I want to pay tribute to my late grandfather, Mr. Matome Geoffrey Phooko, who was present at the onset of my academic journey but could not witness its completion. His absence is profoundly felt but I draw comfort from the belief that he would have been proud of my achievements.

I am deeply grateful to my mother, Ms. Julia Phooko, for her unwavering faith in me and consistent support throughout my academic journey. Her encouragement has been the driving force that led me to the successful culmination of this study.

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To my beloved siblings, Moalusi, Mokgadi; my niece, Thato, and nephew, Monyaku, I am deeply grateful for your untiring support and motivation throughout my academic journey. Your presence has been a source of strength and a reminder of the impact of education in our lives. I aspire to leave a legacy of education that you all can inherit and believe in. It is my hope and prayer that this accomplishment inspires you to pursue your education and reach for your dreams.

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## LIST OF TABLES

<b>Table 1: Etulo Verbs of Consumption</b>	<b>12</b>
<b>Table 2: Eat idiomatic expressions</b>	<b>24</b>
<b>Table 3: Drink idiomatic expressions</b>	<b>25</b>
<b>Table 4: Semantic Analysis of verb drinking in Northern Sotho</b>	<b>54</b>
<b>Table 5: Synonymous verbs of drinking</b>	<b>57</b>

## LIST OF ABBREVIATIONS

CV : consumption verbs

Agr : agreement

## LIST OF APPENDICES

<b>Appendix A: Consent form</b>	<b>72</b>
<b>Appendix B: Interview questions (English version)</b>	<b>73</b>
<b>Appendix C: Interview questions (Northern Sotho version)</b>	<b>74</b>
<b>Appendix D: Turfloop Research Ethics Certificate</b>	<b>75</b>
<b>Appendix E: Editorial Letter</b>	<b>77</b>



## ABSTRACT

The main objective of this study was to examine verbs of drinking in Northern Sotho. The qualitative research method was employed, and the data were collected through interviews and analysed using the thematic analysis technique. The findings of the study revealed that Northern Sotho verbs of drinking have a much broader scope than their simple meaning of imbibing liquids. They are also used to express practices, social dynamics, and individual attitudes towards drinking. Additionally, specific beverages carry distinct social and societal connotations, highlighting the significant cultural importance of verbs of drinking in Northern Sotho. This study recommends a further exploration of the semantic features of drinking verbs, and variation across different dialects of Northern Sotho. Additionally, the interaction between verbs of drinking and cultural practices should be given more attention. Overall, the study offers insights into the multifaceted nature of drinking verbs in Northern Sotho, extending the understanding of this topic beyond its linguistic context.

*Keywords: verb of drinking, semantic properties, idiomatic expression, conceptualisation, dynamics, manner, quantity, semantic relations, open class*

## TABLE OF CONTENTS

<b>DECLARATION</b>	<b>(ii)</b>
<b>DEDICATION</b>	<b>(iii)</b>
<b>ACKNOWLEDGEMENT</b>	<b>(iv)</b>
<b>LIST OF TABLES</b>	<b>(vi)</b>
<b>LIST OF ABBREVIATIONS</b>	<b>(vii)</b>
<b>LIST OF APPENDICES</b>	<b>(viii)</b>
<b>ABSTRACT</b>	<b>(ix)</b>

## CHAPTER 1

### BACKGROUND AND MOTIVATION

<b>1.1. INTRODUCTION</b>	<b>1</b>
<b>1.2. BACKGROUND TO THE STUDY</b>	<b>1</b>
<b>1.3. STATEMENT OF THE RESEARCH PROBLEM</b>	<b>4</b>
<b>1.4. PURPOSE OF THE STUDY</b>	<b>4</b>
1.4.1. Aim	4
1.4.2. Objectives	4
<b>1.5. RESEARCH QUESTIONS</b>	<b>5</b>
<b>1.6. ETHICAL CONSIDERATIONS</b>	<b>5</b>
1.6.1. Informed consent	5
1.6.2. Confidentiality and privacy	5
1.6.3. Risk and harm	6
<b>1.7. SIGNIFICANCE OF THE STUDY</b>	<b>6</b>
<b>1.8. QUALITY CRITERIA</b>	<b>6</b>
1.8.1. Credibility	6
1.8.2. Transferability	7
1.8.3. Dependability	7
1.8.4. Confirmability	7

<b>1.9. CHAPTER OUTLINE</b>	<b>8</b>
<b>1.10. CONCLUSION</b>	<b>9</b>

## **CHAPTER 2 LITERATURE REVIEW**

<b>2.1. INTRODUCTION</b>	<b>10</b>
<b>2.2. CONSUMPTION VERBS</b>	<b>10</b>
<b>2.3. ETULO VERBS OF CONSUMPTION</b>	<b>11</b>
<b>2.4. LITERAL AND METAPHORICAL OF CONSUMPTION VERBS</b>	<b>14</b>
<b>2.5. ASLIAN VERBS</b>	<b>17</b>
<b>2.6. METAPHORICAL NATURE OF CONSUMPTION VERBS</b>	<b>18</b>
<b>2.7. ALCOHOL AND NON-ALCOHOL DRINKING VERBS</b>	<b>19</b>
<b>2.8. IDIOMATIC EXPRESSIONS OF VERBS OF DRINKING</b>	<b>22</b>
<b>2.9. THEORETICAL FRAMEWORK</b>	<b>26</b>
<b>2.10. CONCLUSION</b>	<b>27</b>

## **CHAPTER 3 RESEARCH METHODOLOGY**

<b>3.1. INTRODUCTION</b>	<b>28</b>
<b>3.2. RESEARCH APPROACH</b>	<b>28</b>
<b>3.3. RESEARCH DESIGN</b>	<b>29</b>
<b>3.4. POPULATION AND SAMPLING</b>	<b>30</b>
<b>3.4.1. Population</b>	<b>30</b>
<b>3.4.2. Sampling</b>	<b>30</b>
<b>3.5. DATA COLLECTION</b>	<b>31</b>
<b>3.6. DATA ANALYSIS</b>	<b>33</b>
<b>3.7. QUALITY CRITERIA</b>	<b>34</b>
<b>3.7.1. Credibility</b>	<b>34</b>
<b>3.7.2. Transferability</b>	<b>34</b>
<b>3.7.3. Dependability</b>	<b>35</b>
<b>3.7.4. Confirmability</b>	<b>35</b>
<b>3.8. ETHICAL CONSIDERATION</b>	<b>35</b>

<b>3.8.1. Permission to conduct the study</b>	<b>36</b>
<b>3.8.2. Informed consent form</b>	<b>36</b>
<b>3.8.3. Confidentiality and privacy</b>	<b>36</b>
<b>3.8.4. Protection from harm</b>	<b>36</b>
<b>3.9. CONCLUSION</b>	<b>37</b>

## **CHAPTER 4**

### **DATA PRESENTATION, ANALYSIS AND INTERPRETATION**

<b>4.1. INTRODUCTION</b>	<b>38</b>
<b>4.2. THEME 1: CONCEPTUALISATION OF DRINKING VERBS IN NORTHERN SOTHO</b>	<b>38</b>
<b>4.3. THEME 2: VERBS OF DRINKING AS AN OPEN CLASS</b>	<b>39</b>
<b>4.4. THEME 3: THE MEANING OF VERBS OF DRINKING</b>	<b>41</b>
<b>4.5. THEME 4: VERBS OF DRINKING IN FIGURATIVE EXPRESSIONS</b>	<b>49</b>
<b>4.6. THEME 5: CLASSIFICATION OF SEMANTIC PROPERTIES AND RELATIONS OF THE VERBS</b>	<b>53</b>
<b>4.6.1. Semantic properties</b>	<b>53</b>
<b>4.6.2. Semantic relations</b>	<b>55</b>
4.6.2.1. Synonyms	56
4.6.2.2. Hyponym and hypernym	57
<b>4.6.3. Connotations</b>	<b>58</b>
<b>4.6.4. Metonymy</b>	<b>58</b>
<b>4.7. CONCLUSION</b>	<b>59</b>

## **CHAPTER 5**

### **SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS**

<b>5.1. INTRODUCTION</b>	<b>60</b>
<b>5.2. RESTATEMENT OF THE RESEARCH PROBLEM</b>	<b>60</b>
<b>5.3. RESTATEMENT OF THE AIM AND OBJECTIVES OF THE STUDY</b>	<b>60</b>
<b>5.3.1. Aim</b>	<b>60</b>
<b>5.3.2. Objectives</b>	<b>60</b>

<b>5.4. FINDINGS</b>	<b>61</b>
<b>5.5. LIMITATIONS OF THE STUDY</b>	<b>63</b>
<b>5.6. CONCLUSION</b>	<b>64</b>
<b>5.7. RECOMMENDATIONS</b>	<b>65</b>
<b>5.8. REFERENCES</b>	<b>66</b>

## CHAPTER 1

### BACKGROUND AND MOTIVATION

#### 1.1. INTRODUCTION

Verbs are classified into different categories based on their lexical-semantic characteristics; for example, verbs of drinking, eating verbs, etc. However, in Northern Sotho, there has been little research done in this area. Verbs of drinking are regarded as consumption verbs. These verbs describe the process of taking food and beverages into the body through the mouth. This study examined and described the verbs of drinking in Northern Sotho.

#### 1.2. BACKGROUND OF THE STUDY

The analysis of language grammar involves breaking it down into various elements and structures, such as phonemes, morphemes, and words, as well as different kinds of syntactic categories, including parts of speech, which are also known as lexical or grammatical categories (Riemer, 2010). Rauh (2010) argues that grammatical categories or syntactic categories are part of the syntactic description of languages, which describes the structure of sentences. Syntactic categories are defined as “the set of linguistic features that can occupy the same positions in a particular language’s sentence structures” (Rauh, 2010:28).

According to Pincus and Lutrin (2007), all words in a sentence are named based on their respective function, hence the definition of parts of speech. These parts of speech refer to words that are grouped based on their function, and there are eight categories, including pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, interjections, and nouns (Pincus & Lutrin, 2007). Beare (2018) further explains that all words in English belong to one of these eight parts of speech, which can be classified as either function words or content words.

Function words, as defined by Shea (2014), are mainly used for expressing grammatical or structural relationships with other words in a sentence. Unlike content words, they have little to no meaningful content and include words like auxiliary verbs, prepositions, articles, conjunctions, and pronouns (Smith & Witten, 1993). Content

words, on the other hand, carry independent meanings and express the cultural function of a language, which helps to create imagery, provide information, and direct the listener's attention (Kurnia, 2013). Even though content words carry meaning, they do not convey the main meaning of a sentence. They encompass nouns, verbs, and adjectives. However, this study specifically focuses on content words, which refer to verbs related to drinking in Northern Sotho.

According to Yule (2003), a verb is a word or phrase that describes an action or a state of being. Following Yule (2003), Mojapelo (2013) says that this part of speech can also be characterised as words that relate to a variety of acts and states that include things in the event. Goldberg (2019) categorises verbs as syntactic lexical categories that play an important part in sentence interpretation and as such, they possess a variety of features. The meaning conveyed by verbs determines how they act in constructions, as well as which arguments they choose (Levin, 1993). Furthermore, Croft (2013) describes the verb as a part of speech that does not have case inflection but accepts inflections of tense, person, and number, among other things, and denotes an action or being acted upon. Croft (2013) further proposes that tense, aspect, and mood are grammatical categories that are usually directly or indirectly related to the verb.

There are different types of verbs. There are action verbs, linking verbs, helping verbs, perceptual verbs, reporting verbs, and so on (Pinker, 2010). Nevertheless, the study did not examine all types of verbs; rather, it examined verbs of drinking, which are action verbs. Action verbs depict action, meaning that they are words that express what someone or something is doing (Lutrin & Pincus, 2007:29). Nforbi (1993) proffers that action verbs contain the utilisation of energy and impact, and express visible action. For example:

(1) *Go nwa*

To drink.

An action verb can be both transitive and intransitive (Fiktorius, 2019). Transitive verbs are verbs whose action has a direct object that receives that action (Pincus & Lutrin, 2007). This notwithstanding, the point is that the verb is said to be used transitively

when the action or state that it conveys is seen as going over to, that is, directed towards an object (Fiktorius, 2019). For example:

(2) *Thato o nwa bjalwa*

Thato Agr drink beer

Thato drinks beer

The word *nwa* is an action verb performed by Thato. Thato is the subject of the sentence. *Bjalwa* 'alcohol' is an object which received an action from the subject. The sentence would be meaningless if it was: *Thato o nwa* 'Thato drinks'. The question will be: What does Thato drink?

In contrast, intransitive verbs are those that do not require a direct object (Fiktorius, 2019). An intransitive verb does not have an object, either direct or indirect. Despite the possibility of an adverb or adverbial phrase following an intransitive verb, there is no entity to receive the verb's action (Pincus & Lutrin, 2007).

(3) *Moalusi o a sora.*

Moalusi Agr sips

Moalusi sips.

The word *sora* 'sips' is an action verb performed by *Moalusi*. *Moalusi* is the subject of the sentence. The sentence does not tell what *Moalusi* sips on and is still meaningful; so, in this instance, there is no direct object; this means *sora* 'sip' is an intransitive verb. The study focused on content words that are verbs of drinking (also known as consumption verbs) (Levin, 1993). Consumption verbs are used to describe the process of ingesting fluids through the mouth (Levin, 1993). The flow of liquid through the mouth, palate, tongue, and throat is, of course, a necessary component of the drinking process (Agyepong, Amfo & Osam, 2007). In English, 'sip', 'guzzle', 'intoxicate', and 'gulp' are some of the verbs that fall into this category. Although drinking and eating are common practices across cultures, the ways in which they are performed can vary considerably among different human communities (Næss, 2011). This means that different languages have different ways of distinguishing consumption



verbs. According to Rice (2009), some languages, such as English, make the distinction of drinking and eating based on how consuming occurs, while others, such as Navajo, make the distinction based on the characteristics of the consumed thing, and in Akan, they make the distinction on both the consumed item and the manner in which it is consumed.

### **1.3. STATEMENT OF THE RESEARCH PROBLEM**

Part of knowing a word involves knowing the part of speech the word belongs to, as well as the semantic relations and usages of the word. Semantic relations are meaningful associations between two or more concepts, entities or sets of entities (Christopher, 2006). In simple terms, semantic relations are associations that exist between meanings, i.e., synonyms, polysemy, homonymy, and antonym. Chokoe (2000) affirms that semantics has received little attention compared to morphology in Northern Sotho. Northern Sotho semantics has to date not been sufficiently explored so far. For instance, in the case of verbs, insufficient attention is given to their semantic characteristics, how they are used as idiomatic expressions, and their functions. Therefore, this study discussed and described verbs of drinking in Northern Sotho

### **1.4. PURPOSE OF THE STUDY**

#### **1.4.1 Aim**

The aim of this study was to examine verbs of drinking in Northern Sotho.

#### **1.4.2. Objectives**

The objectives of this study were:

- To describe the conceptualisation of verbs of drinking in Northern Sotho.
- To identify the various meanings and functions of verbs of drinking in Northern Sotho.
- To analyse the semantic properties and classification of verbs of drinking in Northern Sotho.
- To explore the pragmatic usage of verbs of drinking in Northern Sotho.

