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FIRST STEPS IN ZULU:

BEING AN

ELEMENTARY GRAMMAR

OF THE

ZULU LANGUAGE,

BY

THE RIGHT REV. J. W. COLENSO, D.D., D.C.L.,

BISHOP OF NATAL.

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THIRD EDITION.

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PREFACE TO THE SECOND EDITION.



THIS GRAMMAR has been considerably enlarged and amended, and in some places has been re-written, for the present edition. But the numbering of the articles has been adhered to as nearly as possible throughout, in order that it may be used in connection with the “Three Native Accounts of the Bishop of Natal’s Journey to Zululand,” which has been prepared expressly for the use of persons beginning to study the Zulu Language, with Translation and Explanatory Notes, in which references are made throughout to the Grammar. These references correspond generally with the numbers in the present edition, though occasionally they will be found to fall short or exceed by *one*.

J. W. NATAL.

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FIRST BOOK IN ZULU-KAFIR:

AN INTRODUCTION

TO THE STUDY OF THE

ZULU-KAFIR LANGUAGE.

INTRODUCTION.

DIALECTS OF NATAL.

The Zulu-Kafir Language* is properly the dialect of a small tribe, the *amaZulu*, who, under their famous Chief *Tshaka* (Chaka), and his brothers and successors *Dingane* and *Mpande*, have acquired and maintained, for some sixty years, the supremacy over the natives along the S.E. coast of Africa, excepting, of course, those who have been living under British protection since Natal came under our Government

* Missionaries sometimes use the words *isiZulu*, *isiXosa*, &c., to express the language of the *amaZulu*, *amaXosa*, &c. It is convenient, of course, to employ such words: but they are not used by the natives themselves.

in 1845. On this account it has a right to be considered the standard dialect of this part of Africa; though other varieties of the Kafir Language are spoken by different tribes within, and far beyond, the borders of the Colony.

Thus the language of the tribes on the Eastern Frontier of the Cape Colony, of the Basuto nation, and of the amaSwazi, is substantially the same; though the dialects spoken by some of these tribes are sometimes so different that even natives living within the small district of Natal can hardly understand each other, as the vulgar dialect of Lincolnshire and Somersetshire vary considerably from each other, and from the standard language of educated Englishmen. Philologists indeed have shown conclusively that there are strong affinities between the languages spoken by the tribes living on the eastern and those on the western coast of Africa; and the tendency of modern inquiries is towards the conclusion that the whole central part of this continent, from the north-west to the south-east, is inhabited by tribes, speaking only different varieties of the same common tongue. Thus the name for the Deity among the Zulus, at least the nearest approach to a name for the Creator, is *uNkulunkulu*, 'the Great-Great-One.' And Dr. W. H. BLEEK has informed me, 'This same word is used with the same meaning, though in abbreviated forms, all along the eastern coast of Africa, e.g. *Mlungulu* in Inhambane, *Mlungu* in the Kikamba and Ki-nika languages, *Mlungu* at Cape Delgado, *Mlungo* or *Muluko* in the Makwa language, *Murungu* at Sofala, *Murungu* or *Morongu* at Sena and Tete, *Mungu* in the Suaheli, and *Mungo* in the Pokomo. [No doubt from this is derived the word *umlungu*, commonly used in this colony for 'white-man.'] It would, of course, be a bold thing to identify this last form *Mungo* with the Zulu *uNkulunkulu*, if we could not follow up the gradual abbreviation through so many different stages. But, as it is, there is no doubt that from Natal to the borders of the Gallas country this very same word has, by most different authorities (English, Portuguese, Germans, French, &c.), been noted as the nearest representative of our word 'God.' And even in Otshierero (spoken on the *West Coast*, to the north of Great Namaqualand) a cognate word is used, viz., *Om-kuru*; and among the *Timnchs* of Sierra Leone (whose language has, by the late Bishop Vidal, been recognised as related to the Kafir) the name of God is *Kuruh*; though the identity of this last word with the South African names cannot yet be considered as an established fact.'

At the present time the district of Natal is largely occupied by a very mixed population of native tribes. The majority of them are sprung from the aboriginal inhabitants, who either took refuge in the natural fastnesses of the country, when the desolating waves of Tshaka's invasions rolled over the land, and have since emerged into the light of day, or had

fled beyond his reach into the neighbouring districts, and returned to settle in their own abodes, as soon as the Dutch Boers took possession of the land, before the proclamation of British supremacy. Others have since come in from all quarters round, to seek shelter and protection under a civilized government. Most of these are commonly called Zulus from their having been formerly under the Zulu rule and still using the Zulu dialect. But there are also large bodies of the natives who speak other dialects, differing distinctly from the Zulu, though the grammar of the language is essentially the same for all.

The principal varieties of the Kafir tongue, which prevail to any extent in this district, are the dialects of the *amaXosa*, the *amaTefula*, and the *amaLala*.

The *amaXosa* dialect belongs properly to the Kafir nation of that name upon the Eastern Frontier of the Cape Colony. It prevails among many of the tribes in the S. and S.W. parts of Natal. One of its most striking peculiarities is to sound continually *nd* for *ng*; and there are many of its words and forms of expression which are not used at all by the great body of natives in this district.

The Wesleyan Missionaries have translated the whole Bible and most of the Prayer-Book of the Church of England into the *amaXosa* dialect. But it varies so much from the vernacular of these parts that these books, though easily understood by an intelligent Zulu, are of little use among the great body of Natal natives.

The *amaTefulu* dialect is spoken by many of the Natal Kafirs, especially by the *amaQwabe* tribe. Its chief peculiarity consists in putting *y* (or rather a sound which resembles that of *y*, but is really a softening of the *l*) in the place of *l*, and changing *ny* into *n*, as shown in the following examples:—

Zulu

lapo, there, when
lezi, these
umhlo, fire
innyama, meat
innyoni, bird

amaTefula

yapo
yezi
umyigo
innama
innoni

The *amaLala* dialect differs much from the Zulu, The name (*amaLala*) is given collectively to certain tribes in this district (the *amaNcolosi* and others), who were conquered by the Zulus, and of whom many are said to *tekeza* in their speech, whereas the tribes along the Zulu coast to the N.E. of Natal, as far as Delagoa Bay and beyond, generally *tefula*. A few examples of the peculiarities of this dialect are here given.

Zulu-Kafir

inkomo, bullock
inkunzi, bull
inkomokazi, cow
inkonyana, calf
upondo, horn
umuntu, person, man
umlomo, mouth
inkosi, chief
innja, dog
abafazi, women
amanzi, water
izinkomo, cattle
ngihlezi kahle, I am comfortable
ngihlabe izolo, I slaughtered yesterday
isandhla, hand

amaLala

iyomo
iyudi
iyomwadi
iyomwane
yilupondso
umunu
unomo
iwosi
imbwa
abafati
amadi
itioma
ndzireti kahle
ndzirabe itolo
isangra

From the above instances it appears that the *amaTefula* dialect differs but little from the ordinary Zulu, whereas that of the *amaLala* varies from it considerably. The former is intelligible to any Zulu and may be heard at the royal kraal; indeed, *Mpande's* great wife, *Monase*, now a refugee in this colony, uses it habitually, though her son *Mkungo* does not, but speaks the pure Zulu. The *ukutefula*, in fact, is rather a sort of lisping Zulu; whereas the *ukutekeza* is quite a distinct dialect, and is understood with difficulty even by a Zulu, if unpractised in it. It is not, however, considered correct to *tefula*, and in legal and other proceedings of importance it would be avoided as much as possible.

The *amaLala* use very freely the harsh guttural represented by *r* in the last of the above instances, which practice is called *ukuradula*. Many of the tribes, however, in Natal, which formerly used to *tekeza*, are Zuluized.

CHAPTER I.

ORTHOGRAPHY AND ACCENTUATION.

1. The sounds of the Zulu-Kafir tongue are usually expressed by means of the twenty-six letters of the English alphabet, five being employed for the *vowels*, seventeen for the *consonants*, three for *clicks*, and one for a harsh *guttural*.

2. The five vowels in *simple* syllables, (those, namely, which end in a vowel, as most syllables do in Zulu), as a general rule, are sounded as follows:—

a	as in the English	<i>father</i>
e	as „ „	<i>there</i>
i	as „ „	<i>rarine</i>
o	as „ „	<i>poie</i>
u	as „ „	<i>rule</i>

Sometimes, however, in a simple syllable the vowel has a closer sound; and words of different meaning, which may be spelt alike, are distinguished by this difference in the sound of the vowels.

Ex. *kwati qua* (a as in *father*), it resounded as a thing struck;
kwati qua (a as in *fat*), it was perfectly white.
bala, write (a as in *balm*), *bala*, count (a as in *banish*).

In *compound* syllables, the sounds of the vowels, similar to the above, are necessarily closer and shorter.

4. There are no diphthongs in Zulu. But the sound of the vowels *au*, when uttered rapidly, approaches to that of the diphthong *ou* in English.

Ex. *au!* *oh!* (expressing dislike or astonishment).

5. The seventeen consonants are those of the English language, except *c*, *q*, *x*, and *r*; and they are pronounced as in English, except that *g* is always hard, as in *go*, *give*.