### **1.5. RESEARCH QUESTIONS**

- What are the different verbs for drinking in Northern Sotho and how are they conceptualised?

- What are the various meanings and functions of verbs of drinking in Northern Sotho?
- How can verbs of drinking in Northern Sotho be classified based on their semantic properties and semantic relations?
- What is the relationship between the pragmatic usage of verbs of drinking verbs in Northern Sotho and the meaning that is conveyed?

## **1.6. ETHICAL CONSIDERATIONS**

Informed consent, privacy and confidentiality, and risk and harm are all parts of ethical concerns in research.

### **1.6.1 Informed consent**

Informed consent is a process in which participants are informed about all the components of research that are relevant to their decision, and after reviewing all aspects of the study, the person willingly confirms his or her willingness to participate (Lokesh & Nijhawan, 2018). The researcher handed out consent forms for interviews since individual permission was required from all the participants. Interviewees were given consent forms to sign before the interview could begin. The researcher also explained the purpose and significance of the study, and potential benefits to the respondents.

### **1.6.2 Confidentiality and privacy**

Confidentiality refers to the researcher's responsibility to regulate access to personal or identifiable information about study participants, whereas privacy refers to the participants' rights to limit the availability of their personal information to others (Stuart & Barnes, 2005). The researcher ensured that no identifiable information about participants was given in written or other forms of communication, and if the researcher wished to make public material that may indicate who they were, the researcher first obtained permission from the participants. During the data collection, processing, and publication of the study results, the participants' privacy was protected by not disclosing their names and identities.

### **1.6.3. Risk and harm**

When a researcher conducts a study, he or she must ensure that the participants are not in danger. Risk and harm refer to the likelihood of injury because of involvement in a research study (Stuart & Barnes, 2005). Those who participated in the research study were not put in any situation that could hurt them. In addition, to guarantee adherence to the three aspects of ethical consideration, the researcher applied for ethical clearance from the Turfloop Research Ethics Committee (TREC) at the University of Limpopo.

## **1.7. SIGNIFICANCE OF THE STUDY**

There are groups of people who will benefit from this study. The study is of great significance to the people who speak Northern Sotho. It will benefit emerging academics; they will be able to use the study as further references. The study will also assist Northern Sotho intellectuals, language practitioners, lexicographers, and translators to use these verbs correctly and in their appropriate context. Furthermore, a thorough comprehension of Northern Sotho drinking verbs is critical in the teaching and learning of the language. The study will also help other speakers who do not speak Northern Sotho, and it will provide an opportunity for researchers of other languages to undertake similar research on those other languages.

## **1.8. QUALITY CRITERIA**

In addressing the quality assurance matters, the researcher adhered to the issues of credibility, transferability, dependability, and confirmability.

### **1.8.1 Credibility**

Credibility (in preference to internal validity) is one of the most important factors in establishing trustworthiness and is about determining how consistent the findings are with reality. Furthermore, the characteristic or strength that inspires belief is referred to as credibility (Morrow, 2005). The information submitted by participants from the interviews was presented by the researcher in an appropriate and detailed manner. To attain this, the researcher used triangulation. Triangulation is a method used in research to enhance credibility by using multiple data sources that provide a more comprehensive understanding of the phenomenon being investigated (Lincoln & Guba, 1985). By combining several sources of data, the researcher can corroborate

the findings and compare them to identify inconsistencies and enhance accuracy. The use of triangulation in this study helped to ensure that the information obtained from the interviews was reliable and consistent with reality.

### **1.8.2 Transferability**

Bitsch (2005) defines transferability as the extent to which the study's findings can be utilised outside of the study. This means that the findings of the study could be applied to other investigations of a similar sort (Moresebeta, 2016). To achieve this, the researcher provided a data base that makes transferability judgments possible using thick description as a technique to provide detailed account of participants' experiences during data collection by fully detailing the research context and the assumptions that were central to the research.

### **1.8.3 Dependability**

The term dependability "refers to having enough details and documentation of the study's methodology to evaluate and repeat it" (Shenton, 2004:63). With the raw data acquired, the researcher ensures that his or her results are reliable. In this study, the researcher ensured that if the data were examined by other researchers, they would come to identical results, interpretations, and conclusions. This was accomplished through auditing the research study's process.

According to Koch (1994), audit trails provide readers with the evidence of the researcher's decisions and choices about theoretical and methodological issues throughout the study. A study and its findings are auditable if another researcher can clearly follow the decision trails and come to the same or similar, but not contradictory, conclusion with the same facts, perspective, and scenario (Koch, 1994).

### **1.8.4 Confirmability**

Confirmability (rather than objectivity) refers to ensuring that the study's findings are based on the informants' experiences rather than the researcher's preferences and can be accomplished through a raw data audit trail, memos, notes, data reduction, and analysis (Lincoln & Guba, 1985). Confirmability, according to Trochim (2006), is a measure of how well the research findings support the data collected and other processes of the study. Throughout the study, the researcher documented the

techniques for checking and double-checking the data. The technique that the researcher used is an audit trail. An audit trail is a widely adopted technique used to establish confirmability in research as it is effective in enhancing transparency and traceability of the research process, especially when writing up the results chapter (Trochim, 2006). In this study, the researcher used an audit trail to document the process of data collection, analysis, and interpretation to ensure the findings were based on informants' experiences rather than the researcher's preferences. By keeping detailed and accurate records of the research process, the researcher could verify the integrity and consistency of the data and provide an objective account of the study's findings. Therefore, the use of an audit trail helped in ensuring confirmability and maintaining the study's validity.

## **1.9. CHAPTER OUTLINE**

The chapter outline provides a basic overview of the study and a brief description of each chapter. The report in this study is divided into five chapters, as shown below.

### **Chapter 1: Background and motivation**

This chapter provided an overview of the study and presented some background information to contextualise the research. It encapsulated the introduction and background of the study, explained the research problem, presented the objectives, and discussed the significance of the study.

### **Chapter 2: Literature review**

The purpose of this chapter was to review the relevant literature that contextualises the study's research problem and objectives. It discusses what other researchers have written about the subject of investigation, providing a comprehensive review of existing literature.

### **Chapter 3: Research Methodology**

This chapter discussed the methodology employed in the study, which included the research design, population and sampling method, data collection, data analysis, quality criteria, and ethical considerations. It also focused on the issues of validity and reliability.

#### **Chapter 4: Data presentation, analysis, and interpretation**

This chapter presented, analysed, and interpreted the data collected from the study participants. The findings were based on the data obtained from the interviews. Thematic analysis was used to analyse the qualitative data.

#### **Chapter 5: Summary of findings, conclusions, recommendations**

This chapter summarised the key findings of the study and provided conclusions and recommendations based on the research findings. The summary of findings was structured around the study's objectives.

#### **1.10. CONCLUSION**

This section has effectively stipulated a comprehensive background to the study, clearly identified the problem it sought to address, and articulated its research objectives. This chapter also highlighted the significance of the study and outlined its structure.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1. INTRODUCTION

This chapter examines previous research studies on verbs of consumption in different languages such as Etulo, Akan and English. Human experiences revolve around ingestion; so, it is inevitable that this concept will appear in some languages such as English, Akan, Babanki, Xitsonga, Aslian, and Northern Sotho. Eating and drinking are such basic functions that they might seem to be good candidates for universal lexical expressions in all languages. Nevertheless, although all languages appear to target the domain lexically, there is emerging evidence of considerable diversity in how word meanings delimit the domain and how they divide it (Newman, 2009).

#### 2.2. CONSUMPTION VERBS

Verbs that denote eating and drinking are referred to as consumption verbs or ingestive verbs. Consumption verbs refer to verbs that express activities that are seen as universal; for example, everyone eats and drinks. These verbs are conceptualised differently by different people, as reflected in different languages (Agyepong, Amfo & Osam, 2017). Food consumption and liquid consumption are universal activities among humans (Wierzbicka, 2009; Agyepong et al., 2017). Across languages, consumption verbs have been discovered to mainly describe the taking of food and drinks from outside the body and into the body using the mouth as a passage. Although universal, the manner in which the consumption verbs are carried out differs by culture (Newman, 2009).

According to Vasilyeva (2002), the two verbs 'eat' and 'drink' are conceptually similar in that they both refer to food and beverage ingestion into the mouth and digestive tract. Moreover, eating involves the use of the mouth, teeth, tongue, and palate whereas drinking involves the movement of liquid through the mouth and down the throat, facilitated by the tongue and palate. Furthermore, eating entails the forceful crushing and biting of food, while drinking involves the intake of some liquid substances and does not involve any change in fluids (Sim & Kim, 2018). Additionally, consumption verbs form a semantic field that appears to be reserved for lexical

meanings by default. Their semantic qualities, however, have an impact on their syntactic behaviour.

### 2.3. ETULO VERBS OF CONSUMPTION

A study by Adaobi (2019) looks at Etulo verbs of consumption. Etulo is a language spoken in Benue and Taraba States, Nigeria. The study explored some verbs about the intake of substances. According to Adaobi (2019), verbs of consumption are those verbs that give an idea about the ingestions of solid or liquid substances into the body. This notwithstanding, the point is that verbs of consumption comprise verbs of eating and verbs of drinking. The generic verb depicting consumption of food items in Etulo is *gye* ‘eat’ while the verb showing the consumption of liquids is *wa* ‘drink’. For example:

1) a. *O le gyē m̄ bwe.*

3SG PROG eat meat.

‘She is eating meat.’

b. *È fu wā è nì ì bwe efà.*

È fu drink water cup two.

‘È fu drank two cups of water.’

In (1a), the word *gye* ‘eat’ collocates with the solid object complement *m̄ bwe* ‘meat’ whereas in (1b), the verb *wā* ‘drink’ collocates with the liquid object complement *è nì* ‘water’. In (1a) the verb *m̄ bwe* ‘meat’ refers to cooked meat, but in (1b), the verb *wā* ‘drink’ refers to liquid water. From the data, the verb *wā* ‘drink’ co-occurs with +liquid. There are specific verbs that illustrate how liquid is consumed. For example:

2) a. *À fè kpanε tasā ò dò n̄ gî.*

onyiAfe lick plate soup of one.

‘Afe licked a plate of soup.’

b. *ò nwè né lè n̄ ga è nì à.*

bêbaby DET PROG suck water breast.

This baby is sucking breastmilk.



c. \* *Inju lè kpanɛ ò lù mu.*

Inju PROG lick orange.

Inju is licking orange.

From (2a to b), it is observed that there are different verbs (*kpanɛ* and *ɲ ga*) occurring with the +liquid object nouns. In (2a) the verb *kpanɛ* ‘lick’ depicts a situation where one’s fingers are used in consuming the liquid content. However, in (2b) the verb *ɲ ga* ‘suck’ co-occurs with *è ni à bɛ* ‘breastmilk’ because the liquid is consumed through sucking. (2b) shows that the verb *ɲ ga* rather than the object NP, was chosen because of the way of consuming. This is because in Etulo other liquid substances that are enclosed within some kind of containers are rendered ungrammatical in co-occurrence with *ɲ ga* ‘suck’ or *kpanɛ* ‘lick’ as exemplified in (2c).

**Table 1: Etulo Verbs of Consumption:**

Verb	Manner of consumption	Object(s) consumed
<i>Gye</i>	Generic	+solid, semi-solid ( <i>m bwe</i> ‘meat’, <i>itsikapa</i> ‘rice’, <i>m bweè ni</i> ‘fish’)
<i>wā</i>	Generic	+liquid ( <i>è ni</i> ‘water’, <i>è ni ade</i> ‘palmwine’, <i>ò lù mu</i> ‘orange’)
<i>Kpanɛ</i>	Ingest finger by licking with	+Liquid ( <i>ò dɔ̀</i> ‘soup’)
<i>ɲ ga</i>	Ingest sucking	+Liquid ( <i>è ni à bɛ</i> ‘breastmilk’)
<i>Mbè</i>	Ingest by swallowing	+Solid ( <i>ò tse</i> ‘medicine’)
<i>nà kà</i>	Ingest after mastication	+Solid ( <i>nà kà</i> ‘groundnut’)
<i>La</i>	Ingest after biting	Solid ( <i>akpukpû</i> ‘bone’, <i>ì keve</i> ‘coconut’)
<i>Wo</i>	Ingest by inhaling	Gaseous ( <i>ò tawā</i> ‘cigarette’)
<i>mimiē</i>	Ingest by inhaling	Awo (air)

The table above comprises two verbs, which are generic, the verbs *gye* ‘eat’ and *wa* ‘drink’ have been identified as generic verbs for eating and drinking because they

indicate no preference for the manner of consumption. The table also displays three verbs pertaining to ingesting liquids ( *wā*, *kpanɛ* and *ɲ ga*), five verbs indicating the consumption of solid (*gye*, *mbè*, *nà kà*, *la* and *buku*) and lastly, two verbs for gas intake (*wo* and *mimiē*).

A study by Adaobi (2019) discovered that with regard to the verbs of eating, apart from the verb *gye* 'eat', there is a specific verb *ì keve* that is used when hard substances such as nuts are consumed. For example:

3) a. *Efu bukū ì keve ɲ gi*

onyī Efu chew coconut of one

Efu ate one coconut.

Apart from liquids, solids and semi-solids that can be consumed, both air and smoke can also be ingested into the human body. From the verbs related to consumption in Etulo, it can be inferred that both the substance consumed and the manner of consumption are considered in the co-occurrence of verbs with their object NP. The verb *wa* 'drink' in Etulo appears to show evidence of meaning extension. For example:

4) a. *ì kpè se ne wà è ni*

Land Det drink water

The land absorbed water

In example (4a) shows meaning extension, where *wa* 'drink' is extended to the absorption of water by ground.

Adaobi (2019) revealed that the verbs *gye* 'eat' and *wa* 'drink' are identified as the generic verbs for eating and drinking in Etulo. They are termed such because of their inclination to the object consumed rather than the manner of consumption.

## 2.4 LITERAL AND METAPHORICAL USAGE OF CONSUMPTION VERBS

Agyepong et al. (2017) conducted a study on two consumption verbs in the Akan language, *dí* 'to eat' and *nóm* 'to drink'. Akan is a language spoken by the Akan ethnic group in Ghana and is also spoken in the central and eastern parts of Cote d'Ivoire. The purpose of the study was to explore the semantic and pragmatic dimensions of Akan consumption verbs and to examine the connection between their literal and figurative meanings.

The consumption verbs *dí* 'to eat' and *nóm* 'to drink' are used to describe the process where living things take in food and drinks through the mouth (Agyepong et al., 2017). These verbs express activities that are seen as universal, i.e., everyone eats and drinks, yet conceptualised differently by different people, as reflected in different languages. Cross-linguistically, it has been shown that consumption verbs primarily express the taking of food and liquids from outside the body into the body through the mouth. Though universal, the manner in which they are performed varies across cultures. These verbs may appear in various metaphorical extensions and when they do, they may indicate internalisation or destruction (Newman & Aberra, 2009:253).

Agyepong et al. (2017) describe the word *dí* 'eat' as a consumption verb with several meanings that occur in a variety of extensions, some of which include meanings like 'consume', 'take in', and 'conquer'. In Akan, there exist common cross-linguistic metaphorical extensions of the 'eat' verb; for example, the 'eat something' sense, which is extended to mean 'kill something or someone' (Newman & Aberra, 2009). Another cross-linguistic extension that appears to be common is the extension of 'eating something' being extended to emotional sensations. Emotional sensations here conceptualise the state of joy as the internalisation of food. Additionally, Akan express the internalisation of emotions by use of the *dí* 'eat' verbs (Adusei, 2012).

Moreover, the Akan and Amharic verb *nóm* 'to drink' implies inhaling, smoking, and absorbing. This suggests that the different meanings that stem from the verb 'to drink' are explained by two metaphorical structures: drinking can be equivalent to inhaling, and drinking can also be equivalent to absorption. The former metaphor expands the range of potential objects from liquids to aeriform or gaseous substances. The latter metaphor encompasses the perception of the recipient location during absorption as

an agent who participates in the drinking process. In addition to these contexts, the verb *dí* 'to drink' is utilised in Akan and Amharic to depict the process of an insect biting an individual. (Newman & Aberra, 2009).

Akumbu and Kiessling (2021) conducted research on the literal and metaphorical meanings of 'eat' and 'drink' in Babanki, a Central Ring Grassfields Bantu language spoken in the Northwest Region of Cameroon (Hyman, 1980). The primary objective of the study was to analyse the semantics of consumption verbs in the Babanki language. As essential human behaviours that are crucial for daily life, growth, pleasure, and social interaction, the concepts of eating and drinking are generally expressed through lexical verbs of consumption that denote the action of taking in food or liquid through the mouth, in either solid or liquid form (Akumbu & Kiessling). Specifically, eating involves the act of chewing food with the teeth, tongue, and palate, swallowing the chewed food, and experiencing sensory aspects as a consumer (Newman & Aberra, 2009:225). Drinking, on the other hand, refers to the process of taking liquid into the mouth, swallowing it, and experiencing sensory sensations (usually pleasurable) as a consumer.

While the actions of eating and drinking are inherent to human life, the ways in which they are performed differ across various societies (Næss, 2011). The universality of these behaviors is limited to the physiological aspects of ingesting food or beverages through the mouth as a means of introducing sustenance or hydration into the body (Agyepong et al., 2017:63).

Consumption verbs in different languages can be distinguished based on either the properties of the object being consumed or the manner in which it is consumed. For example, Navajo employs the former criterion (Rice, 2009). In English, the texture of the object consumed is closely associated with how it is eaten or drunk, as demonstrated by terms such as 'crunch', 'munch', 'gnaw', 'grind', and 'slurp', which express the mode of consumption along with the physical characteristics of the object. Similarly, in Babanki, consumption verbs are classified primarily by surface texture as the key feature in differentiating the object being consumed. Babanki has various verbs to describe the way food and drinks are taken into the body through the mouth,

such as *ʒí* 'eat', *pííʔ* 'eat by chewing', *ló* 'eat by licking', *bwólé* 'eat noisily', *ɲí* 'drink', *mí* 'swallow', *fwóɲ* 'suck', and *líɱ* 'bite'.

The verb *ʒí* in Babanki is generally used to indicate the act of eating, but it is specifically employed when the food consumed has a soft texture and can be easily broken down even if the person lacks strong teeth, such as babies and older people (Akumbu & Kiessling, 2021). Some food items, like *àkwén* 'beans' and *ndòɲ é lyímé* 'sweet potato', become soft enough to be quickly consumed using the *ʒí* 'eat' verb when sufficiently cooked. In contrast, the verb *pííʔ* 'eat by chewing' is used when more force is needed to chew harder items, like *ɲám* 'meat' and *èśáɲ* 'corn,' which retain their firm texture even when cooked or fried.

In Babanki, the difference in the texture of the consumed object is an important factor in distinguishing between the verbs *ʒí* 'eat' and *pííʔ* 'eat by chewing' (Akumbu & Kiessling, 2021). When food items are unripe or not properly cooked, *pííʔ* is used. Examples of such food items include *kèlāɲ kámēɲkálè* 'cocoyam', *kèlāɲ ká káká* 'taro', *ndòɲ è mēɲkálè* 'potato', *ndòɲ é lyímé* 'sweet potato', *kàsá* 'cassava', *kèʒíʔ* 'yam sp.', *èléɱ* 'yam sp.', *mbàsè* 'vegetable', *ɲgwǒbāɲ* 'guava' and *èɲgòɱ* 'banana, plantain'. When the object consumed, like beans or sweet potato, is soft and cooked, the verb *ʒí* 'eat' is used. Therefore, the use of *pííʔ* instead of *ʒí* indicates that the object is not properly cooked or is even raw.

In Babanki, the verb *ló* 'eat by licking (using tongue)' is used to describe the consumption of liquid or soft food items, such as *lāmsè* 'orange', *kèmbámbáɲ* 'passion fruit', *kènwíʔtè* 'black nightshade', *àdzòɲ* 'plum (*dacryodes edulis*)', *èbyí* 'shell butter nuts', and *byê* 'avocado', which become soft or contain a high amount of juice when they ripen (Akumbu & Kiessling, 2021). Moreover, the verb *ló* can also denote fast eating even with non-liquid or non-soft foods like 'fufu.' Another verb related to licking is *líɲ* 'lick (using fingers),' which is used when someone cleans up their plate with their fingers and licks them. It can also imply finishing the soup or vegetable before the carbohydrate, such as 'cocoyam' or 'fufu,' which is considered unacceptable and worthy of criticism.

Drinking involves the movement of liquid through the mouth and down the throat, with assistance from the tongue and palate (Akumbu & Kiessling, 2021). The verb *ɲɛ* is used to describe the process of drinking different kinds of liquids, such as *múú* (water) and *mənlyɛ?* (wine), which may include alcoholic and non-alcoholic beverages and *ɲkájɲ* ‘corn beer’. Akumbu and Kiessling (2021) proffer that Babanki consuming verbs’ semantic distinctions essentially depend on the object’s texture, which also determines the way it is consumed. To summarise, the choice of a specific verb in Babanki primarily depends on the texture of the food item being consumed, and this choice also indicates how the food is being consumed (Akumbu & Kiessling, 2021).

## 2.5. ASLIAN VERBS

Burenhult and Kruspe (2016) conducted a study on ingestion verbs in Aslian languages intending to define semantic categories for ingestion verbs in the languages. For the Asian languages, the study revealed two kinds of semantic categories.

Category 1 is represented by Jahai and Semaq Beri languages. The languages, according to the authors, do not have a generic ‘eat’ verb; rather, there exists a basic system of three or four eating verbs, which specifically focus on the type of item consumed. The four generic food categories *nap* ‘starchy food’, *tʔaʔ* ‘leafy greens’, *bch* ‘ripe fruit’ and *ʔay* ‘edible animal’ are closely matched by a set of four ingestion verbs. Each verb encodes the ingestion of members of a particular generic category: *gey* ‘to eat starchy food’, *hew* ‘to eat leafy greens’, *but* ‘to eat ripe fruit’, *muc* ‘to eat animal. There is no general verb corresponding to ‘to eat’; so, the eating verbs always involve implicit reference to which category of edibles is involved. However, the ‘eat starchy food’ verb *gey* serves as a stand-in generic if the eaten matter is not known, or if a meal consists mainly of starchy food (tubers and rice being the most basic and common staples). There is not usually a generic ‘eat’ verb superordinate to the food category verbs in languages.

The food category verbs co-exist with a large number of additional eating verbs that encode the manner of eating; in some cases, these verbs are subordinate to the basic

food type verbs in that they associate with the same food categories; in others, they crosscut those same categories (Burenhult & Krupe, 2016).

The second category, which includes Ceq Wong, Mah Meri, Semelai, and possibly other languages such as Jah Hut, contains a superordinate ingestion category in the form of a generic verb *gɛɛy* that means 'to eat' or 'to absorb solid food.' A considerable number of extra and more particular ingesting verbs are occurrence rather than participant-focused, i.e., they encode different eating styles; these distinctions also occur in Category 1 languages.

From the above explanation, Category 1 languages do not have a generic 'eat' verb, but rather a basic system of three or four eating verbs that are particular to the sort of object consumed. However, there is a generic verb for eating or consuming solid food in the Category 2 languages, which include Mah meri, Semelai, and Jah hut, among others. Burenhult and Krupe claimed that the verbs of drinking encode method in terms of bodily position, such as the verbs *gak gɛk* 'to drink with the head leaned back' or *dəbok* 'to drink with one's lips over the bottle'.

## **2.6. METAPHORICAL NATURE OF CONSUMPTION VERBS**

Newman (1997) studied eating and drinking as metaphor sources in English. The study's goal was to see if there was any relationship between eating and drinking. According to Newman (2009), both acts comprise the ingestion, swallowing, and digestion of substances that nourish the body. Food is masticated and undergoes a change in form from the time of intake until passage into the stomach, whereas liquid is not masticated and undergoes no such change in form.

Moreover, Newman (1997) stipulates that eating and drinking are metaphors for inhaling, emotional and intellectual nutrition in English. This means that verbs for eating and drinking can also refer to the physical intake of substances into the body that are not food or drink. Air is a common object to such verbs. Additionally, emotional nutrition is ingesting outside stimuli that strengthen one's emotional condition, while intellectual nourishment in the eating domain may be mapped onto the intellectual domain (Newman, 1997).

Building on his previous research, Newman (2009) examined eating and drinking from a cross-linguistic approach, suggesting that the verbs 'eat', and 'drink' share a central meaning that refers to the intake of food and beverages into the mouth and digestive tract. Eating and drinking involve movement and enjoyable experiences and represent strong experiential models of sensual satisfaction (Newman, 2009:2). Newman and Alberra (2009) in a study of the verbs *bel-* 'eat' and *t'et-* 'drink' in Amharic claim that cultural influence on the act of eating and drinking affects the use of verbs within the larger socio-cultural domain. Eating, for example, is typically something carried out in an unhurried manner, using the right hand to bring food to the mouth. Drinking is somewhat similar, and it is identified by the following facets: intake of liquid into the mouth, swallowing of the liquid, and sensory experiences on the part of the consumer.

In addition, the events of eating and drinking affect the agents of the verbs. Nonetheless, the figurative extensions of *bel-* 'eat' and *t'et-* 'drink,' are divided into three categories: internalisation, destruction, and affected agent (Newman & Alberra, 2009). Extensions related to internalisation are those uses that seem to be founded on the idea that food and drink are taken in through the mouth and eventually pass through the digestive system. These two aspects of the digestive process entail an object entering the body from the outside. Moreover, the examples of figurative extensions linked to "destruction" almost have to do with the use of the word "eat." The metaphorical extensions involve mapping from the domain of biting, chewing, and masticating food to numerous other domains where one entity (equivalent to the eater in the source domain) has a negative impact on another entity (corresponding to the thing eaten). Affected agent in the literal sense eat and drink *t'et-* 'drink' the sensory perception of the food or liquid being consumed is an integral part of the whole event being described.

## **2.7 ALCOHOL AND NON-ALCOHOL DRINKING VERBS**

Gintowt-Dziwiłł (1993) investigated verbs for drinking alcohol 'to booze', 'to tittle', 'to swig' with the goal of comparing different English verbs for consuming alcohol. When it comes to English verbs to consume alcohol, some verbs are generally used to denote the consumption of alcohol and non-alcoholic beverages, while others are used mainly to denote the consumption of alcohol (Levin, 1993). Also, several verbs refer to alcoholic and non-alcoholic behaviour while others are interchangeable, and many



verbs can be structured in different ways. This suggests that morphologically, both alcoholic and non-alcoholic behaviour are highly flexible. The study discussed some examples of alcohol and non-alcoholic drinking verbs, which are as follows: alcohol drinking verbs 'to booze', 'to tipple', 'to swig', alcohol drinking and non-drinking verbs are 'to sip', 'to guzzle', verbs denoting effects of drinking 'to souse', 'to fuddle' and 'to intoxicate'

The study discovered that in English, there are verbs denoting alcohol drinking, which are to booze, to tipple and to swig. According to Gintowt-Dziwiłł (1993), the verb 'to booze' refers mainly to the drinking of wine or beer by young people with the intention of getting drunk, for fun, enjoyment, self-indulgence and for releasing tension. For example:

- a) Boosie screwed up his eyes and the vision cleared. Too much booze.
- b) Do you have enough booze for the party?

The verb 'to tipple' refers to the use of small amounts of spirits, and sherry regularly, while non-alcoholic beverages are also allowed. The liquor is sipped gently and silently, with enjoyment, it is a verb with a high register. It encompasses both males and women. Such as in the example:

- c) 'Sharon's favourite tipple is sherry, mine is Coca-Cola'

However, the verb 'to swig' refers to a verb that means to drink eagerly and deeply in large gulps, is more commonly found in dictionaries, and is extremely popular in informal usages. In addition, the verb 'to swig' alludes both sexes because it is universal and it is known for having a neutral or low register, and it is frequently with pirate adventure stories. For example:

- d) Long John Silver was swigging rum.
- e) A quick swig before your wedding calms your nerves.

In example (d) 'swigging' refers to a common approach to relax, whereas in (e) it refers to taking a single large sip from a bottle. Furthermore, 'swigging' refers to drinking beer or rum with other people in a pub or tavern (Dziwiłł, 1993). Most people drink beer or

rum, but strong liquors as whiskey can also be used to “cool down nerves,” as seen in the examples above. Although the verb ‘to guzzle’ is most linked with the consumption of alcoholic beverages, it can also be used to refer to non-alcoholic liquids, particularly in nominalised form.

The study also revealed that in English, there are verbs denoting alcohol and non-alcohol. ‘To sip’, is a verb that denotes an alcohol and non-alcohol drinking verb. Sipping is defined as a series of slow, soundless, and gentle ingestions of little volumes of liquid with little lip movement and no discernible breaks (Gintowt-Dziwiłł, 1993:73). The verb ‘to sip’ is used to describe both alcoholic and non-alcoholic beverages. Tea, soft drinks, and cocktails, as well as spirits such as whisky, brandy, and gin can all be sipped. For example:

- f) ‘She took another sip of her tea’
- g) ‘With the last sip of brandy, Boysie realised that he was unmistakably contented.’

‘To sip’ is a universal and common verb among all social groups and generations, and while it is not associated with any emotion, it is as a good-mannered way of drinking (Gintowt-Dziwiłł, 1993).

The verb ‘guzzle’ relates to noisy eating or drinking. This means that the verb can be used to both drinking and eating, and it is worthwhile to note because it is frequently used to refer to alcohol intake. The verb is used in a low register, and it is associated with bad manners or misbehaviour of the agent. For example,

- h) ‘The kids seem to be guzzling soft drinks all day.’

Lastly, the study discovered verbs denoting the effects of drinking. These are the verbs that clearly convey the outcome of consuming alcohol (being intoxicated), regardless of how it was consumed. The verb ‘to souse’ refers to large amounts of alcohol drunk as well as the consequences of alcohol use, such as the agent being intoxicated after drinking rum, beer, or other alcoholic beverages. When describing the state of being intoxicated, the past participle form is usually used. The verb ‘to souse’ refers to men. When the speaker wants to emphasise the agent’s drunkenness, he or she can call him a souser (Gintowt-Dziwiłł, 1993). For example:

- i) Peter cannot work today; he is soused with rum.