6. The two English sounds of *c* are represented in Zulu by *k* and *s*, and that of *q* by *kw*; while that of *x* is not required, since the combination *ks* does not occur in Zulu.

The English sound of *r* is also foreign to the Zulu tongue; and the natives, in attempting to pronounce it, will usually give it the sound of *l*. Most of them, however, if required to do so, will sound the *r* without much difficulty.

Ex. *uViktolia*, Victoria; *iKafula*, a Kafir.

N.B. The natives speak of themselves as *abantu*, 'people,' and of a single person as *umuntu*; they never use *iKafula*, except disparagingly; thus *lowo'muntu ul'ikafula nje*, 'that man is merely a Kafir'—a low, beggarly fellow. And this term also would be generally used in Zululand in speaking of Natal natives.

The word *Kafir*, however, means in Arabic 'unbeliever,' and in that sense is applied to the English by the Mahometan natives of India, as it was probably applied to the natives of these parts or their forefathers by the Mahometan tribes, which they passed in their descent along the Eastern coast of Africa.

7. The letters *c*, *q*, *x*, are taken to represent the *clicks*, which are sounds not heard in any European language, being used to denote the *dental*, *palatal*, and *lateral clicks* respectively, so called from their being uttered by thrusting the tongue against the *top of the front teeth*, the *roof of the mouth*, and the *side-teeth*, and suddenly withdrawing it.

The 'clicks' used by the Kafir tribes have apparently increased in number as the tribes have advanced further towards the South—perhaps from closer contact with the Hottentots (*amaLau*) and Bushmen (*izicwe*, *amaBusumane*), who use a great variety of these sounds; whereas the Zulus employ scarcely any clicks, the Natal Kafirs only three or four, the *amaXosa* Kafirs many more.

The remaining letter *c* is taken to represent the guttural, which is sounded like the strong German *ch*, as heard in *auch*, *noch*.

But this sound is usually softened down among the Natal natives to that of *h*; so that in books intended for their use such sounds may be denoted by *c* or *h*.

Ex. Zulu-Kafir	Natal-Kafir
<i>rola</i> , draw	<i>hola</i>
<i>umrau</i> , strong emotion	<i>umhau</i>

There is another sound occurring in some Zulu words, which may be pronounced either as a guttural from the

bottom of the throat or as a click in a peculiar way. But the sound must be heard in order to be imitated. We shall denote it by *x* among Italic, or *z* among Roman letters; and the proper sound may be got from a native.

Ex. *ixwa* a sort of *umkonto* or assegai; *xeza*, milk into one's mouth; *ixoba*, distant hill-fire; *ixosa*, glutton; *xueba*, scratch.

9. There is a slight aspiration heard in very many words (as in Hebrew or Hibernian English) after the letters *b*, *g*, *d*, *k*, *p*, *t*. This will account for some roots, which in the dictionaries appear identical, having a difference of meaning, which a native would indicate by difference in enunciation.

Ex. *kona*, it; but *kona* (pronounced *khona*), there.
kwako, its; but *kwako* (pron. *kwakho*), thine.
bala, count; but *ba'la* (pron. *bhala*), write.
tetema, be nice in eating; *tata* (pron. *thatha*), take.

A *nasal* aspirate also may be heard, but very rarely.

Ex. *nhinhiza*, mumble, speak low or indistinctly.

10. The student must carefully distinguish between *hl* and *dhl*, since there are some words, very different in meaning, which only differ in sound by the insertion of the *d*. Compare in English *thigh* and *thy*, *thousand* and *thou*.

Ex. *hlala*, stay; *dhlala*, play, frolic.
behlile, they having descended; *bedhlile*, they have eaten.
bahlulile, they have conquered (by might, &c.)
badhlulile, they have surpassed (in speed, height, &c.)

N.B. The sound of *hl* in the above is that of the Welsh *ll*, as in *Llanelly*, and resembles somewhat *thl*, not *shl*, with which English people are prone to confound it, saying, for instance, *Umshlali* for *Umhlali*, where *Umthlali* would be nearer the mark, though not the exact representative of the true sound of the aspirate in this case, which is uttered by touching with the tongue the *front of the palate* (not the root of the front-teeth, as with *th*), and then withdrawing it.

11. No consonant can end a syllable in Zulu, except *m* or *n*; and these frequently express *initial* nasal sounds, when it might be supposed that they were final.

Ex. *ha-mba*, *a-ba-ntu*, *be-ngi-ta-nda*, not *ham-ba*, *a-ban-tu*, *be-ngi-tan-da*; but *i-tim-vu*, *i-zin-ti*, *um-ntwa-na*.

The student will easily learn to make these distinctions as he proceeds.

12. The accent in Zulu falls always, as a rule, on the *penultimate* syllable in each word.

Ex. *inkósi*, chief; *igíma*, name; *yóna*, he; *hambóni*, go ye; *njáló*, so.

But some interjections are accented on the *antepenultimate*.

Ex. *yóbuya!* *yélula!*

Hence, from the last syllable of a noun being more faintly uttered, its vowel is often heard indistinctly, or is even dropped altogether. This accounts for many slight variations in spelling, when words have been taken down from native lips, the unaccented vowel having been heard as *e* or *i*, *o* or *u*, *o* or *we*, *u* or *wa*.

Ex. *ubane* or *ubani*, flash of lightning.

umtulu or *umtubra*, sort of wild medlar.

uzamo, *uramu*, or *uram'*, kind of iguana.

inkos', *amas'*, *abalani'*, for *inkosi*, chief, *amasi*, sour-milk, *abalani*, wife's brothers or sisters.

13. (The interrogative particle *na* (which is equivalent to a note of interrogation in English, and need not generally be translated in words) takes the accent with emphasis.

Ex. *lo'muntu uy'ubani na?* this man, he is who?

14. But the particle *ke*, when placed after the word, forms, as it were, a part of the word itself, and acts as an *enclitic*, that is to say, it draws the accent forward upon the final syllable of the word.

Ex. *yea i-ke*, he then; *hambani-ke*, go ye then; *njaló-ke*, so then.

15. And the interrogative particles, *ni*, 'what,' *pi*, 'where,' placed after the verb, have a similar effect upon the accent of the verb.

Ex. *nifuni-ni-ni?* you seek what? *wakó-pi-ni!* where dost thou live? (literally, where hast thou built.)

16. In like manner, when a noun or verb is closely connected with a succeeding monosyllable, or with a dissyllable whose initial vowel has been elided so as to form, as it were, one word with it, the accent is naturally drawn backwards.

Ex. *ukhulu*, house; *u-Phú'nye*, one house; *umini*, owner, *umninó-lo*, its owner.

17. (Some words, though spelt alike, are distinguished in utterance by the voice being depressed on a certain syllable, the accent remaining, as usual, on the penultimate.

Ex. *beka*, put down ; *béka*, look ;
umuzi, hemp or flax in the rough state, *umùzi*, kraal ;
innyanga, skilled adept, native doctor, *innyangà*, moon ;
ucebile, he has devised, *ucèbile*, he is rich ;
izindebe, lips ; *izindèbe*, calabash-dippers.

N.B. The difference in sound in the case of *beka* may be easily heard by making a native read the following sentence, in which the word occurs twice in each sense:—Wabeka isandhla pezu kwayo, wabuza wati, 'Ubona'luto na?' Yab'is'ipakamisa ubuso, yabeka yati, 'Ngibona abantu abahambayo, befana nemiti.' uJesu wabuza wabeka isandhla futi pezu kwamehlo ayo, wati 'Beka-ke!'

18. (In conjugating verbs it will be seen that the second and third persons singular are often alike in form. But a stress is thrown upon the *pronoun* in the former case and on the *verb-root* in the latter.

Ex. *úyatanda*, thou lovest ; *uyatánda*, he loves.
útandaile, thou hast loved ; *utandile*, he has loved.
wátanda, thou lovedst ; *wotónda*, he loved.

19. The Kafir Language is very ill adapted for the composition of hymns in *rhyme*.

In most attempts of this kind, the same rhymes will recur continually, e.g. *betu, wetu, setu*, &c., or *bako, lako, kwako*, &c., varied, perhaps, occasionally by *bonke, konke, zonke*, &c., which are only different forms for *our, thy, all*, respectively. This arises from the fact that hymns, which are generally addresses to the Deity or expressions of individual or united worship, must involve a frequent use of the personal pronouns, *my, thy, our*, &c. And the pronouns in Zulu are much more prominent and sonorous than in English, and will generally fall into their place at the *end* of each line, instead of being expended in the middle of it.

Again, the regular fall of the accent on the penultimate makes the ordinary Long, Common, and Short Metres of English Psalmody utterly unsuitable for Zulu hymns.

These tunes should on no account be used for this purpose. The practice of so doing arises from want of due consideration, or else from mere want of taste. Missionaries too often compel the natives to offend against all the laws of accentuation, and force the rhythm of their own words, not once or twice, but constantly, in singing, in order to accommodate our favourite tunes. Let any Englishman attempt to sing the line 'O'er the gloomy hills of darkness,' to any

L.M. or C.M. tune, and he will soon be convinced of the frightful effect which the singing of words to such tunes must have upon the ear of the natives, until by degrees the taste becomes wholly perverted.

But for *prose* hymns, suited for chanting, like the Psalms, or for *metrical* hymns, *without rhyme*, the Zulu language is very well adapted.

The metre, however, will require to be *trochaic* in its character. Any tunes, for instance, which are used for *Sevens*, may, by repeating the last note of each line, be converted into a tune for *Eights*, in which each line will consist of four trochees, such as 'Hark, what mean those holy voices!' and these can be easily supplied with Zulu words.

The greatest difficulty, however, in composing metrical pieces in Zulu arises from the fact that this language consists largely of monosyllables, several of which are often connected together to form a single word.

Thus, from the adjective *de*, 'long,' is formed the adverb *kade*, 'for a long while'; and from this and the verb-root *ma*, 'stand,' and one of the noun-inflexes (12), is formed the noun *isimakade*, plur. *izimakade*, which is used to express anything of primeval antiquity, such as an ancient tree, a rock, &c. The natives would dread some calamity, if they cut off all the branches of such a tree. Hence the expression *inkosi isimakade*, 'the King Eternal.'

From the same root we have the adverbs *pakade* and *napakade*, and hence the noun *unapakade*, which appears usually, with other particles prefixed, in the form *kubeng'unapakade* or *kuzekubeng'unapakade*, 'to all eternity.'

CHAPTER II.

CLASSIFICATION AND DERIVATION OF NOUNS.

20. There is no *article* in Zulu; but the definiteness or indefiniteness of a noun must be gathered from the context.

21. Every Zulu noun consists of two parts, the root and the inflex, the latter being a small particle, which is set before the root, forming with it the complete noun.

Ex. *u-Mpande*, Panda; *aba-ntu*, people; *in-dhlu*, house; *imi-ti*, trees.

22. We give the name of inflex to this *initial* particle, because by changes of it certain modifications of the noun are effected, as they are in Latin and Greek by means of *terminal* particles or inflexes set after the root.

Thus in the Latin word *homo*, 'man,' the root is *hom*, and the inflex *o*, which is changed to *ines* for the plural, and the whole word becomes *homines*, 'men'; just as in the Zulu word *umuntu*, 'person,' the root is *ntu*, and the inflex *unu*, which is changed to *aba* for the plural, and the whole word becomes *abantu*, 'people.'

23. In the Zulu there are *eight* singular nominative inflexes, six of which have plural forms; and thus we shall have eight different classes of nouns, of which two have no plural.

24. A portion of each inflex, which may be considered its *characteristic* portion, is used as a personal pronoun of the third person, to represent any noun of the class in question.

25. The following are the eight classes of Zulu Nouns.

Class.	Sing. Inflex.	Pers. Pro.	Examples.	Plur. Inflex.	Pers. Pro.	Examples.
I	umu, umi, u	u	umuntu, person umfazi, wife uMpande, Panda izwi, word ibuto, soldier	aba ama	ba ba a	abantu abafazi oMpande amazwi amabuto
II	u, contr. i	li				
III	um, un, i	i	umvu, sheep indhlu, house iyobo, rejected lover isilo, leopard	izim, izin, izi	zi	izimvu izandhlu iziyobo izilo
IV	isi	si		izi	zi	
V	umvu, umu, u	u	umvu, tree umhla, day unyaka, year ubambo, rib uti, stick, rod ulwanga, palate ubukosi, royalty utshani, grass	imi	i	imiti imihla iminyaka izimbambo izinti izilwanga
VI	ulu, contr. u	lu		izim, izin, izi	zi	
VII	ulu, contr. u	lu				
VIII	ulu	ku	ukukanya, light			

26. When any inflex, ending in a vowel, is prefixed to a root which begins with a vowel, the terminal vowel of the inflex is dropped, except in the case of *uku*, when it is usually changed to the semivowel *w*.

Ex. *isandhla*, hand, *ukwenza*, doing, for *isi-andhla*, *uku-enza*.

Before *o*, however, the final *u* of *uku* is often dropped.

Ex. *ukwona* or *ukona*, injury, sin.

REMARKS ON THE TABLE OF NOUNS.

27. Nouns of Class I are almost all *personal* nouns, and those of Classes V and VI are generally *impersonal*.

But we find *umhlobo*, friend, plur. *imihlobo*, and some other personal nouns, belonging to Class VI.

28. Names of persons invariably take the inflex *u*, plur. *o*, which latter, as well as *aba*, is represented by the personal pronoun *ba*.

Ex. *uNkulunkulu*, *uMcelinqangi*, names for the Deity; *uMpande*, *uNgoza*, *uZatshuke*, names of chiefs.

But *izibongo*, that is, names given to people in praise or sport, may be formed with other prefixes.

Ex. *uBisi* (or *uLubisi*) *lwembongolo*, Mule's-milk, plur. *oLubisi*.

29. The plural of proper names of persons is often used (i) for a single person, as a *pluralis excellentiæ*, (ii) to express a person and the people who are with him.

Ex. *oSomtseu ka'Sonzica*, Somtseu (Sir T. Shepstone) son of Sonzica.

oZatshuke, the Zatshukes=Zatshuke and his people.

oTshaka, Chaka; *oDingane*, Dingaan; *oMpande*, Panda;

oCetshwayo, Cetshwayo.

oNgoza bamukile, the Ngozas (=Ngoza and his party) they have departed.

So *abayeni*, the bridegroom (*umyeni*) and his party.

30. Certain other nouns, which have the force of proper names, take the inflex *u*, plural *o* or *oo*.

Ex. *ubaba*, my or our father, plur. *obaba* or *aobaba*.

umame, my or our mother, plur. *omame* or *aomame*.

uyikho, thy or your father; *umyoko*, thy or your mother.

uyise, his, her, or their father; *umama*, his, her, or their mother.

udadu, sister, *ukulu*, grandparent, &c.

In forming compound names, *yise* and *nina* are contracted into *so* and *no*.

Ex. *uSojuba*, *uNozimpsi*.

N.B.—The following are also names of relationship.

ubaba, my or our father's sister ;
ubabakazi or *ubabekazi* my or our father's brother ;
uyihlo, thy or your father's sister ;
uyihlokazi, thy or your father's brother ;
uyise, his, her, or their father's sister ;
uyisekazi, his, her, or their father's brother ;
umalume, my or our mother's brother ;
umamekazi, my or our mother's sister ;
unyokolume, thy or your mother's brother ;
unyokokazi, thy or your mother's sister ;
uminalume, his, her, or their mother's brother ;
uminakazi, his, her, or their mother's sister.

Instead of *ubaba* for 'father's sister' may be used the full expression, *ubaba wobaba*.

So, too, *ukulu* may be used for grandfather or grandmother on father's or mother's side, whether *my*, *thy*, or *his* ; but sometimes, especially by the amaLala, *ubabankulu* is used for 'my or our grandmother,' &c.

If the son of one man marries the daughter of another, the two fathers will call each other *umlingane* ; the husband will call the girl's father 'father' (*ubaba*) or 'father-in-law' (*umkwe*), and the girl's mother 'mother-in-law' (*umkwekazi*). A 'brother-in-law' or 'sister-in-law' is *umlamu*, plur. *abalamu* ; a 'wife's brother' is *umkwenya*, a 'son-in-law,' *umkwenyana*.

The children of one father are called *izelamane*, which word, though generally used of the boys only, may be employed for boys and girls, collectively. 𐀀𐀁𐀂𐀃

The children of one father and mother are called *aba'adhlunye* or *aba'adhlini'nye*, i.e., 'children of, or in, one house' ; and the offspring of one father and mother, so long as they intermarry with each other, are still reckoned as *aba'adhlunye*. One who marries out of the family becomes by that act separated, *umuntu wezizwe*, 'a man of the tribes' or 'stranger' ; and two persons, who are 'strangers' to each other, will not eat the *umasi*, 'sour-milk,' which comes from each other's kraal.

31. The names of many birds, insects, trees, and plants form their singular in *u*, plur. *e*.

Ex. *ujozo*, long-tailed finch ; *umogani*, mosquito ; *umalybombe*, name of a plant.

So also do a few words of foreign origin.

Ex. *unipondwe*, a pound ; *ushelene*, a shilling ; *upeni*, three-pence ; *umbayabo*, a crane ; *umee*, a knife ; *umadi*, salt ; *ugwai*, tobacco, snuff ; *ukolweni*, wheat.

32. Nouns not of Class I may be formed into Proper Names, with inflex *u*, plur. *o*.

Ex. *beka pezulu ! kus'emi osilimela abadala, kus'emi ondosa abadala, kus'emi ompandu abadala*, look above! there still stands the old Pleiades (*isilimela*), there still stands the old Jupiter (*indosa*), there still stands the old August (*umpandu*).

33. The full form, *umu*, in Classes I and V, may be employed or not, at pleasure. but occurs chiefly before monosyllabic roots.

Ex. *umuntu* or *umntu*, person; *umuhla* or *umhla*, day.

34. Names of countries are usually of Class II, like *izwe*, land.

Ex. *iBotwe*, Natal; *iEngland*, *iJudia*.