The verb 'to fuddle' is commonly associated with the habit of excessive drinking and being influenced by alcohol (Hornby, 2015). It is considered as a high-register verb and can be heard among highly sophisticated people. For example:

- j) 'Don't fuddle your head with wine; you must study for your exam'.
- k) 'Mark can't concentrate; he has fuddled himself with gin'.

From the examples above, being fuddled is most often related with losing one's capacity to think properly, becoming bewildered or confused, and losing one's desire for specific activities. The agent in this example is also gender-neutral, meaning he or she could be a man or a woman.

The verb 'to intoxicate,' means 'to make intoxicated, to make stupid with alcoholic drink, to lose one's self-control because of taking alcohol'; 'to be poisoned by alcohol' (Gintowt-Dziwiłł, 1993). In terms of the drinker's psychological state, intoxicated could mean stimulated, pleased, or happy because of drinking, and it could mean confused. In addition, the term intoxication is used in extremely formal contexts, such as police records, and it describes alcoholic poisoning in a more formal tone. This is a verb that young people rarely use. It could be utilised by stuffy old people who are serious about getting drunk or poisoned because of drinking. Here are some instances of how to put it to use

- l) 'If a man drinks too much whisky, he becomes intoxicated'.
- m) 'He was fined for driving while intoxicated'.

## **2.8. IDIOMATIC EXPRESSIONS OF VERBS OF DRINKING**

Idiomatic expressions are a form of informal language that have a meaning distinct from the words in the expression (Haliday, 2007). According to Biber (2006), idiomatic expressions have a meaning that is completely different from the meaning of the parts they are composed of. However, Herman and Purba (2020) claim that idiomatic expressions are composed of multiple words and combine the literal meanings of the words in each phrase. On the other hand, an idiomatic phrase is an expression whose meaning deviates from the

compositionality principle and is unrelated to the meaning of its constituent parts. Notwithstanding, the point is that idiomatic expressions are collections of words that have various meanings from those of the individual words in the group because the context in which an expression is used usually determines the intended meaning. Moreover, idiomatic expressions are a set of expressions in which two or more words are syntactically related but have the same meaning as a single lexical unit (Matthew, 2007).

Pramodini (2010) conducted a study on EAT Expressions in Manipuri. Manipuri called Meitei is spoken commonly in Manipur, a North Eastern area of India (Nongmeikapam, 2012). The aim of the study was to study the multiple usages of the verb *cabə* 'EAT'. In Manipuri, the food that can be eaten is limited to solid substances. Liquid substances such as water soup or any other things which appear watery cannot appear as object of *ca-*. Instead, the *thəkpə* 'to drink' is used for all liquid substances. The same verb is also used for smoking. With regard to medicines, if it is liquid, the verb *thəkpə* must be used, whereas, if it is in the form of tablets, capsules or powder, the verb *cabə* is used. However, it is to be noted that, the verb *thəkpə* to drink for water is not used if the water is extremely used for other purposes such as washing, cleaning etc., then the verb *cabə* is used (Pramodini, 2010). The study discovered the following Manipuri words with EAT expressions:

- 1) *thao-cabə* - to consume oil
- 2) *yotpak cabə* - by spade (to eat)
- 3) *yotcabi* - magnet (the one which eats iron)
- 4) *ətoŋ cabə*- to get profit (to eat profit)
- 5) *noŋməy cabə* - to be shot (to eat bullet)
- 6) *yotcabi*- magnet (the one which eats iron)
- 7) *noŋjabi*- cloud in reddish colour (the one which eat rain)

Another study of idioms was conducted by Matata (1997) on the syntactic patterns of Northern Sotho idioms. The aim of the study was to examine idioms. According to Matata (1997), idioms are defined as a group of words that, when used together, have a different

meaning than when taking the meaning of the words separately. The meaning cannot be understood from the ordinary meaning of the words that make up the sentence. For example:

- 1) *Go nwa a mokgako* (to drink water from a clay-pot).

*Go nwa a mokgako* has the idiomatic meaning *go kgotsofala* 'to be satisfied', if understood as a single unit. This idiomatic meaning of the idiom *go nwa a mokgako* bears no relation to the individual components *go nwa* 'to drink' and *mokgako* 'clay-pot'.

- 2) *Go ja mpsa* (to eat a dog).

It is an expression used to exaggerate one's poverty because people do not eat dogs. This idiomatic expression *go ja mpsa* means to be very poor.

- 3) *Go ja sa mpanapalega* (to eat until the small belly cracks).

*Go ja sa mpanapalega* has the idiomatic meaning *go kgora* 'to over eat'. This idiomatic meaning of the idiom *go ja sa mpanapalega* bears no relation to the individual components *go ja* 'to eat' and *sa mpanapalega* 'small belly cracks'. The idiomatic expression means to over eat.

- 4) *Go nwa la mabelesompolaye* (to drink as if to say grain kill me)

This idiomatic expression *go nwa la mabelesompolaye* refers to a state where one is too drunk.

Another study was undertaken by Holmes (2013) on idioms and expressions. The study discussed several idioms. For instance:

**Table 2: Eat idiomatic expressions**

Idiom and expressions	Definition
Eat away (at one's resources)	Keep slowly consuming something so it continues diminishing.

Eat crow	Means the same as 'eat humble pie,' in other words, someone who makes a big statement or claim, that does not turn out to be true and has to admit he was wrong; has to eat his words; take back what he said; admit he was wrong and overstated his claim.
Eat like a horse	Just as a horse will keep on eating until it has finished its oats, so people may be said to keep on stuffing themselves until they are full.
Eat your heart out	An expression used derogatorily when you see someone else is jealous and feeling bitter envy of something you have achieved or received. "When you see your envious friends wish they had as much money as you, you can tell them to eat their hearts out, because they will never be as wealthy as you".
Eats like a bird	Someone who eats very little or only picks a bit at of the food on the plate without eating much may be said to eat like a bird.

**Table 3: Drink idiomatic expressions:**

Idiomatic expressions	Definition
I'm blotto	Very drunk, intoxicated; inebriated; so, under the influence that one cannot think right anymore.
As high as a kite	Intoxicated on alcohol or drugs.

Linguistically speaking, idiomatic expressions are frequently assumed to be figures of speech, defying the principle of compositionality, which states that the meaning of a whole should be constructed from the meanings of the parts that make up the whole. In other words, one should be able to understand the whole if one understands the meanings of each of the parts that make up the whole (Jurafsky & Martin, 2008:597).

## 2.9. THEORETICAL FRAMEWORK

The Gricean theory of conversational implicatures is used in this research. Paul Grice is credited for developing the notion of conversational implicatures. This notion purports that, what is meant in talks frequently exceeds what is uttered, and that this additional meaning is inferred and foreseeable (Levison, 2018). According to Putra (2014), conversational implicatures are components of the speaker. This means that they make up part of what is meant in the speaker's utterance but are not part of what is said. The meaning of linguistics has a huge impact on the message that is delivered and understood. What a speaker intends to say is frequently significantly more complex than what he or she actually says. Regardless, the point is that conversational implicature is a sort of indirect communication in which one thing is conveyed by saying another (Kasmirli, 2016).

Conversational implicatures are inferred by the speaker during an utterance, are part of the utterance's content, but do not contribute to direct or explicit utterance content, and are not encoded by the linguistic meaning of what was said (Allots, 2018). Grice (1975) also proposed that participants in a communicative exchange are guided by a principle that governs how language is used to produce logical communication with the greatest efficiency and effect. Grice referred to this principle as the cooperative principle.

The cooperative principle outlines how people in ordinary, everyday interaction generate effective conversational communication, specifically how listeners and speakers cooperate and mutually accept each other in a specific way. This notwithstanding, the point is that the cooperative principle outlines how people achieve good conversational communication in everyday social situations—that is, how listeners and speakers engage together and mutually accept each other's understanding in a specific way (Betti, 2020). The goal of the cooperative principle is to ensure effective communication between the speaker and the listener while avoiding misunderstandings (Brown & Yule, 1983). This cooperative principle was established by Grice on four sub-principles or maxims, maxim of quality (truthfulness), maxim of quantity (informativeness), maxim of manner (perspicuity), and maxim of relation (relevance).

The maxims listed above outline specific rational principles observed by persons who follow the cooperation principle in order to communicate effectively. Furthermore, the Gricean maxims can be used to characterise the relationship between utterances and what is seen as a result of those utterances (Betti & Igaab, 2016:51). This theory was relevant to this study because it applied to what drinking verbs in Northern Sotho refer to in conversational contexts rather than their conventional meaning(s) and it also helped the researcher to ascribe different drinking verbs to their semantic relations.

## **2.10. CONCLUSION**

This chapter reviewed the literature on the consumption verbs in different languages and discussed the theoretical framework of the study. According to the study, consumption verbs- eating food and drinking liquids - are ubiquitous activities among humans. The two verbs 'eat', and 'drink' are similar in concept in that they are both closely related to the intake of food and beverages into the mouth and digestive tract and the difference of consumption verbs in some languages is found in a focus on the object consumed as well as the manner of consumption, with little emphasis on the consumer or the benefits associated with the act consumption.



## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

#### **3.1. INTRODUCTION**

This chapter focuses on the methodology of this study. Schwardt (2007:195) defines research methodology as a concept of how an investigation should be conducted and it entails examining the presumptions, guiding concepts, and methods used in a certain line of investigation. Moreover, the research methodology essentially lays out how the researcher could go about investigating what they believe is knowable. There are three different types of research approaches in social research, which are most frequently used, namely: qualitative, quantitative, and mixed methods (De Vos, 2002). For this study, the researcher used the qualitative approach to examine the verbs of drinking in Northern Sotho. This chapter also discusses the research approach, research design, the population of this study, and sampling techniques that were used. Lastly, data collection methods and data analysis methods are discussed in this chapter.

#### **3.2. RESEARCH APPROACH**

In this study, the researcher adopted a research approach, which refers to a set of procedures for research that covers the entire process from broad assumptions to detailed methods of data collection, analysis, and interpretation (Creswell, 2014:3). The research approach selected for this study was the qualitative research approach, which is different from other research approaches in terms of data selection, collection, analysis, and interpretation. The selection of the research approach for any study depends on the type of data to be collected and analysed.

The qualitative research approach is a scientific research approach that involves an investigation seeking to answer a question, using predefined procedures to collect evidence and produce findings that are not predetermined, and applicable beyond the immediate boundaries of the study (Mack & Woodsong, 2005). Qualitative researchers are mainly concerned with meaning, such as how individuals make sense of the world, experience events, and attribute meaning to phenomena. They are more focused on the quality of experience rather than causal relationships (Pietkiewicz & Smith, 2014).

Qualitative research studies people in their natural settings and interprets phenomena in terms of the data that people bring with them (De Waal, 2004).

In this study, a qualitative approach was chosen because the researcher aimed to investigate what verbs of drinking mean. This method is used to gain a comprehensive understanding of verbs of drinking and allows participants to express themselves while providing valuable data. The qualitative approach provides a variety of descriptive and qualifying words to describe and analyse different aspects of social reality (Aspers, 2019). The selection of qualitative research approach enabled the researcher to explore the rich and diverse experiences of participants in-depth.

### **3.3. RESEARCH DESIGN**

According to Kabir (2016), a research design is how a researcher will conduct his or her research. He further states that a research design is the plan, structure, and strategy of investigation conceived to obtain answers to research questions and to control variance (Kabir, 2016). In contrast, McMillan and Schumacher (2006) say a research design describes how the study is conducted and that its purpose is to indicate a plan that will generate evidence that will be able to answer the research questions.

In this study, the researcher used the descriptive research design. The descriptive research design focuses on describing and presenting the characteristics of individuals, situations, or organisations (Polit & Hungler, 2004:716). This method is used to explain variables rather than testing a predicted link between them. A descriptive data collection technique also enables trustworthy data gathering and a clear image of the phenomenon being examined (Mouton & Marais, 1996). Furthermore, according to Mouton (2017:102), descriptive knowledge encompasses data, facts, empirical generalisation, and accurate descriptions. This method provides scientific procedures for analysing and reviewing source materials, analysing, and interpreting data, and arriving at generalisation and prediction for the researcher (Salaria, 2012). This design assisted the researcher to explore and explain the verbs of drinking in Northern Sotho in depth.

### **3.4. POPULATION AND SAMPLING**

#### **3.4.1 Population**

Strydom (2005) defines population as individuals in the universe who possess specific characteristics. According to Best, Kahn, and John (2007), population refers to a group of people who share one or more qualities that the researcher is interested in. Put succinctly, the population consists of all the participants the researcher intends to study. Additionally, Burns and Grove (2003:43) define population as all aspects that meet the study's inclusion criteria. Population refers to the whole or aggregate of all objects, subjects, or people that meet a set of criteria (Polit & Hungler, 1999:37). The population of this study was 30 postgraduate students at the University of Limpopo's Department of Linguistics, Translation, and Interpreting who spoke Northern Sotho.

#### **3.4.2 Sampling**

Kamangar and Islami (2003) explain sampling as the process of obtaining a statistically representative sample of respondents from a larger population. Because the community of interest usually consists of far too many people for any research study to include as participants, sampling is an important tool in research (Kamangar & Islami, 2003). Majid (2018) proposes that a good sample statistically represents the target population and is large enough to answer the study question. In general, sampling is the process of selecting and analysing a small group of people, things, or events to get a better knowledge of the overall population from which it was drawn. This study utilised a purposive sampling procedure to select the sample of the study because it entails choosing participants who are closely familiar with the issue in question due to their complete involvement in and experience with the situation.

Purposive sampling, also known as judgement sampling, is described as the deliberate selection of an informant based on the qualities they possess (Tongco, 2007). It is a non-random strategy that does not require any underlying ideas or a predetermined quantity of informants. Simply said, the researcher determines what information is required and sets out to discover people who can and will supply it based on their knowledge or experience (Bernard, 2002). Creswell (2003:185) says that purposive sampling is the selection of places or persons who would best aid the

researcher in comprehending the problem and research topic; they must also be willing to reflect on and share their findings.

Purposive sampling was chosen by the researcher because it saves time and costs by making data collection easier. It enables real-time training as the situation changes, which is especially useful when it happens unexpectedly. Moreover, the researcher considered that this technique was appropriate for this study because only candidates who met the requirements for participation were invited to participate.

This study's sample was as follows: Ten postgraduate students speaking Northern Sotho from the Department of Linguistics, Translation, and Interpreting Studies at the University of Limpopo, comprising six Honours students, three Master's students and one PhD student, participated in the study. The researcher chose these participants because they had appropriate knowledge and understanding of Northern Sotho, particularly semantics and verbs. Moreover, the researcher also wanted to examine how well the students understood the verbs of drinking in Northern Sotho.

### **3.5. DATA COLLECTION**

Data collection refers to the procedure of collecting, measuring, and evaluating correct findings for research using established approved techniques (Kagee, 2008:111). Furthermore, De Vos (2001) describes data collection as the gathering of information that will aid in the clarification of the research study's problem. The quality of the data collection tools has a direct impact on the research study's quality. In qualitative studies, researchers use a variety of data collection methods in the field such as observations, interviews, document study and focus group (Busetto, 2020) However, data in this study were gathered through interviews.