35. National names are either of Class I, or, more commonly, of Class II.

N.B. *umlungu*, white-man, plur. *abalungu* or *abelungu*; but *isilungu* = the whole of the white population.

Ex. *umSutu*, plur. *abaSutu* or *abeSutu*; *uMtetwa*, *uMbo*.

iZulu, *iSwazi*, *iMpondo*, *iXosa*, plur. *amaZulu*, *amaSwazi*, *amaMpondo*, *amaXosa*.

So *iNgisi*, an Englishman, *iBunu*, a Dutch Boer.

36. But the singular noun, *uZulu*, Class I, is used to express, collectively, the *whole people* of the Zulus, the plural form *amaZulu* denoting only a number of Zulus.

So *umSwazi*, Class I, expresses the people of the *amaSwazi*, and *uSutu*, Class V, the people of the *abaSutu* or Basuto.

uSutu is also the name of that portion of the Zulu people which belongs to Cetshwayo; but the locative case (65) is, for the former, *oSutu*, for the latter, *oSutwini*.

In such cases the people are called collectively by the name of a present or former famous chief.

37. The inflexes, *ili* of Class II and *ulu* of Class VI, are very frequently contracted into *i* and *u* respectively, and the *i* or *u* is then pronounced *long*, as if a double *i* or *u*.

Ex. *itlala*, duck; *utango*, hedge; *itashi*, horse; *udaka*, mud, mortar.

So *zibuko*, Class II, a ford or drift; but *izibúko*, Class IV, windows or a pair of spectacles.

38. Some few nouns, not of Class II in the singular, form their plurals in *ama*.

Ex. *indoda*, husband, *amridoda*; *indodana*, son, *amadodana*. ✓
insimu, garden, *amasi nu*; *inkosi*, chief, *amakosi*.

Sometimes, however, when the form in *ama* would leave the meaning doubtful, that in *izin* is employed, and *vice versa*.

Ex. *yazibiza izinkosi zamakulu*, he them called, the chiefs of hundreds, for *yawabiza amakosi amakulu*, which might be understood to mean, he them called, the great chiefs.

hlanganisa izinkomo ez'amaduna, collect the cattle which are males, for *hlanganisa izinkomo ezi'zinduna*, where the last word might be mistaken for *ezezinduna*, belonging to the indunas.

Some nouns of Class II make the plural in *ama* or in *izin*.

Ex. *ikambi*, plur. *amakambi* or *izinkambi*, refuse, such as the pith of *infe*.

N.B. So *usuku* a day, Class VI, makes its plural both *iziusuku* and *amasuku*; and *intombi*, girl, makes its plural *izintombi*, while *intombazana*, young girl, makes its plural *amantombazana*. But *iso* (for *iliso*), eye, makes its plural *amehlo*, as if from another singular.

39. Some nouns, especially of Class II, are only used in the plural.

Ex. <i>amandhla</i> , power, strength.	<i>amanzi</i> , water. ✓
<i>amasi</i> , sour milk.	<i>amafuta</i> , fat, butter, ointment.
<i>amalahle</i> , charcoal.	<i>amakaza</i> , cold.
<i>amatumbu</i> , intestines.	<i>omate</i> , spittle.
<i>amabomu</i> , purpose, intention.	<i>amabibi</i> , weeds, rubbish.

40. In Class III, *in* is used before either a vowel or a labial (*b, p, m, f, v*), *in* in all other cases; and so with *izin* and *izi*.

Ex. *imbuzi*, goat; *impisi*, hyena; *imfuyo*, treasure; *imvu*, sheep.

This rule holds for the plural prefixes in Class VI, except that *izi* is always used before a root beginning with *h* or *l*.

Ex. *upape*, feather, plur. *izimpape*; *uzipo*, claw, plur. *izinzipo*.
uhududu, old worn-out blanket, plur. *izihududu*.
ulimi, or *ulwimi*, tongue, plur. *izilimi*, or *izilwimi*.

41. The plural inflexes, *izin*, *izin*, *izi*, frequently drop the *z*, and so are contracted to *in*, *in*, *i*, where the *i* must be pronounced long, as if *ii*.

Ex. *izo'nto*, those things, for *ezo into*, and that for *lezo izinto*.

ikati zonke, all times, for *izikati*.

igagagwana, slander, for *izige igogwana*.

yifamona zabantu, spiteful jealousies of people, for *izifamona*.

ngatata ikali zami, I them took, my weapons, for *ngazilata izikali zami*.

inkoma nenkabi, cattle and oxen, for *izinkoma nezinkabi*.

onondongoyi laba innyosi enkulu; kanti bay'ahlulwa yilezi encinnyane, these drones are large bees; however, they are mastered by these small ones, for *izinnyosi, ezinkulu, ezincinnyane*.

So often in forming proper names.

Ex. *uNoitshada, uNoinsaba*, for *uNozitshada, uNozinsaba*.

In like manner *isi* is sometimes contracted before *s* into *i*.

Ex. *isando* for *isisando*, name of a plant.

And *imi* in some words is also heard as *i*.

Ex. *imbali*, flowers, for *imimbali*, Class V, which has no singular.

42. Some nouns of Class IV begin with *isi* or *isa*, some with *isa* only.

Ex. *isingcokolo* or *isangcokolo*, grub in mealie stalks.

isinkuntshane or *isankuntshane*, name of a plant.

isandhla, hand; *isando*, hammer.

43. (The same roots may appear with different inflexes and a corresponding difference in meaning)

Ex. *umkiwane*, fig-tree; *ikiwane*, fig.

izwe (ilizwe), land; *isizwe*, tribe, nation.

into, thing; *uto*, something, anything.

umuti, tree, herb, medicine; *uti (uluti)*, stick, rod; *ubuti*, poison.

ibele, female breast, cow's udder; *amabele*, Kafir-corn; *isibele*, man's nipple; *umbele*, woman's nipple, cow's teat; *ububele*, tenderness.

umuntu, person; *abantu*, people; *isintu*, human race; *ubuntu*, outer covering of the bowels; *ubuntu*, human nature.

But sometimes the same root is found with different inflexes and the same meaning.

Ex. *umqulo* or *uqulo (uluqulo)*, stitch in the side.

idhlelo or *isidhlelo*, snuff-box; but *idhlelo* means also cattle-run.

umlozi, plur. *omlozi* or *imilozi*, familiar spirit.

intuma, intungwa, indoni, names of trees, but also *umtuma, untungwa, umdoni*.

uqondo or *inngqondo*, palmetto fibre.

N.B. In the last example, the root appears as *gqondo* or *ngqondo*. And so an *m* or *n* is often heard before the root in other instances.

Ex. *isipofu*, poor man, *ubupofu*, poverty, but also *ubumpofu*.

ijuba, dove, *ubujuba* or *ubunjuba*, dove-nature.

imvu, sheep, *ubumvu*, sheep-nature; *inja*, dog, *ubunja*, dog-nature.

umgoma, witch-doctor, but also *ubungoma*.

umbungu, foetus of calf, plur. *imbungu*, for *imimbungu* (41).

Such words as *imvu*, *inja*, might, in fact, be written *imvuu*, *inn* α, or *imvuu*, *inja*, with inflex *i*, plur. *izi*.

So from *zifisa*, pretend to die, is formed *umzifisi*, plur. *omzifisi*.

from *zigaxa*, intrude one's self, *umzigazi*, plur. *omzigazi*.

from *kanya*, shine, comes *ubunkanyezi*, brightness.

from *songa*, wind, *inasongensonge* or properly *innsongensonge*, winding.

44. Nouns of Class I are derived from verbs, by changing the final *a* of the verb-root into *i*, and prefixing the inflex *um*; and such nouns express the *agents* of the verb's action.)

Ex. From *funda*, learn, is formed *umfundi*, learner, disciple.
fundisa, make to learn, *umfundisi*, teacher.

The above words, however, and most of the above kind which appear in the printed books, are formed by *Missionaries*, not by the *Natives*, who employ these derivatives much more sparingly, but may form them at pleasure, so that they cannot be entered in dictionaries as standard Zulu words.

Ex. *umondhli* (from *ondhla*) *wenzinkedama zabantu*, nourisher of the orphans of the people, an *isibongo* of Mpande.

isisu somhambi (from *hamba*) *asingakanani*, a traveller's (stomach =) appetite is not very large.

But some of these words belong to the language.

Ex. *umfi*, a deceased person, hence *umtaka'mufi*, child of a deceased man, fatherless orphan.

umfiki, more properly *isifiki*, a new-comer, fresh arrival.

45. Names of *trees* are mostly of Class V.

Ex. *umkwanbe*, yellow-wood, *umtulwa*, wild-medlar, *umkiwane*, wild-fig, *umtuma*, wild-apple, *umdoni*, water-boem, *umtungulu*, Natal plum, *umtunduluka*, tree bearing a red acid plum, the juice of which is used in dyeing.

Their *fruits* are mostly of Class II or Class III.)

Ex. *itubwa*, *ikwane*, *ituma* (fruit of large *umtuma*), *intuma* (fruit of small *umtuma*), *indoni*, *itungulu*, *itunduluka*; but *ukova* (Class VI, no plur.), banann (plant and fruit).