An interview is a face-to-face meeting between two or more people in which the interviewer asks questions while the respondent answers back (Collins, du Plooy & Grobbelaar, 2000:177). According to Gill, Stewart, Treasure, and Chadwick (2008), an interview is a method of gathering and analysing people's thoughts, feelings, beliefs, and ideas on a certain topic. There are three types of research interviews, namely, structured, semi-structured and unstructured. In this study, the researcher opted for unstructured in-depth interviews.

An unstructured in-depth interview is one used by the interviewer discussing a small number of topics (Hunn, Fox & Mathers, 2009). Unstructured in-depth interviews allow the interviewer to learn more about a given issue without having a structure, prior plan, or expectation for how the interview will go. Notwithstanding, the point is in unstructured in-depth interviews there is no list of questions to ask during an interview. These are more informal, free-flowing, and spontaneous, and based on the interviewee's comments, the questions are generated as the conversation progresses. Furthermore, unstructured interviews allow almost complete freedom among the participants to provide answers freely (Kumar, 2011). This means that the researcher has freedom in terms of the wording she or he may use; the researcher explains the questions to the respondents and may formulate questions and raise issues in the spur of the moment, depending on what occurs to the context of discussion. Sometimes, the number of topics are as few as one or two, and the researcher frames subsequent questions based on the interviewee's prior response.

Moreover, the researcher was equipped with the required skill to advance additional information about different phenomena the researcher has observed through asking questions. The data obtained from the interviews consist of direct quotations revealing participants' opinions, knowledge, views, and their experiences (Muswazi & Nhamo, 2013). This purely means that questions occur from the immediate context and are asked in the natural course of things. In this regard, the questions are open-ended.

Creswell (2007:225) attests that open-ended questions enable the participants to voice their experiences unconstrained by previous research findings or the perspective of the researcher and this kind of interviews encloses a pre-established set of questions to be asked to each individual with the intention to find out a common knowledge and perceptions about cultural phenomenon. The wording of open-ended questions encourages more in-depth responses rather than pressuring the respondent to provide a specific response (Bless, 2013). The researcher probes the participants for more informational considerations and the limitations of the research. The interviewees were postgraduate students speaking Northern Sotho from the Department of Linguistics, Translation, and Interpreting who shared their experiences on what they understood about verbs of drinking in Northern Sotho.

In addition, the researcher used a tape recorder to record the interviews. Greeff (2005) recognises the tape recorder as a powerful tool because it allows the interviewer to pay full attention to the raw data collected from the participants. This means that the recorded interviews allow a much fuller record of an interview. These help later during data transcription leading to data analysis. Filed notes by the researcher were also written in English after each interview.

### **3.6. DATA ANALYSIS**

According to Gibbs (2007), data analysis is defined as the study of organised material in order to determine inherent facts. To discover new facts, the material is examined from as many perspectives as possible. It is made up of a series of actions that serve as a necessary first stage in the development of most fields. Data analysis is a process of making sense of events, corresponding patterns, themes, categories, and frequent similarities from the perspectives of research participants (Cohen, 2007). A researcher must be able to identify a topic about which much was not known; he or she must be able to convince others about its importance and must be able to collect data. Data analysis can be well-defined as a process of turning the data into a clear, understandable, trustworthy, or even original analysis (Creswell & Clark, 2007:12).

This study utilised the thematic analysis technique to analyse the data collected. Thematic analysis is a qualitative research method that involves identifying, analysing, and interpreting patterns of meaning within the data collected (Braun & Clarke, 2006). It involves the identification of themes or patterns in the data, which are then sorted and grouped based on their meaning and relevance to the research question (Boyatzis, 1998).

Thematic analysis was chosen for this study as it was appropriate for analysing the data on the verbs of drinking in Northern Sotho. The technique allowed the researcher to identify and organise patterns of meaning related to the concepts of verbs of drinking. This technique provided rich and detailed insights into the experiences, beliefs, and perceptions of the participants regarding verbs of drinking. The technique helped the researcher to organise and analyse the data, making it easier to draw conclusions and develop recommendations based on the findings. Therefore, the

thematic analysis technique was the most appropriate for this study due to its ability to explore the nuances and complexities of the data.

### **3.7. QUALITY CRITERIA**

In qualitative research, one of the most important quality criteria is trustworthiness, which essentially asks, “Can the findings be trusted?” Transferability, credibility, dependability, and conformability are all terms used in qualitative research used to describe trustworthiness.

#### **3.7.1 Credibility**

Credibility refers to the degree to which the research represents the actual meanings of the research participants, or the “truth value” (Lincoln & Guba, 1985). Credibility establishes whether the research findings represent plausible information drawn from the participants’ original data and is a correct interpretation of the participants’ original views. The information submitted by participants were presented by the researcher in an appropriate and detailed manner and the researcher ensured the validity of the findings by checking with the participants to see if the researcher’s interpretation corresponded to the experiences that participants shared throughout the interviews. Triangulation of various sources of data was used to confirm the credibility of the results.

#### **3.7.2 Transferability**

Guba (1981:79-80) defines transferability in research as the degree to which the findings of a study can be applied or generalised to other contexts or subjects (respondents). This notwithstanding, the point is that transferability a type of external validity, which refers to the degree to which the phenomenon or findings described in one study are applicable or useful to theory, practice, and future research, that is, the transferability of the research findings to other contexts. To achieve this, the researcher provided a data base that makes transferability judgments possible using thick description as a technique to provide detailed account of participants’ experiences during data collection.

### **3.7.3 Dependability**

Dependability refers to the stability and reliability of research findings over time (Moser and Korstjens, 2018). In addition to the degree to which research procedures are documented, dependability involves participants' evaluation of the study's findings, interpretations, and recommendations, ensuring that they are supported by the data collected from participants (Sandelowski, 1986). Dependability also refers to the extent to which other researchers can replicate the study's procedures and methods using the same participants and results (Shenton, 2004). In this study, the researcher ensured dependability in several ways. Firstly, the research process was audited to ensure transparency and reliability. Secondly, the researcher provided a detailed account of how the data was collected, analysed and interpreted, allowing other researchers to follow, audit, or critique the research process. Finally, the researcher ensured that other researchers would arrive at identical results, interpretations, and conclusions when examining the data.

### **3.7.4 Confirmability**

Confirmability pertains to the extent to which the results of a study are solely the product of the participants and conditions of the inquiry and not influenced by the researcher's biases, motivations, and interests (Guba, 1981). To achieve confirmability, researchers must ensure that their results are clearly linked to their conclusions in a way that can be followed and replicated. This means that the study must be conducted in a transparent and auditable manner so that other researchers can scrutinise the process and replicate the findings using the same methods and participants. Confirmability is crucial in establishing the credibility and validity of the study's results and ensuring that they are not skewed by any potential researcher biases or influences.

## **3.8. ETHICAL CONSIDERATIONS**

Ethical considerations in research are a set of guidelines that should be followed when conducting research. When gathering data from people researchers must always follow a follow code of ethics. According to Leedy and Ormrod (2010), most ethical considerations in research fall into one of four categories, and these categories were used in this study:

### **3.8.1 Permission to conduct the study**



The researcher required and acquired the permissions from the University of Limpopo, Turfloop Research Ethics Committee (TREC), as well as the Faculty of Humanities under the Department of Translation, Linguistics, and Interpreting Studies, where the participants were selected.

### **3.8.2 Informed consent form**

The informed consent form is a critical component of the research process as it provides potential participants with all the necessary information to make an informed decision regarding their participation in the study. This includes disclosing the study's potential benefits, risks, and institutional approval. Moreover, participants were presented with a clear and concise description of the research's nature and objectives. They were also informed that their involvement in the study was purely voluntary, and they had the option to withdraw from the study at any point. Before consenting to participate, individuals had to sign the consent form, indicating that they comprehended and agreed to the terms specified in the informed consent form. By informing participants and obtaining their written consent, the research team can be assured that participants were aware of the study's characteristics, possible consequences, and their rights to terminate their involvement if desired.

### **3.8.3. Confidentiality and privacy**

Confidentiality is a critical element of research which entails knowing the identity of the participants while ensuring that the report does not contain any identifying information (Wagner, Kawulich & Garner, 2012:70). According to Bless, Higson-Smith, and Kagee (2006), confidentiality and privacy also imply that the participants' data should not be associated with their names. In this study, the researcher coded the respondents' identities to protect their privacy while maintaining confidentiality. Additionally, no personal information such as names or addresses were used, and all the data was stored securely and kept confidential. The researcher placed a high priority on privacy considerations in this study to ensure that the respondents' rights and dignity were preserved and treated with respect.

### **3.8.4 Protection from harm**

The respondents were given extra attention to ensure that they did not suffer any physical, psychological, or mental harm. Throughout the data collection process, the researcher was extra careful and fair with her conduct and humanity.

### **3.9. CONCLUSION**

This chapter outlined the research methodology that was adopted for the study. The researcher was guided by the research problem and objectives, and a qualitative approach with a sequential descriptive design was employed as the suitable design to respond the proposed research questions. The study area, population, and sampling method were also described in detail. The researcher explained the data collection procedures that were employed, including the tools and techniques that were used to gather the necessary data. Additionally, ethical considerations were taken into account, and measures were put in place to protect the rights and welfare of the study participants. The subsequent chapter focuses on the data analysis processes.

## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

#### 4.1. INTRODUCTION

This chapter presents, analyses, and interprets the data of study. The study examined verbs of drinking in Northern Sotho. Unstructured interviews were conducted with a sample of ten (10) Northern Sotho speaking postgraduate students in the Department of Linguistics, Translation and Interpreting at the University of Limpopo. The selection of the participants was based on the assumption that these students had knowledge of verbs of drinking in Northern Sotho due to their educational level and their presumed backgrounds in linguistics. The researcher used purposive sampling to select the participants.

Additionally, the findings of the study were recorded using a tape recorder and transcribed verbatim using a voice recorder onto Microsoft Word. The transcriptions were then analysed thematically according to the study's objectives as follows: Theme 1: conceptualisation of verbs of drinking in Northern Sotho, Theme 2: verbs of drinking as open-class, Theme 3: the meanings of verbs of drinking, Theme 4: exploration of functions and pragmatic usage of the verbs, Theme 5: classification of semantic properties and relations of the verbs.

#### 4.2 THEME 1: CONCEPTUALISATION OF DRINKING VERBS IN NORTHERN SOTHO

Data indicate that verbs of drinking convey the dynamic action of drinking. These dynamic actions involve the manner of drinking and the degree of ingestion. The manner of drinking relates to how the action of drinking is performed. These verbs indicate that the drinking action is performed either slowly or quickly.

In the same wavelength, some participants indicated that verbs of drinking have to do with the consumption or ingestion of liquids. Participants 6 and 8 stated:

*Verbs of drinking fall under verbs of consumption or ingestion.*

Verbs related to drinking are classified within the category of consumption verbs because the act of drinking fulfills fundamental needs for the daily growth, sustenance,

and development of both human and animal life (Wu, 2023). Within human communities, these verbs are employed to capture the various activities associated with drinking and eating.

They are words that explain how people use or take in something. These words cover a range of activities involving the use or intake of items like food, drinks, or other things people consume (Ye, 2010). When it comes to drinking, these words specifically describe actions related to taking in liquids, such as *go sora* (sipping), *go gampela* (gulping), *go latswa dino* (savouring drinks). Participant 1, for example, said:

*Drinking verbs are different associated with drinking that indicates how the action is partaken by an individual and what degree they are ingesting. Different drinks have their own unique drinking forms and quantities. Examples of verbs of drinking include gampela (gulp) and tswapa (sip).*

These views from the participants show that verbs of drinking in Northern Sotho describe different ways of drinking and the amount consumed. The participants highlighted that verbs of drinking can indicate whether the action is done slowly or quickly, and that they involve the consumption of liquids. This underscores the importance of these verbs in capturing the different ways people drink, making them an essential part of the language.

#### **4.3 THEME 2: VERBS OF DRINKING AS AN OPEN CLASS**

The data reveal that verbs associated with drinking fall within the category of dynamic or evolving open-class vocabulary related to consumption. This dynamic nature stands in contrast to closed-class categories, which have a limited set of words and typically consist of grammatical elements such as prepositions, articles and conjunctions. Examples of close-class words include *le* (and), *ka gare* (in), and *ka* (with). The adaptability of dynamic language allows speakers to continually introduce and incorporate new terms, shaping and modifying the linguistic landscape. Participant 5, for example, said:

*Verbs of drinking fall under dynamic categories of consumption. The categories are considered open because new words are added to the language.*

The data highlight that these verbs of drinking are dynamic, emphasising their openness to expansion and modification over time. This aligns with the dynamic nature of vocabulary, allowing for the introduction of new words into the language. Essentially, these verbs are not fixed; they are receptive to growth and change.

According to Behera and Mishra (2013), neologism refers to a newly coined word, phrase, or expression that has been recently created or adopted, often to describe a novel concept, idea, or cultural phenomenon. Neologisms can emerge from linguistic creativity, technological advancements, shifts in social trends, or the need for language to adapt to changing circumstances (Ivona, 2021). In addition, another term can be created that involves a unique method of drinking or context.

For instance, a trendy way of sipping beverages through special straws that enhance the drinking experience. A term like *diralehlo*, which is a combination of *dira* meaning to do or perform and *lehlo* derived from *lehlokwa*, which means straw. This newly coined term *diralehlo* could specifically refer to a style of drinking using enhanced or specialised straws. This means that if there is a cultural shift or a popular trend where people are enjoying their beverages through creatively designed straws, one might hear Northern Sotho speakers using the term *diralehlo* to describe this particular way of drinking. This illustrates how the language can evolve to accommodate and express concepts related to consumption practices. In essence, the concept of dynamic or evolving vocabulary in drinking practices means that words can change and expand. The creation of new words, like *diralehlo* shows how language can adapt to describe new trends or ways of enjoying drinks.

According to Newman (2002), drinking entails consuming liquids, which affects our bodies' internal functions. As a result, verbs associated with drinking are included in the larger category of consumption words, explaining how we consume liquids and the internal effects they have on our bodies. Put more simply, these expressions go beyond simple usage and provide insights into the ways in which we use or consume different foods and beverages. As a result, in this conception, behaviours related to alcohol consumption fit in nicely with the more general category of substance intake or consumption.

The findings from this theme highlight the dynamic nature of vocabulary related to drinking practices in Northern Sotho. Verbs associated with drinking are categorised

as dynamic or evolving vocabulary related to consumption, standing in contrast to closed-class categories with limited words. This dynamic quality allows for a continual introduction of new terms. Moreover, the data reveal that drinking verbs fall under the broader category of verbs of consumption or ingestion. This aligns with Newman's observation that drinking involves taking in liquids, affecting the internal environment of the body.

#### **4.4 THEME 3: THE MEANINGS OF VERBS OF DRINKING**

Data show that verbs of drinking have different meanings in Northern Sotho. It was emphasised that using the appropriate verb for certain substances or contexts, like alcohol, and drinking verbs help ensure cultural appropriateness and prevent potential insults.