So *umduaba*, species of bean, but *umduumba*, whole pod

Places where things grow, or persons in the habit of doing what is indicated by the root, are of Class IV.

Ex. *esikaba*, forest of yellow-wood; *isikora*, banann grove; *isidhlubu*, place for under-ground nuts; *isimbaba*, mealie ground; *isihlaza*, sweet-potato garden; *isidumba*, place where Kafir potatoes grow, whence *Fsidumbani*, name of a district where such plants abound; *isikhulwa*, forgetful person; *isilauli*, habitual jester

46. Nouns of Class VII are derived from nouns and adjectives by prefixing the inflex *ubu* to the root, and they express the abstract idea corresponding to the meaning of the root.

Ex. From *inkosi*, chief, is formed *ubukosi*, chieftainship.
kulu, great, *ubukulu*, greatness.

47. Nouns of Class VIII are nearly all verbal substantives, being, in fact, identical in form with the *infinitives* of verbs, and expressing the action of the corresponding verb.

Ex. From *kanya*, shine, is formed *ukukanya*, light.
tanda, love, *ukutanda*, love.
azi, know, *ukwazi*, knowledge.
ng'azi, not know *ukung'azi*, ignorance.

N.B. *ukwindhla*, autumn, is not a verbal noun.

48. A noun is made feminine by the addition of *kazi*.

Ex. *inkosi*, chief, king; *inkosikazi*, female chief, queen;
inkomo, bullock; *inkomokazi* or *inkomazi*, cow.

N.B. *Inkomo* is the generic name of a bullock of any kind, while *inkunzi* denotes a 'bull,' *inkabi* an 'ox,' *inkomazi* a 'cow.'

The last three words may also be used to distinguish the corresponding kinds of *first-class* animals, as of a horse.

Ex. *leli'hashi liy'inkunzi*, *liy'inkabi*, *liy'inkomazi*, this horse is a stallion, is a gelding, is a mare.

Or the possessive particle (72) may be used with the above words.

Ex. *ihashi lenkunzi* or *inkunzi yehashi*, a stallion, *ihashi lenkabi*, a gelding, *ihashi lenkomazi*, a mare.

N.B. The corresponding words for *sheep*, whose generic name is *imvu*, are *innqama*, ram, *umtondolo*, wether, *imvukazi*, ewe, and those for *goat*, whose generic name is *imbuzi*, are *impongo*, *umtondolo*, *imbuzikazi*.

49. Some singular nouns are nouns of multitude, that is, are used for one or many, e.g., the names for small plants when plentiful, or for particular classes of oxen.

Ex. *ugagane*, small mimosa; *umzasane*, another sort of mimosa.
ukova, banana (plant or plants or fruit).
umdhlinkulu, girl or girls of the (great house) chief kraal.
kwatatwumdhlinkulu wambili, there were taken two girls of the chief kraal.
nant'ukungwane lulubili, there are two winged ants.
nant'ukuni, there is firewood.
umqeku wamashumi'mane, forty one-year-old heifers.

50. Male and female of *persons* may be defined by using the *possessive particle* with the words *isilisa* and *isifazana*.

Ex. *umntwana wesilisa*, a male child; *abantwana besifazana*, female children.

izinceku zendhlu ezesilisa nezesifazana, servants of the house, male and female.

Male and female of animals are defined by using the *possessive particle* with the words *induna* and *insikazi* and their plurals.

Ex. *ihashi lenduna*, a male horse; *amahashi ezinsikazi*, female horses.
induna yemaja, yekati, yengulube, yenkuku, or *inja yenduna*, &c., a male dog, cat, pig, fowl.

51. Sometimes the termination *kazi* is added to a noun, in order to magnify or intensify its meaning. It may be added to the adjective joined to a noun, as well as to the noun itself.

Ex. *umfazikazi omkulukazi*, a great, distinguished woman.

ishekazi, great stone; *umutikazi*, great shrub; *umntwanakazi*, fine girl.

intombikazi enkakazi, fine tall (*intombi*) marriageable girl.

ayibona lomzikazi omkulukazi, you see this huge town.

le'anjakazi yami yensikazi, this great bitch of mine.

But *kazi* sometimes is used to express dislike.

Ex. *aangu lomntukazi olivela futi*, here is that fellow who is idle too.

Or a noun is intensified by the repetition of the root.

Ex. *wake lupi aminyakanyaka*, he has lived here many years.

bakona h'imbrendwendwendwe, uzolubona okulu, they are there, they being a prodigious troop, you will see it a great one—from *ndwendwe* (43 N.B.)

52. Diminutives are formed by adding to the noun or adjective the termination *ana* or *anyana*, the final vowel of the root being elided before the affix, or, in the case of *o* or *u*, being changed to *w*.

Ex. *umntu*, person; *umntwana*, child.

imvu, sheep; *imvuna* or *mvwana*, lamb.

isiba, wild animal; *isibwana*, small wild animal; *isidwanyana*, insect.

induku enkhlana, a handsome little staff.

ukudhla, food; *ukudhlana*, a little food.

kusihlwa, evening; *kusihlwana*, nearly evening.

ngezinsukuwana, in a few days; *amazwana*, a few words.

In the diminutive, *l* is often changed to *y* before *ana*.

Ex. *umfula omkulu*, a great river; *umfuyana omkuyana*, a little brook.

ihele, a file of men; *iheyana*, a small file of men.

If it is desired to make a distinction of sex, *ana* is used for the masculine diminutive, and *azana* or *kazana* for the feminine.

Ex. *inkosi*, chief; *inkosana*, petty chief; *inkosazana*, princess, young lady (the Zulus would call the Queen *inkosazana*.)

intombi, girl; *intombazana*, young girl.

innja yensikazana, a puppy bitch.

abajazana abajutshanyana, little short women.

53. If the last consonant of the noun be *b*, *p*, or *m*, it generally undergoes a change before the diminutive termination; thus *b* is changed to *j* or *tsh*, *p* to *tsh*, *m* to *ny*, *mb* to *nj*, *mp* to *ntsh*.

Ex. *intaba*, hill, mountain, makes diminutive *intatshana*

ingubo, blanket, *ingutshana*

kufupi, near, *kufutshane*

inkomo, bullock, *inkonyana*

intambo, cord, *intanjana*

kumhlotshana, it is white, but small, from *mhlope*

54. The following are other instances of diminutives not included under the foregoing rules.

Ex. *isilonda*, sore, *isilonjana*.

kude, far off, *kujana*.

iqata, slice, *iqatshana*.

ningi, many, *ningana*, rather many.

izilwane, animals, *izilwanyana*, small animals, *izibranyakazane*, gnats.

zikona izintatshana ezinnecinyane zimbiyana, there are little hills there, they are rather bad, from *izintaba*, *zimbi*.

utuli, dust, *utulana* or *utuyano*.

N.B. *uLululi* or *uNtulikazi*, is the name of the month when there is much wind or dust (April-May), *uLutudhlana*, of the month when there is little dust (March-April.)

uto, something, *utwana* or *utshwana*, a little something.

So *isizuku'tshwanyana*, a very little crowd (*isizuku* and *utshwanyana*.)

utokazi lwemamba, a huge thing of an *immamba*.

dindi or *dindikazi*, dead, dull, stupid.

inkomana yake, or *umqolokazana wake*, his few cattle, used for a single head, from *inkomo*, *umqolokazi*.

pakatshana kakulwana, a tolerably good way in, from *pakati*, within, and *kakulu*, greatly.

indwele or *indwelemanu* or *indwelemanakazana*, very clever little fellow.

iqolakazi, large ox with white on rump, *iqolazana*, small cow with white on rump.

umhlopekazi, large white ox, *umhlotshazana*, small white cow.

N.B. The last nouns make the plural *imihlopekazi*, *imihlotshazana*, though the root is *mhlope*, white: see (43, N.B.)

55. The particle *ndini* is added to nouns, and expresses a slight feeling of pity, as follows.

Ex. *mina, ndodandini!* here, my good man!

wo! mfozindini! alas! good woman!

mina, shingandini! bazakukolisa, (mind) me, you rascal! they will lay it into you.

56. The women have a singular practice of avoiding the utterance of any word which occurs in the name of the principal members of their husband's family, whether male or female, and, indeed, in the name of any of the males above the age of mere boys.

Ex. If the names *uSandhla*, *uNkomo*, *uSomahashi*, *uNjakazana*, should happen to occur in the family, the woman would not use the words *isandhla*, *inkomo*, *ihashi*, *inja*, for 'hand,' 'bullock,' 'horse,' 'dog,' respectively, but would adopt, or invent at her own pleasure, some other words in place of them; e.g., she might use *isankelo* for 'hand,' *uanga* for 'cow,' *imetye*, for 'horse,' *intshumpa*, for 'dog.'

Further, she must not call the men of her husband's family by their *birth*-names (*i.e.*, the names given them by their parents), but by the names which they have assumed or had given to them by their companions of the same age (*intanga*), when they become *izinsizwa*, 'young men.'

This causes some perplexity at times, when white people are bargaining with native women.