Participant 1 said:

*Go laetša madiri (a go nwa) wo o dirwago ke sediri e ka ba leinantšu goba lešalašala* (To indicate the verbs of drinking done by the verb can be a noun or a preposition).

The aforementioned data illustrate that verbs relating to drinking serve a descriptive function by indicating or expressing actions associated with the drinking of a particular liquid. Essentially, these verbs play a crucial role in detailing how the act of drinking is performed. Participant 3 remarked:

*To clarify the manner of the verb in a meaningful way. To indicate the aspect, tense, and mode of the action. To differentiate their meaning according to the tense.*

In what follows, a discussion of each of the verbs of drinking in terms of their meanings is provided.

The verb for drinking is *nwa* (drink), which is a basic verb because it is the most commonly used to describe the action of consuming all types of liquids, including water. It includes consuming hot beverages such as tea and coffee, and cold

beverages such as juice and alcohol. The use of the verb is a fundamental aspect of daily life, as drinking is essential for hydration and nourishment. Participant 8 asserted:

*Verbs of drinking refer to the intake of liquid which is hot or cold. For example, nwa (drink).*

The following is an example of how the verb is used in everyday life:

1) *Ngwana o nwa meetse.*

Child Agr drink water

The child drinks water.

More importantly, the verb can also be used to indicate the drinking of tablets or pills. Tablets or pills are solid foodstuff, but in Northern Sotho, the intake is regarded as drinking and not eating. So, we would say:

2) *Mokgadi o nwa dipilisi.*

Mokgadi Agr drink tablets/pills

Mokgadi drinks pills/tablets.

The verb *nwa* can also be used to refer to the action of drinking by both domestic and wild animals. For example:

3) *Dikgomo di nwa meetse.*

Cows Agr drink water.

The cows drink water.

The examples shared by participants reveal that Northern Sotho has many different verbs for describing the act of drinking. This suggests that the language has a wide variety of verbs specifically designed to talk about different ways of drinking.

Another key function of *nwa* (drink) is the ability to indicate various grammatical aspects of the action. These aspects include tense, aspect, and mode. For instance, verbs such as *nwa* (drink) and *nwele* (drank) can communicate whether the drinking action is ongoing, completed, or habitual. Likewise, they can assist in differentiating the timing of the action such as whether it is in the present, past, or future.

*Go nwa (to drink) can reflect the present-tense whereas nwele reflects the past tense. Nweša signifies (mode).*

Consider the following example:

4) *Ntjeketli o **nwa** teye.*

Ntjeketli Agr drink tee

Ntjeketli drinks tea.

5) *Ntjeketli o **nwele** teye maabane.*

Ntjeketli Agr drank tea yesterday

Ntjeketli drank tea yesterday.

6) *Ntjeketli o **nweša** Mokgadi teye.*

Ntjeketli Agr make Mokgadi to drink tea

Ntjeketli makes Mokgadi drink tea.

The verb *nwa* (drink) in (4) is used in its present tense form to show that the action of drinking is performed currently. However, in (5), *nwele* (drank) is the past tense of the verb *nwa* (drink); it is used to signal that the action of drinking has already been performed in the past. Additionally, in (6) *nweša* (to make someone drink or to cause someone to drink) is a causative verb, which is derived from the root *nwa* (drink). The verb is used to signify mode in the way that it indicates that drinking is being brought about by an external force or agent. The verb *nweša* is used to indicate that Ntjeketli is causing or making Mokgadi drink tea.

From the above data, it is evident that the verb *nwa* (drink) in the Northern Sotho is a versatile verb that serves multiple purposes. It not only expresses the act of drinking but also plays a crucial role in indicating various grammatical aspects such as tense, aspect, and mode. Depending on the context, the verb *nwa* (drink) can be used to communicate different distinctions of action, such as ongoing, completed, or habitual



drinking. Similarly, the causative verb *nweša* further expands the verb's usage by allowing speakers to show how drinking is brought about by an external force or agent.

Moreover, they can operate as either a noun or a preposition in the Northern Sotho language, implying that these verbs possess a dual nature that allows them to be utilised in various grammatical contexts. The dual nature of the drinking verbs implies their capacity to serve both as a nominal and a prepositional component. When functioning as a nominal component, these verbs can assume the role of a noun by representing the act of drinking itself. For instance, a drinking verb can stand alone to symbolise the act of drinking just like nouns. Example: *Ke tla e nwa* (I will drink it). On the other hand, when functioning as a prepositional component, these verbs can work alongside prepositions to denote the manner or circumstances of drinking. For example, *O tla nwa ka komiki* (He will drink with a cup), with *ka* (with) being the preposition that specifies the instrument used for drinking. They can offer additional information concerning how the drinking action is performed or the conditions under which it takes place.

Another verb for drinking in Northern Sotho is *tswapa*. This verb implies a slow and deliberate sipping technique, suggesting a heightened awareness and attentiveness to the act of drinking.

Consider the following example:

7) *Thapelo o tswapa teye ka gore e fiša kudu.*

Thapelo AGR sip tea because it-is hot very.

Thapelo sips tea because it is very hot.

In the data above, it is clear that although both *tswapa* and *gampela* mean to drink, they do not have the same meaning. The former means to sip and the latter to gulp. In other words, *tswapa* (sip) is linked to a slow and deliberate drinking style, suggesting the drinker's higher state of awareness of what he or she is drinking. It also indicates a more attentive attitude to the act of drinking. It is often associated with relaxation. For instance, a person sips drinks such as hot beverages or wine when he or she is in a relax environment, enjoying themselves.

8) *Thapelo o **gampela** meetse ka gore o nyorilwe kudu ka morago ga go fetša iri e tee a itšhidulla.*

Thapelo AGR water because he is thirsty very after spending one hour exercising

Thapelo gulps water because he is very thirsty after spending one hour exercising.

Conversely, *gampela* (gulp) denotes drinking a lot of beverages quickly it is the same with *gamola* (gulp). They are somewhat of an unrefined way of drinking. The verbs are used when a person is very thirsty and feels dry after a workout. They can be used interchangeably to describe the quick and forceful way of drinking. In the same wavelength, the data further revealed another dynamic action associated with verbs of drinking, which is the degree of ingestion. This describes how much a liquid is consumed. This was noted by participants 4 and 5 as follows:

*Drinking verbs are words in the language that signify the action or state of consumption (drinking). For example, sora (sip) to enjoy a drink by taking it in slowly like wine, and menya (chug) to drink something quickly and in large gulps like cooldrink.*

Consider the following example:

9) *O ile a **sora** teye ya gagwe le monna wa gagwe, a latswa khumo ya yona le borutho bja yona.*

AGR sipped her tea with her husband, savouring richness its warmth of its own

She sipped her tea with her husband, savouring its richness and warmth.

The verb *sora* (sip) above relates to drinking liquid in a deliberate and leisurely manner. The verb is associated with savouring the beverage where the drinker becomes aware of its flavour, aroma and temperature. It has to do with the enjoyment of a drink like wine or tea, where the primary aim is to appreciate the sensory experience. Additionally, *sora* typically involves consuming liquid in small and measured quantities. This measured approach allows for controlled intake and aligns with the emphasis on

the sensory qualities of the beverage. In this way, *sora* emphasises the sensory experience and involves smaller and controlled volumes of liquid.

10) *Ka letšatši le le fišago kudu, o be a tla **menya** meetse a a tonyago ka pela, a lapološa kgokgokgo ya gagwe le go tima lenyora la gagwe.*

On day and hot very, he would come chug water which cold quick, he refreshed throat his own and to turn off thirst his own.

On a very hot day, he would take a quick chug of cold water, refreshing his throat and quenching his thirst.

On the other hand, the verb *menya* (chug) denotes a quick and enthusiastic manner of drinking. The verb is frequently used when consuming cold water on a hot day, where the aim is to quench one's thirst quickly. It entails the consumption of larger quantities of liquid in a short span of time, reflecting a high-volume and efficient approach typically chosen in situations where immediate hydration is required. The verb *menya* highlights the rapid consumption of liquid, often with the goal of satisfying one's thirst.

Participant 9 said:

*Madiri a go nwa ke mantšu ao a hlalošago tiro ya go ja diela, kudukudu dino. Mohlala:tšhela, go nwa ka megabaru goba ka bontši* (Verbs of drinking are words that describe the action of consuming liquids, particularly beverages. For example, swill means to drink greedily or in large quantities).

Another verb of drinking in Northern Sotho as identified by Participant 9 is *tšhela* (swill). According to the participant, this verb means to drink in a noisy, messy, or unrefined manner. This verb is related to *kampetša* (swig), which means to drink an alcoholic or a non-alcoholic beverage in a large, hearty, or single gulp. Many people use these two terms interchangeably. However, they have different connotations and are not interchangeable.

11) *Mmasefako ga a nwe wa **tšhela**.*

Mmasefako Agr drink she swill

Mmasefako does not drink she swill.

The verb *tšhela* (swill) refers to the act of consuming a liquid, typically a beverage, in a hasty, careless, and less refined manner. It often implies a focus on quantity rather than quality, suggesting that the person is not necessarily savouring the taste or enjoying the experience but rather drinking for practical reasons. Practical reasons mean drinking for a specific purpose, such as a need for quick refreshment, efficient hydration, or quenching thirst.

Additionally, the verb is commonly associated with informal or relaxed settings, where the emphasis is on the act of drinking itself rather than the details of the beverage being consumed. The data above imply that *Mmasefako* can be characterised as a drunkard due to her less restrained or measured approach to drinking, which involves excessive or habitual consumption. In particular, the sentence conveys that the drinker lacks sophistication and formality in her drinking and implies a certain degree of excessiveness or lack of restraint in her approach to consuming alcoholic drinks.

On the other hand, *kampetša* (swig) means to drink something in a single gulp or a small amount at a time (Faber & Mairal, 1998). Okrand (2011) posits that swig is a colloquial term that describes a quick gulp or mouthful of a liquid, generally an alcoholic beverage. It is a popular way of consuming a drink which is associated with casual or relaxed environments. Furthermore, swigging is usually done by drinking straight from the bottle or glass. Consider the following:

12) *Ka morago ga letšatši le le telele mošomong, James o ile a **kampetša** piri gore a iketle.*

Agr after a daylong work, James took a swig beer to relax

After a long day at work, James took a swig of beer to relax.

From the above data, it is apparent that *kampetša* (swig) is used to refer to a single gulp or drink of a liquid, often an alcoholic beverage. The data indicate that James, after a tiring day at work, decided to unwind and ease stress by consuming a refreshing or comforting amount of beer in a single, swift action. The term *kampetša* conveys a casual and informal way of drinking, suggesting a brief break or indulgence. It paints a vivid picture of James taking a moment for himself, perhaps seeking solace or a brief escape from the demands of the day through the simple act of enjoying a drink.

Another verb of drinking in Northern Sotho as identified by Participant 8 is *phaka* (gulp). This verb is used to describe the action of large, rapid consumption or drinking, particularly alcohol. It signifies the desire to finish the drink quickly, sometimes even before others. So, this form of drinking is associated with greed. It is linked to the cliché *mpsa ya bjalwa*, suggesting that the consumer wants to drink ahead of or faster than others, indicating a competitive or aggressive approach to drinking. This behaviour is similar to the behaviour of a dog because it always eats and leaves nothing for other dogs. It is for this reason that a person who is accused of gulping drinks may be referred to as a “dog” due to the perceived lack of consideration for others. Additionally, the action of the verb is not limited to alcohol intake, but also extends to situations where a person eats food quickly, i.e. before others, with the intention of leaving nothing for others, who may also need the particular food.

Furthermore, the verbs of drinking also possess an additional function of expressing personal preferences. This denotes that these verbs can be utilised to communicate an individual’s preference in the way they consume a beverage.

13) *Ke rata go latswa kofi yaka.*

I love Agr savour my coffee

I prefer to savour my coffee.

14) *O ile a gampela meetse a gagwe ka pela.*

Agr gulped down his water quickly

He gulped down his water quickly.

The previously mentioned data in (13) proposes the individual’s wish to indulge in the taste and experience, whereas (14) denotes a preference for speedy and efficient drinking. Additionally, verbs of drinking also possess a social purpose that aids in maintaining social norms, and ensuring that no one feels insulted or offended, particularly in situations concerning substances that may not be appropriate for everyone, such as alcohol. For example:

15) *Tate lehono o hlwele a nwa bjala.*

Father today Agr been drinking alcohol

Father has been drinking late today.

If someone were to say *Tate lehono o hlwele a nwa bjala*, it would come across as highly offensive. Instead, they could say *Tate lehono o hlwele a thapiša megolo* (quench the thirst) to convey respect. The function of verbs of drinking transcends linguistic boundaries, as they serve as a means of preserving cultural appropriateness and avoiding potential offense in communication, particularly in cases involving substances like alcohol. Also, the verbs also hold an expressing intensity function. These verbs can depict the intensity or way in which someone drinks. In the example *O ile a menya lebotlelo ka moka la meetse ka morago ga go itšhidulla* (He chugged an entire bottle of water after the workout),

the verb *menya* (chug) emphasises a swift and forceful drinking style, often associated with satisfying thirst or rapid consumption.

The existence of such a variety of drinking words in Northern Sotho highlights the richness of the language and its ability to capture specific ideas and experiences (Mojapelo, 2013). From the above data, it is clear that verbs of drinking offer several functions beyond merely representing the act of drinking. These verbs can indicate the manner and circumstances of drinking, clarify how the action is carried out, and express preferences and intensity. Furthermore, these verbs play a crucial role in preserving cultural appropriateness and avoiding offense in communication, particularly in situations involving substances that may not be appropriate for everyone. Overall, verbs of drinking have a significant impact on how we express ourselves in speech and understand the behaviours and norms surrounding drinking in different cultures.

#### **4.5 THEME 4: VERBS OF DRINKING IN FIGURATIVE EXPRESSIONS**

Drinking is not only a fundamental human need but also an essential component of various social and cultural activities worldwide (Health, 2000). Verbs of drinking can also occur in idiomatic expressions. Gerasimova (2021) argues that idiomatic expressions, commonly known as idioms, are linguistic structures that differ in meaning from the collective interpretation of their individual words or phrases.

Additionally, idioms tend to be culturally specific and are not typically comprehensible by deconstructing the meanings of their constituents. Instead, such expressions

convey a figurative or metaphorical meaning that represents a significant difference unique to the language and culture in which they are used. As idiomatic expressions constitute an integral part of language, they enhance the richness and context of communication (Salman & Khudhur, 2023). In Northern Sotho, idiomatic expressions are commonly used to convey figurative meanings alongside literal ones, as exemplified by the usage of verbs of drinking.

Data revealed that verbs of drinking not only convey the literal act of drinking but also represent a wide range of figurative meanings. This showcases the richness of language in conveying abstract concepts through concrete actions. Here are the examples of idioms used with the verb *nwa*:

16) *Ya loka kgwatla e nwele* (It was right the crocodile was drunk).

The idiom conveys the idea of drinking alcohol without becoming drunk, emphasising that the act of drinking has occurred even if the effect is not immediately visible.