Ex. Thus a woman may say that she has *untamuza* in her sack, when she means *umbila*, 'mealies.'

In such cases she is said *ukuzila*, 'to abstain from,' or *ukuhlonipha*, 'to treat with modesty or reserve,' the word in question.

CHAPTER III.

ELISION AND COALITION OF VOWELS.

57. (The vowels *a*, *e*, *i*, are often elided at the end of a word, when the next word is closely connected with it, and begins with a vowel.

Ex. *let'ihashi*, bring the horse, for *leta*; *amanz'ami*, my *amanzi* (literally water, but used for *utshwala*); *amas'abo*, their *amasi*.

So, too, a weak final *o* may be elided.

Ex. *lap'ehlezi kona*, where he sits, for *lapo*.

Sometimes, on the other hand, a weak *initial* vowel may be elided after a stronger final one.

Ex. *abendhlu'nkulu*, those of the (great) royal house, for *enkulu*.

(So the vowel of a personal pronoun is dropped before a *vowel-verb*, that is, before a verb beginning with a vowel.

Ex. *b'eza abantu*, the people came, for *ba eza*.

'eza amahashi, the horses came, for *a eza*.

kaz'ote, let him come that he may get dry, for *kaze 'ote=kaze aote*.

yeka lo'mntwana 'onakala (for *eonakala*)! oh that child spoiling itself!

(But the *u* of *u*, *lu*, *bu*, *ku*, is changed to *w*, and the vowel-pronoun *i* to *y*.

Ex. *ngibona intombi yehla* (*i ehla*) *entabeni*, I see a girl descending from the hill.

uma kwabanolaka (*ku abanolaka*), if there (are) who (are) in a rage.

uma kwegijimayo (*ku egijimayo*) *leyo'nja*, if it (be one) that runs, that dog.

kwezinningi (*ku ezinningi*), it being many = there being many.

kwizinsizwa (*ku izinsizwa*) *zombili*, there being both the young men.

indaba kweyakini, (*ku eyakini*) a matter it (being that) of your people.

Or the *u* or *w* is often dropped altogether in such cases.

Ex. *ng'ubona* (*ngiubona*=*ngiwebona*) *umuzien'ufunayo* (*eniwufunayo*), I see it, the kraal which ye seek.

And in rapid or careless speech the *u* or *w* is dropped in other instances.

Ex. *alaza l'ezwa*, (it did not come, it heard=) it did not get to hear, for *alwaza lw'ezwa*.

58. When a demonstrative ^{adv}pronoun precedes its noun, its final vowel causes the initial vowel of the noun to be dropped.

Ex. *laba'bantu*, these people, for *laba abantu*.

le'ngubo, this coat, for, *le ingubo*.

Except *a* before *o*.

Ex. *laba onina*, these mothers; but *labo'nina*, those mothers.

59. When the preposition *ku*, to or from, precedes a noun singular of Class I, the *u* in *ku* expels the initial vowel of the noun's inflex, if it be *a* or *u*, but is itself changed to *w* before *i*, and dropped before *o*.

Ex. *ku'bantu* (*ku abantu*), to or from the people.

ku'Mpande (*ku uMpande*), to or from Umpande.

60. When any one of the Possessive Particles, *wa*, *la*, *ya*, &c. (73), or the words *na*, *nga*, *kwa*, *njenga*, precedes a noun, its final *a* coalesces with the initial vowel of the noun's inflex, *eiz.* *a* and *a* coalesce into *a*, *a* and *i* into *e*, *a* and *o*, or *a* and *u*, into *o*.

Ex. *inKosikazi yamaNjisi* (*ya amaNjisi*), Queen of the English.

njengoyise (*njenga oyise*) *babo*, like their fathers.

amanzi nemiti notshani (*na imiti na utshani*), water, and trees, and grass.

Except such cases as the following, where the contraction does not take place

Ex. *sambamba kanye nioPutaneka*, we caught him together with Putaneka and his people.

izenzane zonke zami kanye nonina, all my little ones, together with their mothers.

bafa ukubwa nezizwe na ukuya kwalawo'mazwe, they died through fighting with the tribes and through the sickness of those lands.

61. In all other cases, if two vowels come together, they must be sounded separately

Ex. *ngwa*, snuff, *ulaw*, a monkey, *ulawu*, folly.

But *umzimba*, body, makes *emzimbeni*,—*insimbi*, iron, metal, makes *ensimbeni*,—*indhlu*, hut, room, house, makes *endhlini*, &c. Such exceptions as these will be learnt by practice.

N.B. The uncontracted forms of the inflex are generally, but not invariably, used with the Locative form.

Ex. *ezweni* or *elizweni*, from *izwe*, land; *etshwaleni*, from *utshwala*; *etshaanini* or *otshanini* (66), from *utshani*, grass.

66. Nouns in *u*, contracted for *ulu*, have, besides the above, another form of the Locative, made by changing the *u* into *o*, and altering the termination, as before.

Ex. *eludakeni* or *otakeni*, from *udaka*, mud, marsh, mortar.

okukweni, from *ukuko*, mat, *oNdiini*, from *uNdi* (*uluNdi*), at Uhundi.

67. Proper names of places, rivers, &c., unless they are also common nouns (like *ideku*, bay of the sea, which is used for Durban, and makes regularly *eTskwini*), form their Locatives by merely changing their initial vowels to *e*.

Ex. *eBotwe*, from *iBotwe*, Natal.

emGungundhloru, from *umGungundhloru*, Maritzburg.

emGungundhlorwana, (little Maritzburg) Greytown.

emDhloti, (at the Umhloti) Verulam.

emHlali, (at the Umhlali) Williamstown.

But such nouns, with initial *u* for *ulu*, change *u* into *o* (66).

Ex. *oTukela* from *uTukela*, name of a river.

oKahlamba, from *uKahlamba*, Drakensberg Mountains.

N.B. *oSutu* *kubaSutu*, among the Basutos, or among the Sutu. Cetshwayo's people; but *oSutwini* may be used in speaking about the latter, and about the cattle of the former.

eSwazini among the amaSwazi, *emaMpondweni*=among the amaMpondo (Pondos).

Kraals or places of abode, with their neighbourhoods, are often named from former residents, by prefixing *kwa* (92).

Ex. *kwa'Magwaza*, *kwa'Dakusa*, *kwa'Zulu*.

68. Several nouns, which denote a particular *situation* or a definite period of *time*, form also their Locatives by merely changing their initial vowels to *e*.

Ex. *ekaya*, at home, from *ikaya*; plur. *emakaya*.

emavini, by day, from *imavini*.

ebusuku, by night, from *ubusuku*.

obala, in the open plain, from *ubala*.

apumalanga, in or from the East, from *impumalanga*.

otshonalanga, in or from the West, from *otshonalanga*.

ezubhloko, in the head, plur. *ezubhloko*.

69. The Locative takes an *s* before it, whenever it follows either of the words *na*, *nja*, *njenga*, or a Personal Pronoun or Possessive Particle, or any part of the verb *ba*, to be.

Ex. ~~*umkuba was'empumalanga*, custom of the East. *njengas'ezulwini*, like as in heaven.~~
us'ekufeni, he (is) at the point of death (lit. in dying).
bas'ekaya, they (are) at home.
kwaba s'obala, it was plain (lit. in the open).

70. (A noun is placed in the Oblique or Locative Case when it follows a verb of which it is not the direct object ; and it will need to be rendered variously in English (like the Latin Dative and Ablative), by means of a preposition, *in*, *to*, *from*, *at*, *among*, *before*, &c., according to the context.

Ex. *waya wangena eNdlini*, he went, he entered *into* the hut.
yabona isitunzi emanzini, it saw the shadow *in* the water.
kwapuma emlonyeni, it came *out of* the mouth.
ulele okukweni, he is laid *on* a mat.
ekuvukeni kwake, *at* his waking.

71. Particularly, the name of a place *at* which any one is residing or acting, or *to* or *from* which he is proceeding, is always put in the Locative form.

Ex. *us'emGungundhlovu*, he is at Maritzburg.
bavela eTekwini na? do they come from the Bay?
bapuma emDumezulu, they came forth from Umdumezulu.

CHAPTER V.

POSSESSIVE PARTICLES.

72. THE want of a *Possessive* or *Genitive* Case in Zulu is supplied by means of a *Possessive Particle*, which is set before the governed noun or its representative pronoun.)

Ex. *ubuso bentombi* (*ba-intombi*), the face of a girl; ^{face of the girl} where *ba* is the *Possessive Particle*, set before the noun *intombi*.

73. This possessive particle, in any case, consists of the personal pronoun, which corresponds to the governing noun, followed by the vowel *a*, before which the vowel of the pronoun is either dropped, or, when *u*, is changed to *w*, and, when *i*, to *y*. But the *u* of *lu* is very frequently dropped before *a*, and the *u* of *bu* altogether, thus *u-a*, *li-a*, *i-a* become *wa*, *la*, *ya*, &c. Thus the different possessive particles, according to the Class of the governing noun, will be—

Sing. *wa, la, ya, sa, wa, lwa or la, lwa or la, kwa.*

Plur. *ba, a, za, za, ya, za.*

74. The possessive particles, when placed before the governed noun, will coalesce with the initial vowel, by (69).

Ex. *iadhlu yamacala*, house of causes, for *ya-amacala*.
uti bwendobu, rod of the man, for *lwa-ındoda*.
usuku lokupumula, day of rest, for *lwa-ukupumula*.
akoko babantu, ancestors of the people, for *ba-abantu*.
amalahi amakosi, horses of the chiefs, for *a-amakosi*.
amanzi amfula, water of the river, for *a-amfula*.
amaganda anyoni, eggs of the bird, for *a-inyoni*.
amakauda onina, for *a-onina*, heads of the mothers.

75. The *a* in the possessive particle appears to be simply a connecting vowel; so that the expression *ubuso bentombi* = *ubuso bu-a-intombi* face, it of the girl.

76. But the particle may precede a personal pronoun in the possessive form, or a demonstrative pronoun, or an adverb; and it will then usually appear in its full form, as it will not then precede a vowel.

Ex. *iadhlu yako*, thy house; *umuntu wathu*, a man of here.
indaba yakuleso sakati, a story of that time.
uManjanja owale kude, Manjanja of there far away.

77. Singular Proper Names, however, usually drop the inflex, and prefix *ka*, preceded by the personal pronoun which corresponds to the governing noun. This pronoun, however, may be omitted, if it be *a*, *i*, or *u*.

Ex. *uMpande ka'Senzangakona*, Panda (son) of Senzangakona.

izwe lika'Ngoza, land of Ngoza.

umzi ka'Mfulatelwa, kraal of Fulatelwa.

isitsha sike'Ndiane, plate of Undiane.

una ka'Jojo, mother of Jojo (*una* contracted for *unina*).

wena ka'Jojo! thou (mother) of Jojo, if a man *calls* to her.

wena ka'Jojo, thou (son) of Jojo, if a man *talks* with him.

umka'Zatshuke, wife of Zatshuke (*um* contracted for *umfazi*).

ukutanda kuka'Nkulunkulu, God's loving (God's love *to us*).

ukutandwa kuka'Nkulunkulu, God's being loved (*by us*).

But *imizi yao Ngoza*, kraals of Ngoza and his people.

amagama aka'Vimba, sayings (or songs) of Vimba.

N.B. *Ma*, contracted for *umta ka=umantwana ka*, 'child of,' is used frequently in speaking of a man's wife, especially when a husband speaks of his own wife, calling her by her father's name.

Ex. *uMa'Jojo*, the child of Jojo, *uMa'Mpande*, the child of Mpande.

tata le'mbenge uyiyise lapaya kwaMa'Ngosa, take this basket, carry it thither to Ngoza's child's (place).

The natives often repeat a name, sometimes their own, by way of *isibongo*.

Ex. *bazekuta uNyangali, uNyangali ka'Nyangali wako*, they have come to settle (the *ukulobola*) for Nyangali your (daughter) Nyangali.

78. All other words which form their singular in *a*. plur. *o*, take the possessive particles in the same way as proper names.

Ex. *ihashi lika'baba*, horse of my father.

ingubo ka'nina, blanket of his mother.

umfunzi ka'gwai, bundle of tobacco.

79. Proper names of places express the Possessive by prefixing the possessive particles to the Locative Case with the letter *s* between them.

Ex. *izwe las'eBotwe*, land of Natal.

abantu bas'emVoti, people of the umVoti.

umuntu was'eSwazini, man of the amaSwazi.

But *umuntu wakwa'Zulu*, man of the amaZulu, because *was'ezulwini* means 'from heaven.'

80. Certain adverbs of place, which are merely nouns in the Locative Case, are treated like proper names of places in expressing the Possessive.

Ex. *izwe las'enzansi*, land of (down below) the south-east.

izilo zas'endhle, wild animals of the veldt.

imiti yas'ehluzeni, trees of the bush.

81. The possessive particles are often used to express *fitness* or *capability* for an action.

Ex. *isikati sokusebenza*, time for working.

ukudhla kwokupheka, food for being cooked.

amanzi okukieo ebusuku, water which should be drawn at night.

82. The possessive form is also used in expressions like the following, where the English idiom would require an adjective.

Ex. *ihashi lenduna*, *lensikazi*, a male horse, a female horse.

abantu besilisa, *besifazano*, male people, female people.

inkabi yesibili, the second ox.

itole lesihumi, the tenth calf.

umuntu wejura, a person who is a young dandy.

ka'muntu wa'tuto, he (is) not a person of anything.

umuntu wendodakazi, a person who is a daughter.

aPotolosi weBunu, Pretorius the Boer.

umba ka'Jojo wentombi, Jojo's child the girl.

amatoyana lura enkuuzana (ezinkuzana), these little bull-calves.

soku'adhl'ekedhlana nje weze, it is now (a worthless-thing of emptiness) an useless old bullock.

izinto zokuhle z'enzwe ngamabomu, things (of being =) which are actually done on purpose.

83. The noun *ntu* or *aluto* takes the possessive particle as above, when it is used generally for 'a something,' or 'anything,' and not specially for a 'certain thing.'

Ex. *akuso'ntu ya'tuto*, it is no longer a thing of anything (worth anything).

bengen'cala la'tuto, they not being in fault for anything.

akuyi'labuyayo lapa, there is nothing returning from thence.

In like manner, *umuntu* is used with a possessive particle in the sense of 'a person,' or 'anyone.'

Ex. *angitl'icala la'muntu*, I do not judge a cause of any man.

Such expressions generally occur, as above, after a *negative*.

84. The noun *umunini*, owner, is formed into a compound word with the noun it governs, as follows :

Ex. *umunini'ndhlu*, master of the house.

abunini'mizi, owners of the kraals.

So also with pronouns.

Ex. *umunini-lo*, owner of it (*ihashi*).

abunini-zo, owners of them (*izinkomo*).

So *umunini-uwu* (*wena*, *umuntu*), for which a native would probably say *uyise*, *uyihlo*, *ubabe*.

CHAPTER VI.

PREPOSITIONS.

85. (*Na*, 'with,' is used (60) with a noun to express the idea of *having*, *possessing*, &c., for which no verbs exist in Zulu.

In this way also the lack of adjectives is largely supplied.

Ex. *uNkulunkulu unobubele*, God he (is) with mercy=God is merciful.
inkosikazi inomusâ, the Queen (is) with grace=is gracious.
ihashi linamandhlo, the horse (is) with strength=is strong.
umuntu una'nto'mbili esibilini sake, a man has two things in his person, for *unezinto ezimbili*.

86. When *na* is used in the sense of *having*, &c., in a *negative* or *interrogative* sense, the noun which follows it loses the initial letter of its inflex, as in the last of the above examples.

N.B. In the following examples, the *negative particle* takes the form of a prefix *a*, or of an inserted *nga* or *nge*, according to rules which will be given hereafter.

Ex. *angina'muntu*, I have no person, from *umuntu*.
akuna'luto, it is of no consequence, from *uluto*.
ungabi na'mona, be not thou envious, from *umona*.
ngingena'hashi, I having no horse, from *ihashi*.
ungenabantwana, thou having no children, from *abantwana*.
una'hashi lini na? what horse hast thou?
sina'mnako'muni nawe na? we have what business with thee?
ang'azi na'kubuya mina. I don't know even about returning=
 whether I shall return at all.
okwake akuna'kukuzwa, *akuna'kubatshazwa*, his (affair) is not
 (with hearing it=) to be heard, it is not to be talked
 about=it passes our comprehension altogether.
asigedi na'kubuya, we are not certain either about (his) returning.

The same thing occurs in such negative or interrogative sentences as the following.

Ex. *ningapangi'muntu*, do not ye plunder any man.
ubona'luto na? dost thou see anything?
okungekwa'kuzenzisa, which is not of hypocrisy.
okungekwa'mteto, which is not of the law.

87. *Na* also expresses *and, also, both, together, &c.*

Ex. *eahlaheni nas'emazini*, in the earth ^{and} in the water.

uJojo wahamba naye, Jojo went also, or Jojo went, he too.

ses'esaba nakungolela, we now feared even to tread.

ayayeni sikati nesokuhlala, I having not time even to eat.

as'azi sa'kufi aani, we know not whether it is death or what,
whether he will die or not.

zingek'ipuni neakomo, and the cattle not having yet gone out.

88. *Na* may be prefixed either to the noun itself, or to the corresponding pronoun, with the noun following in apposition.

Ex. *aziato zonke*, or *nazo zonke aziato*, and all things.

And so with the other prepositions *ku, nga, njanga, &c.*

89. *Na* is also used after verbs in *ana*, and some others, which imply a mutual action.

Ex. *sabahl'elana azindhlala ziko*, we erred from thy ways (lit. we and thy ways were lost to each other).

iqizuke lapa no sondo, it (the wagon) has got struck here (with the wheel) on the wheel.

dwaga eliya eTekweni nas' ulinajandhloru kude kangakanoni, usaka eantingandhloru nga eTekweni nat the distance which goes from Durban to Maritzburg (is) how far, thou starting from Maritzburg, thou going to Durban?