17) *Go nwa motho ga se go mo fetša* (to drink someone is not to finish them).

The above idiom does not refer to drinking but rather signifies the act of overspending someone else's money. This figurative expression proposes that overspending is equivalent to drinking, emphasising the notion of consuming resources recklessly or in a wasteful manner.

18) *Go nwa mogolong* (Drinking in the neck).

The verb *go nwa* (to drink) is used idiomatically to mean to drink a large amount in a single action without breathing. Furthermore, this expression captures the idea of consuming a significant quantity of liquid in a single, uninterrupted action.

Participant 4 remarked:

*Go nwa mogolong* (Drinking in the neck) and *kgogo ge o ka e tima meetse o tla bona e nwele* (chicken if you turn off the water you will see it drowned).

19) *Kgogo ge o ka e tima meetse o tla bona e nwele* (chicken if you turn off the water you will see it drowned).

The idiom *kgogo ge o ka e tima meetse o tla bona e nwele* symbolises conquering obstacles to attain a goal. This metaphorical expression utilises the word *nwele* (drank) to convey that impediments or barriers will not hinder one from achieving their aspirations. Just as a person would find a way to drink even when faced with an obstacle, the individual will find a way to reach their objectives.

20) *Go nwa motho ka fase ga tafola* (to drink someone under the table).

It means to consume more alcohol than another person and implies out-drinking or outlasting them in a drinking competition.

21) *Go nwa selo se sengwe fase* (drinking something down)

The idiom implies rapid consumption.

22) *Go kokota e tee morago* (to knock one back)

It signifies quickly consuming alcohol. The metaphor suggests the idea of knocking back the drink in one motion.

Participants 5, 6 and 8 explained:

*Go nwa motho ka fase ga tafola* (to drink someone under the table) meaning to drink more than your drinking companion. To drink something down means to drink all of something in a quick manner. To knock one back means to drink an alcoholic drink quickly.

23) *Tšea mahlo a tšhipa* (take the steel eyes),

The above idiomatic expression utilises the verbs *tšea* (take) and *tšhipa* (steel) metaphorically to emphasise the intensity or heaviness of the drinking action.

24) *Go nwa madi a tloga tloga* (drinking blood really really).

The idiom literally signifies to drink continuously but it is also employed to describe an individual enduring a strenuous circumstance.

25) *Go nwa letlhakane* (drinking the straw).

The idiom *go nwa letlhakane*, which literally denotes to drink a little bit is used to describe an individual who is being stingy or hesitant to share. This figurative



expression implies that just as one who drinks *letlhakane* is consuming only a small amount, an individual who is *go nwa letlhakane* is unwilling to share or part with even a small portion.

26) *Go nwa mathata* (to drink problems)

The idiom is used to describe an individual who drinks excessively as a way of coping with personal problems or challenges.

27) *Go nwa morwalela*

This expression signifies drinking together and is often used to describe individuals who are close friends or companions. It conveys a sense of camaraderie and communal drinking.

28) *Go nwa ka mokgwa wa tšholo*

This idiom means to drink in secret, but figuratively, it implies doing something secretly or behind closed doors.

29) *Go nwa mosadi/kgoši*

This expression is used to describe an individual who drinks alone. It indicates that the person prefers to drink in solitude rather than in the company of others.

30) *Go nwa monna*

This idiom means to drink like a man but figuratively, it implies being brave or courageous in the face of adversity. It also implies that women are frequenting taverns to consume funds that are bought by men and do not belong to them.

31) *Go nwa la mabeleelompolaye.*

It means 'to drink is to say grain kill me' but implies to be too drunk.

32) *Go nwa a mokgako.*

To drink water from a new clay pot means to be satisfied.

33) *Go nwa mošomo wa melomo*

This expression means to drink the saliva from someone's mouth, but it is used to describe someone who is following someone else blindly or without thinking for themselves.

Based on the idiomatic expressions in Northern Sotho that use verbs of drinking, it can be concluded that language can be creatively used to convey deeper meanings beyond literal actions and words. The theme reveals that idiomatic expressions serve as a flexible tool for summarising complex concepts through familiar actions like drinking. It also demonstrates how cultural practices and experiences influence language usage. In this case, drinking, a common social activity, is used metaphorically to express various emotions and situations. The examples showcase the richness, diversity, and versatility of the Northern Sotho language, highlighting the importance of language in expressing human experiences and shaping culture. In summary, idiomatic expressions play a critical role in language use and reveal the depth and complexity of a language.

Overall, these idiomatic expressions reveal the versatility and richness of the Northern Sotho language and its ability to convey complex ideas through vivid metaphors that draw on familiar actions like drinking.

## **4.6. THEME 5: CLASSIFICATION OF SEMANTIC PROPERTIES AND RELATIONS OF THE VERBS**

### **4.6.1. Semantic properties**

According to Von Stechow and Matthewson (2008), verbs of consumption fall under the semantic field of lexical semantics, but their syntactic behaviour is influenced by their semantic properties, making them of interest to both syntacticians and formal semanticists. Verbs of drinking can be classified based on their semantic properties and relations.

Semantic properties are the attributes or characteristics associated with a word or concept that contribute to its meaning. These properties describe the features, qualities, or conditions that define and distinguish a word from others in its semantic

domain (Cruse, 2006). The table below illustrates how verbs related to drinking are characterised in terms of the manner of drinking, speed, degree, and their transitivity.

**Table 4: Semantic analysis of verbs of drinking in Northern Sotho**

Verb	Manner (deliberate/ unrefined)	Speed (slow/ quick)	Degree of ingestion (small or large)	Transitivity (transitive/ intransitive)
1. <i>Tswapa</i>	-	-	-	+
2. <i>Gampela</i>	+	+	+	+
3. <i>Sora</i>	-	-	-	-
4. <i>Menya</i>	+	+	+	+
5. <i>Tšhela</i>	+	+	+	+
6. <i>Kampetša</i>	+	+	+	+
7. <i>Phaka</i>	+	+	+	+
8. <i>Nwa</i>	+/-	+/-	+/-	+/-

The table above provides valuable insights into how the Northern Sotho language describes the act of drinking. In terms of manner, the “+” symbol indicates an unrefined or less deliberate manner of drinking, while “-” indicates a deliberate and more refined manner. Similarly, in speed, the “+” symbol represents a quick speed of drinking, while “-” represents a slow speed. The degree of ingestion can also be indicated in the same way the symbol “+” represents a large degree of ingestion, while “-” represents a small degree. Additionally, the verb *nwa* is highly varied and can be applied in various contexts with different degrees of ingestion. Lastly, the table also shows the transitivity of each verb. The “+” represents a transitive verb, where an object is involved, while the “-” represents an intransitive verb, where no specific object is acted upon.

The data show that the verb *tswapa* is typically used in an unrefined and slow manner and does not involve a specific degree of ingestion or object. However, it is a transitive verb that requires an object to act upon. The verb *gampela*, on the other hand, is typically used deliberately and quickly and involves a large degree of ingestion. Moreover, it is a transitive verb that requires an object to act upon.

The next verb is *sora*, which is generally used in an unrefined and slow manner and does not involve a specific degree of ingestion or object. Additionally, it is an intransitive verb that does not require an object to act upon. The verb *menya* is often used deliberately and quickly and involves a large degree of ingestion and is a transitive verb that requires an object to act upon.

Furthermore, the verb *tšhela* is generally employed deliberately and quickly and involves a large degree of ingestion. It is a transitive verb that requires an object to act upon. The verb *kampetša* is usually used deliberately and quickly and involves a large degree of ingestion. This verb is also transitive, requiring an object to act upon.

*Phaka* is typically used deliberately and quickly and involves a large degree of ingestion. The verb is transitive, requiring an object to act upon. Lastly, the verb *nwa* is a versatile verb that can be applied in various contexts with different degrees of manner, speed, degree of ingestion, and transitivity. The use of the "+" symbol with this verb indicates that it can be used either as a transitive or intransitive verb and may involve an unrefined or deliberate manner, a slow or fast speed, and a small or large degree of ingestion. In summary, the table illustrates how the various Northern Sotho verbs may be used with different manners, speeds, degrees of ingestion, and transitivity.

#### **4.6.2. Semantic relations**

Zhang, Worth, and Liu (2020) say that semantic relations refer to the relationships between words or concepts based on their meanings. These connections may be thematic, associated, or structural. Thematic relations involve how words or concepts are connected based on their shared themes or roles in an event or scenario. For example,

34) *O nwa komiki ya teye.*

Agr drinks a cup of tea

She drinks a cup of tea.

The thematic relation is that *teye* (tea) is the liquid being consumed by the action of *go nwa* (drinking) whereas associated relations are connections between words or concepts that are related or associated with each other in some way. For instance, the word *lenyora* (thirst) is often associated with the action of *nwa* (drink) because drinking is a common way to alleviate thirst. Furthermore, structural relations refer to how words or concepts are connected based on their linguistic structure or grammar. Consider the example:

35) *Ke nwa kofi.*

Agr drinks coffee

I drink coffee.

36) *O sora teye ya gagwe ka go nanya.*

Agr sips her tea slowly.

She sips her tea slowly.

In (35), *nwa* (drink) is structurally related to the direct object *kofi* (coffee), as it is the grammatical object of the verb, where the verb *sora* (sip) in (36) is structurally related to the adverb *slowly* as it describes the action is performed

Moreover, semantic relations provide us with the understanding of how words are connected and provide insights into the organisation of knowledge in language (Fellbaum, 2012). Based on the responses provided by the participants, relations of verbs of drinking in Northern Sotho can be analysed as follows:

#### **4.6.2.1 Synonyms**

According to Lalita (2020), synonyms are words or phrases that have similar or identical meanings to other words or phrases in a language. They are used to convey the same or similar meanings without changing the sense or the context. Synonyms can be found for almost every word in a language, with some words having many synonyms and others having fewer alternatives. There are two subcategories of

synonyms: complete and partial synonyms. Complete synonyms are words that have the same meaning and are interchangeable in all contexts without any change in meaning or usage. Partial synonyms, on the other hand, are words that have similar or related meanings, but are not interchangeable in all contexts and may have some subtle differences in meaning or usage (Sikogukira,1994). The table below illustrates synonymous verbs related to drinking and how they are characterised according to their manner of consumption:

**Table 5: Synonymous verbs of drinking**

Drinking verb	Meaning	Manner
<i>Go sora</i>	To sip	Drinking a large amount of liquid at a time
<i>Go gampela</i>	To gulp	Drinking a large amount of liquid at a time
<i>Menya</i>	To chug	Drinking a large amount of liquid at a time
<i>Phaka</i>	To gulp	Drinking a large amount of liquid at a time

Based on the data provided, Northern Sotho does not have complete synonyms but does have partial synonyms related to drinking. For example, the verbs such as *menya* (chug) and *phaka* (gulp) both involve rapid consumption but may have differences in the manner or context, and *sora* (sip) and *phaka* (gulp) convey different ways of drinking.

#### **4.6.2.2. Hyponym and hypernym**

Tan, Wang and Jia (2020) are of the view that hyponym and hypernym are terms used in semantics to describe the relationship between words and their meaning. Hyponymy refers to a hierarchical relationship between two words, in which one word (the hyponym) is a specific example of another word (the hypernym). In other words, a hyponym is a subset of a broader category or class of things. For example, *sora* (sip) is the hyponym. This is because *sora* is a specific example or subset of the broader

category of *nwa*, which encompasses a wider range of drinking actions beyond sipping. It involves a more deliberate and slow form of drinking.

A hypernym is a term used in semantics to describe a word or phrase that represents a category or class of things that encompasses multiple subsets or types. In terms of verbs of drinking, a hypernym is seen as a general term that encompasses the various specific ways in which people drink. For example, *nwa* (drink) can be considered a hypernym for specific drinking actions like *sora* (sip), *gampela* (gulp), and *menya* (chug).

#### **4.6.3. Connotations**

Connotations refer to additional meanings or associations that words carry beyond their literal definitions. Connotations are the emotional, cultural, or social associations and implications that a word may bring to mind for a speaker or listener (Bonvillain, 2019). For example, *go nwa* (to drink) may have connotations related to socialising, relaxation, or enjoyment, depending on the context in which it is used. *Tšhela* (swill) connotes a messy, noisy, and excessive amount of drinking, often associated with drunkenness, gluttony, or ignorance. *Kampetša* (swig) connotes a large, hasty, and forceful amount of drinking, often associated with thirst, hunger, or desperation. Connotations can vary between different languages, cultures, and subcultures and are important for understanding the nuanced meanings and implications of words in different contexts.

#### **4.6.4. Metonymy**

Kövecses (1999) argues that metonymy is a figure of speech in which a word or phrase is substituted for another word or phrase that it is closely associated with or related to, but not actually a part of. He further states that in metonymy, one thing is replaced with something closely related to it, often because the words or concepts are so closely linked that one is commonly used to represent the other. For instance, *sora* (sip) can be used metonymically to refer to a leisurely and relaxed activity, not solely because of its connotation but also of its close association with hot beverages and wine. Similarly, the choice of drinking verbs in an idiomatic expression. For example, *go nwa mogolong* (drinking from the neck) is metonymic substitution as the verb used to

describe the action of drinking also suggests a particular manner or style of drinking. In this case, the use of *mogolong* suggests a large amount of liquid being consumed in a single action.

In this example, *mogolong* (in the throat) is used metonymically to represent a large quantity of liquid being consumed. The term *mogolong* (throat) is not a direct reference to drinking, but it is associated with the act of consuming a significant amount of liquid without taking a breath. The choice of this specific term in the idiomatic expression indirectly signifies the action of drinking a substantial quantity of liquid. This usage demonstrates metonymy, where one term *mogolong* is used to represent another concept (drinking a large amount) that is related to it.

The verbs related to drinking in Northern Sotho exhibit diverse semantic relations. They can have complete or partial synonyms, form hyponymic relationships, involve metonymic expressions, carry connotations beyond their literal meanings. Additionally, these verbs fit into categories that reflect their roles in language and culture, showcasing the semantic richness of the Northern Sotho language in expressing the distinctions of drinking practices.

#### **4.7. CONCLUSION**

The findings revealed that verbs of drinking convey dynamic actions related to the manner and degree of ingestion. They are categorised as dynamic or evolving vocabulary related to consumption and fall under the broader category of verbs of consumption or ingestion. Furthermore, verbs of drinking can indicate various grammatical aspects of the action, express personal preferences, and intensity, preserve cultural appropriateness, and prevent potential insults. Additionally, the data showed that verbs of drinking can be used as figurative expressions to convey deeper meanings beyond literal actions and words, making them a flexible tool for summarising complex concepts through familiar actions like drinking. The analysis of the data demonstrated the semantic richness of the Northern Sotho language in expressing the distinctions and nuances of drinking practices.



## **CHAPTER 5**

### **SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 INTRODUCTION**

The previous chapter presented a detailed analysis of the conceptualisation, meaning, and functions of verbs of drinking in Northern Sotho, as well as their classification in terms of their semantic properties and relations. Additionally, the aim of this chapter is to provide an overview of the study's findings, conclusions, and possible recommendations for future research.

#### **5.2 RESTATEMENT OF THE RESEARCH PROBLEM**

The research problem of this study was identified as the limited attention given to the semantics of verbs in Northern Sotho, particularly those related to drinking. Previous research had primarily focused on morphology, leaving a gap in the exploration of the conceptualisation, meanings, and functions of these verbs. In response to this problem, the study aimed to examine verbs of drinking in Northern Sotho, employing a qualitative approach and thematic analysis to explore themes such as conceptualisation, meanings, and classification of semantic properties and relations.

Through this investigation, the study successfully addressed the research problem by providing a detailed exploration of the various distinctions of verbs of drinking Northern Sotho. The findings of the study contributed significantly to filling the knowledge gap in the understanding of the verbs of drinking in Northern Sotho linguistics. In summary, the study successfully tackled the research problem by providing a comprehensive exploration of the verbs, meanings, functions, and classification of verbs of drinking verbs in Northern Sotho

#### **5.3 RESTATEMENT OF THE AIM AND OBJECTIVES OF THE STUDY**

##### **5.3.1. Aim**

The aim of this study was to examine verbs of drinking in Northern Sotho.

##### **5.3.1 Objectives**

- To describe the conceptualisation of verbs of drinking in the Northern Sotho.

This objective was achieved in theme 1, which provided a detailed description of how Northern Sotho speakers conceptualise verbs of drinking. This included their understanding of the various semantic meanings of the verbs, such as their relation to quantity and their role in expressing different kinds of actions (e.g., gulping, sipping, etc.).

- To identify the various meanings and functions of verbs of drinking in Northern Sotho.

The study identified the various meanings and functions of verbs of drinking in Northern Sotho. This included their use as both nouns and prepositions, in expressions of quantity, and in compound expressions. Additionally, the analysis shows their semantic relations with other verbs in the language, revealing patterns of usage and semantic roles of the verbs of drinking in Northern Sotho.

- To analyse the semantic properties and classification of verbs of drinking in Northern Sotho.

This objective was achieved in Chapter 4, where the study provided a detailed analysis of the semantic properties and classification of verbs of drinking, including their synonyms, connotations, metonyms, and hypernyms. The analysis revealed their semantic roles. The study further explored the various contexts in which the verbs are used, including idiomatic expressions.

- To explore the pragmatic usage of verbs of drinking in Northern Sotho

The study explored the pragmatic usage of the verbs of drinking in Northern Sotho. The analysis revealed their use in everyday conversation, in formal and informal settings, and in different forms of speech acts. The study further showed the role of verbs in the social and cultural practices of Northern Sotho speakers, revealing the complex pragmatic functions of drinking verbs and their impact on communication.

## **5.4 FINDINGS**

The outcomes of the research reveal that verbs of drinking in Northern Sotho convey more than just the simple act of imbibing liquids. They convey the dynamic action of drinking, which involves the manner of drinking and the degree of ingestion. The manner of drinking is performed either slowly or quickly, and this can be captured

through the different verbs of drinking used in the language. Additionally, the study found that different drinks have their own unique drinking forms and quantities, and verbs of drinking related to traditional beer; for instance, they are different from those used to describe the consumption of water or other non-alcoholic drinks.

The study classified some verbs of drinking based on the intensity of drinking, the manner of drinking, and the personal preferences of the drinker. This reflects the versatility of the Northern Sotho language and how it can describe different ways of drinking. The study also revealed that some verbs of drinking carry negative connotations associated with excessiveness or lack of control, while others are associated with more refined or sophisticated approaches to drinking.

The findings of the study also suggest that verbs of drinking in Northern Sotho are not limited to literal actions but are also used figuratively in idiomatic expressions. These idiomatic expressions often convey deeper meanings beyond the literal interpretation of the words used. Figurative expressions using verbs of drinking are culturally specific and reflect the social dynamics and experiences of the community that uses them. The idiomatic expressions reveal the versatility and richness of the Northern Sotho language, reflecting the importance of language in shaping culture and expressing human experiences.

Lastly, the study found that verbs related to drinking have diverse semantic relations, including synonyms, hyponymy, hypernymy, connotations, and metonymy. These semantic features provide insights into how speakers of Northern Sotho organise and categorise knowledge related to drinking practices in their language. In summation, the study suggests that verbs of drinking in Northern Sotho serve multiple functions beyond conveying the simple act of drinking liquids. They reflect social dynamics, cultural practices, and attitudes, and are a vital tool for preserving cultural appropriateness and avoiding potential offence in communication.

The findings of the study align with the Gricean theory of implicature, which suggests that people normally do not mean what they say and are often implicit in their communication. Verbs of drinking in Northern Sotho reflect this idea, as they often convey more than just the simple act of drinking liquids. They carry cultural, social, and personal significance, and are used to express attitudes, emotions, and social dynamics associated with drinking. It was found that idiomatic expressions using verbs

of drinking are culture-specific and reflect the social dynamics and experiences of the community that uses them. This highlights the importance of shared cultural knowledge and context in understanding the meaning behind language use, as suggested by the Gricean theory of implicature.

Moreover, the semantic features identified in the study, such as synonyms, hyponymy, hypernymy, connotations, and metonymy also contribute to the Gricean theory of implicature. They reflect the ways in which speakers of Northern Sotho organise and categorise knowledge related to drinking practices in the language, and how these categories are used to convey meaning beyond the literal level. Overall, the findings from this study support the Gricean theory of implicature and highlight the importance of understanding the social and cultural contexts surrounding language use. This contributes to a deeper understanding of the role that language plays in shaping culture and expressing human experiences.

### **5.5 Limitations of the study**

Although this study shed light on the verbs of drinking in the Northern Sotho, it nevertheless had some limitations. Firstly, the use of a qualitative research design and a small sample size limits the generalisability of the findings to the broader population. The small sample size may not capture the full range of meanings and experiences regarding verbs of drinking in Northern Sotho. However, it is important to note that qualitative research often uses smaller sample sizes to allow for more in-depth exploration of the phenomena of interest (Patton, 2002).

The use of self-reported data from participants may be subject to recall bias, which could have influenced the accuracy of the data collected. Self-reported data rely on the participants' ability to remember and report their experiences accurately. Therefore, the findings may not fully represent their experiences or behaviours. Additionally, the study relied on a single data collection method (interviews), which may have limited the scope and depth of the data gathered. Other data collection methods such as observation or document analysis could provide a more comprehensive understanding of the use of drinking verbs in the Northern Sotho language. Similarly, the study may have been subject to researcher bias, which could have influenced the interpretation and analysis of the data. It is important to

acknowledge that the interpretation of data is subjective and can be influenced by the researcher's background, experiences, and values.

The study was conducted in a specific setting or context, which may not be representative of all possible scenarios where the phenomenon of interest occurs. The findings of this study may not be generalisable to other settings or contexts where verbs of drinking are used. Lastly, the study did not provide a detailed analysis of the socio-cultural and historical contexts of the Northern Sotho language. While the study acknowledges the importance of cultural and historical contexts in shaping language use, further research is necessary to fully understand their impact on the use of drinking verbs in the Northern Sotho language.

Thus, while the study provided valuable insights into the verbs of drinking in Northern Sotho, its limitations suggest that further research is necessary to validate and expand upon the findings. Future studies could use a larger sample size, multiple data collection methods, and a more in-depth analysis of the socio-cultural and historical contexts to provide a more comprehensive understanding of the use of verbs of drinking in the Northern Sotho.

## **5.6 CONCLUSION**

The study aimed at examining verbs of drinking in Northern Sotho and provided a detailed exploration of the various distinctions of these verbs. The findings suggested that verbs of drinking in Northern Sotho convey more than just the simple act of drinking liquids. They reflect the social dynamics, cultural practices, and attitudes of the language users. The study also identified semantic relations, idiomatic expressions, and functions these verbs. The Gricean theory of implicature was found to be relevant in understanding the use of these verbs. The study had some limitations but provided a basis for further research. The researcher makes recommendations for future research, such as conducting fieldwork in specific communities and developing teaching materials for Northern Sotho language learners. Overall, the study contributes to our understanding of the semantics and usage of verbs of drinking in Northern Sotho.

## 5.7 RECOMMENDATIONS

The researcher makes a number of recommendations. The first is that future research should focus on particular villages or communities to gain more insights into how verbs of drinking are used in different social and cultural contexts. This will help emerging scholars better understand the diversity and complexity of drinking practices in Northern Sotho languages.

Secondly, there is a need to conduct further investigation of the grammatical features of verbs of drinking in Northern Sotho. Specifically, research should focus on exploring their morphological structures, tense aspects, and voice selection. Such research would provide a better understanding of the linguistic properties of Northern Sotho verbs of drinking, which would enable linguists and language practitioners to develop more accurate and nuanced grammar of these verbs.

Another area for future research includes conducting a comparative analysis of variation in verbs of drinking across different Northern Sotho dialects. This research could contribute to the documentation and preservation of language diversity and provide insights into the cultural and historical factors that give rise to linguistic variation.

Lastly, it is recommended that the findings of this study be incorporated into policymaking and language planning initiatives to promote the use and preservation of Northern Sotho and other African languages. Such initiatives would address language endangerment and promote multilingualism and cultural diversity in South Africa and beyond. These recommendations hold important implications for education, culture, and linguistic practices within Northern Sotho communities and beyond.

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## Appendix A

### Consent form to participate in a research study to be signed by participant

I, \_\_\_\_\_, agree to participate in a Master's research project that focuses on Verbs of Drinking in Northern Sotho. The researcher has provided me with full details of the purpose of this study and the ways in which my participation will be involved. I understand that I am voluntarily participating in this research study, and I am not being forced in any manner to do so. Furthermore, I am aware that I can withdraw my consent to participate in this study at any point and that such withdrawal will not affect me negatively in any way.

I recognise that the goal of this research project is not necessarily for my personal benefit. Nonetheless, I am willing to provide any information and feedback that may aid in the study and contribute to scientific knowledge on this topic.

I understand that the details included in my written consent form will not be linked to the interview schedule, and all my responses will be treated with strict confidentiality. The data will be accessible only to the researcher and the research supervisors and may be stored and used for future academic purposes.

If I have any queries or require further information concerning this study, I may contact the researcher through the details provided in this consent form.

I have read this consent form carefully, have been given the opportunity to ask any questions, and agree to participate in this research study.

Signed: \_\_\_\_\_

Date: \_\_\_\_\_

## **APPENDIX B: INTERVIEW QUESTIONS (English version)**

Thank you for taking part in the research study. The aim of the study is to examine verbs of drinking in Northern Sotho. The objectives of the study are: to look at the functions of verbs of drinking in Northern Sotho, how they can be used as idiomatic expressions, how to classify the verbs in Northern Sotho according to their semantic features and semantic relations.

Participation is voluntary and you may withdraw from the study at any time without giving reasons. The information provided will be treated as confidential. Your participation in the study is important to me and I would, therefore, appreciate your openness and honesty when you respond to the following questions:

1. How would you conceptualise verbs of drinking in Northern Sotho?
2. Could you clarify which category of verbs of drinking fall under?
3. Can you give examples of verbs of drinking in Northern Sotho that you know?
4. In your understanding, what are the differences between these verbs of drinking?
5. Can you describe what functions verbs of drinking serve in Northern Sotho?
6. Are there instances when verbs of drinking in Northern Sotho are used as idiomatic expressions? If yes, could you provide some examples and explain them?
7. How would you clarify verbs of drinking in Northern Sotho based on their semantic properties and relations? Could you explain your classification?

Depending on the participants' responses, they will be asked to elaborate on the above questions, if necessary.

Thank you for your time and contribution to my study.

## APPENDIX C: INTERVIEW QUESTIONS (Northern Sotho)

### MAMETLETO YA C: DIPOTŠIŠO TŠA POLEDIŠANO

Ke leboga go tšea karolo thutong ya nyakišišo. Nepo ya nyakišišo ye ke go lekola madiri a go nwa ka Sesothong sa Leboa. Maikemišetšo a nyakišišo ye ke: go lebelela mešomo ya madiri a go nwa ka Sesothong sa Leboa, ka fao a ka šomišago bjalo dipolelo tša dikapolelo, ka fao go hlopšhago madiri a Sesothong sa Leboa go ya ka diponagalo tša ona tša semantiki le dikamano tša semantiki.

Go tšea karolo ke ga boithaopo gomme o ka ikgogela morago thutong nako efe ntle le go fa mabaka. Tshedimošo yeo e filwego e tla swarwa bjalo sephiri. Go tšea ga gago karolo thutong go bohlokwa go nna gomme ka fao, nka leboga go bulega ga gago le potego ge o araba dipotšišo tše latelago:

1. O ka hlama bjang madiri a go nwa ka Sesotho sa Leboa?
2. Na o ka hlakiša gore madiri a go nwa a wela ka fase ga legoro lefe?
3. Na o ka fa mehlala ya madiri a go nwa ka Sesotho sa Leboa ao o a tsebago?
4. Go ya ka kwešišo ya gago, ke diphapano dife magareng ga madiri a a go nwa?
5. Na o ka hlaloša gore ke mešomo efe yeo madiri a go nwa a e šomago ka Sesothong sa Leboa?
6. Na go na le ditiragalo tšeo madiri a go nwa ka Sesotho sa Leboa a šomišwago bjalo ka dipolelo tša dikapolelo? Ge e ba ee, na o ka nea mehlala e mengwe gomme wa e hlalosa?
7. Naa o ka hlakiša bjang madiri a go nwa ka Sesotho sa Leboa go ya ka dithoto tša ona tša semantiki le dikamano tša ona? Na o ka hlaloša go hlopha ga gago?

Go ya ka dikarabo tša batšwasehlabelo, ba tla kgopelwa go hlaloša ka botlalo dipotšišo tše di lego ka mo godimo, ge go nyakega.

Ke leboga nako ya lena le seabe sa lena thutong ya ka....

## APPENDIX D: TURFLOOP RESEARCH ETHICS CERTIFICATE



**University of Limpopo**  
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**TURFLOOP RESEARCH ETHICS COMMITTEE**  
**ETHICS CLEARANCE CERTIFICATE**

**MEETING:** 23 May 2022  
**PROJECT NUMBER:** TREC/86/2022: PG  
**PROJECT:**

**Title:** Verbs of Drinking in Northern Sotho.  
**Researcher:** NC Phooko  
**Supervisor:** Dr KL Mphela  
**Co-Supervisor/s:** Prof SJ Kubayi  
**School:** Languages and Communication Studies  
**Degree:** Master of Arts in Translation and Linguistics

**PROF D MAPOSA**  
**CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE**

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

**Note:**

- i) This Ethics Clearance Certificate will be valid for one (1) year, as from the abovementioned date. Application for annual renewal (or annual review) need to be received by TREC one month before lapse of this period.
- ii) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee, together with the Application for Amendment form.
- iii) PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.



## Appendix E: Editorial Letter



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### TO WHOM IT MAY CONCERN

This letter serves to inform you that I have edited a mini-dissertation titled: **“Verbs of Drinking in Northern Sotho”** by **PHOOKO NTJEKETJI CHARLOTTE**. My editorial and proofreading interventions are traceable on the manuscript through the MS Word Track Changes tool, which is available upon request.

I trust you will find the editing quality in order.

Best regards

**Sebola, M**