90. *Ka* is used to express the force of the Locative in all its different shades of meaning, *to, from, at, among, &c.*

Ex. *kwaba kwazi*, it comes from there.

ngya ku' abume, I am going to my (maternal) uncle.

ngya kwomadume (ku-omadume), I am going to my (two or more) uncles, or to my mother's kraal.

As proper nouns have no Locative forms, *ku* will always be used with them, to express the sense of the Locative. Or, when emphasis is required, *ku* may be used with the personal pronoun, followed by the noun in apposition.

Ex. *indhlala nga ku'Mpande* or *kuze uMpande*, a path which goes to — Mpande.

91. *Ka* is also used with a *Plural Personal Pronoun*, to express *my or our people, &c.*

Ex. *kubi, kiti, kitona*, my or our people (lit. among us);

kuna, kuni, kuno, thy or your people.

kubo, kubona, his or their people.

abafazi bakiti, women of ours; *izinkomo zakini*, cattle of yours.

ize lakubo, land of theirs, that is, of his or their people.

ngi elanga kubo, he is gone home to his people — to his tribe.

hambani naye kuni, (go ye) be off to your tribe.

So also with Plural Proper Names.

Ex. *kwoNgoza* for *ku-oNgoza*=*kubo ka'Ngoza*, the people of Ngoza.

Ku or *kuna* is also used in comparisons as follows.

Ex. *uma kutiwa angikete kunoJojo noFaku, ahle ngikete uJojo*, if it be said (that) I should choose between Jojo and Faku, I would choose Jojo.

92. *Kwa* is used with a Plural Personal Pronoun, to express at, to, or from the hut, or kraal, or people of the person referred to.

Ex. *uhlezi endhlini kwabo*, he is staying in the hut, at his father's. but *uhlezi ekaya kubo*, he is staying at his own home.

sabona kwa'Dukuza, we saw uDukuza (kraal).

bahlezi endhlini ka'Mfulatelwa kwa'Ngoza, they are stopping at Mfulatelwa's hut, among Ngoza's people.

umuntu wakwa'Zulu, wakwa'Zungu, &c., a man of the Zulus, the Zungus, &c., a complimentary way of naming the man's great ancestor uZulu, uZungu, &c.

N.B. The following idiomatic expressions are noticeable.

Ex. *kubo*=his or their people, tribe, family, &c.

kwabo=his or their people's place, kraal, hut, &c.

kwo'Ngoza or *kwa'Ngoza*, at Ngoza's.

inkabi ka'Jojo, Jojo's ox; *inkabi yakubo ka'Jojo* or *yakwo'Jojo* or *yako'Jojo*, ox of Jojo's people; *inkabi yakwa'Jojo*, an ox of Jojo or of Jojo's people (if he is their chief).

umdimimana wakwabo'Tolapi, a little pot of Tolapi's (place).

abako'nyanga, the doctor's people, for *abakubo innyanga*.

sasing'abako'Ngomane, we were Ngomane's people.

kwelako'Magema=*kwelakwo'Magema*=*kwelakubo'Magema*, at (the land, *izwe*) of Magema's people.

kwabo'Venge, at Venge's father's kraal, &c.

kufupi nje kubo, it is quite near, his (their) people.

abantu bako'ntombi, for *bakubo'ntombi*, the girl's people.

abantu bakona ko'ntombi, the people of their, the girl's people.

wabaleka lapa kubo kwa'Zulu, he fled from here home to Zululand.

wayibonga inkosi yakubo wayikwelisa ngamazibukwana, he praised the chief of his people, he carried him (sang his praise) over the drifts=all the rivers.

kwelakiti (izwe), eTongwe, kwa'maningi amagonsi, at our country, eTongwe, where the amagonsi abound (lit. at many amagonsi plants).

impi yakwa'Sikonyana, the impi of Sikonyana's people.

N.B. A wife will say *kwetu* of her husband's father's house; *mta kwetu*, 'child of ours,' may be said by one boy or girl to another.

93. *Nga* is used for *through, by means of, for, by reason of, concerning, on account of, &c.*

Ex. *ngamandhla amakulu*, through mighty power.
agazo zonk'izinto, or *ngezinto zonke*, on account of all things.
ak'eme nga'nyawo, let him stand by a foot=let him just stop a bit.

94. Diversity of number, time, place, &c., is expressed by means of *ana*, and a repetition of the noun.

Ex. *esakuluma imihla ngemihla*, he still speaking day by day.
kukona izinto ngezinto ezil'igugu, there are there things upon things that are precious.
namhlanje ngibone imibala ngemibala yezinto zabelungu, to-day I have seen all sorts of colours of white-men's things.
ahle nibeke amadoda ngamadoda adhla ubomi, come and see (men upon men) a number of men eating *ubomi* (meat in an incipient state of putrefaction, which, like *high game*, is much approved by natives).
uuntu ofuyileyo nangas'enkomezi, a man who is well off too in respect of cattle.

95. *Nga* is used to express 'two and two,' &c.

Ex. *baya ngababili, ngabalatu*, &c., they went by two's, by three's, &c.

96. *Nga* is used also in the sense of *about* or *towards*.

Ex. *uvela ngapi*, or *uvela ngapi na?* thou comest from whereabouts?
 but *uvela-pi na?* thou comest from where?
uye ngalapa, he is gone there-about.
izwe langas'emVoti, land of about the Umvoti.
uye ngakubo, he is gone towards his people.
izwe langakwa'Ngoza, land about Ngoza's (people).

So we have *pezu*, above, *ngapezu*, somewhere above; *pansi*, below, *ngapansi*, somewhere below, &c.

97. *Nga* is also used for the purpose of (*ukubonga*) extolling or expressing admiration.

Ex. *uNgoza nychashi lake! Ngoza for his horse!* = what a fine horse has Ngoza!
wo! ngebandhla lika'Jojo! what a troop of men has Jojo!

98. From the word *nga* are compounded many words used as adverbs or conjunctions.

Ex. *ngako*, therefore, = *nga-ko*, on account of it.
ngakuba, because, = *nga ukuba*, on account of the being.

99. From the same root *nga* are probably formed the prepositions *njennga*, like us, *ngannga*, as great or as many as.

Ex. *njengokukanya kwelanga*, like as the light of the sun.
ungangawe na? is he as large as thou?

100. The *direct agent* after any Passive (or Neuter) Verb or Participle may be denoted by prefixing *ng'* to the noun which expresses it, if its inflex begins with *u* or *a*, or *y'* if the noun's inflex begins with *i*, or *y'i*, before a pronoun (111).

Ex. *kutshiwo ng'uNgoza loko*, it is said by Ngoza, that.
wadhliwa y'inkato, he was chosen (eaten) by the lot.
ngilibele y'imisebenzi, I have been delayed by works.
ningakolwa y'iloko, do not (be satisfied by =) credit that.

Or *l'* may be used before nouns in *ili* and *ulu*.

Ex. *utshaywe l'itshe embaleni*, he has been struck by a stone on the shin.

lo'muntu l'idaka, that man is a sot.

leyo'nkomo itwel'amehlo, il'idhlanyasi, that bullock has lifted the eyes, it is mischievous.

waba l'ukuni, he was a fire-log, i.e., hard, stiff, unbending.

iminyaka el'ishumi, years which are ten.

waba l'uto lulapa, he was something here = he was furious as a tiger.

Or *nga* may be used with a plural pronoun.

Ex. *wabonwa ngabo*, he was seen by them, or he was seen by means of them.

101. The above particles, however, are very often omitted, and the agent stands after the verb without any sign to distinguish it.

Ex. *kutshiwo uNgoza loko; wadhliwa inkato.*
kunjenje umlilo, it is so through fire.

102. In point of fact, the particles *ng'*, *y'*, in the above, are not prepositions, as they seem to be, but are employed as a (kind of *copula*) in place of the substantive-verb—perhaps, merely for euphony, to avoid an hiatus. We shall call them the *Substantive Particles*.

Ex. *lowo'muntu ung'ubani na?* that man he is who?

sing'abantu baka'Ngoza (s'abantu baka'Ngoza), we are people of Ngoza.

ngiy'indodana yako, I am thy son.

izinkomo ziy'iincozana, the cattle are a few.

y'isitsha lesi or *'sitsha lesi*, this is a cup.

ubuhle obu'buhle bezinto zonke, the beautiful which is the beautiful of all things, for *obung'ubuhle*.

103. Hence it would appear that the real construction of such expressions as those in (100) is as follows.

Ex. *kutshiwo—uNgoza* or *ng'uNgoza*, it is said—it is Ngoza (who says it).

CHAPTER VII.

PERSONAL AND DEMONSTRATIVE PRONOUNS.

104. Personal Pronouns, besides *Simple* or *Primitive* forms for the Nominative and Accusative, have also *Possessive* and *Prepositional* Forms. The former are those which they assume after the Possessive Particle of a noun, and in this way is supplied the want of Possessive Pronouns, for which no separate forms exist in Zulu. The latter are assumed after prepositions, as *na*, *nga*, *ku*, *njengo*, *nganya*. &c., and also after the *Substantive Particles*.

They have also *Emphatic* Forms, which may be used separately, after a verb or preposition (not *before* a verb), or in apposition to either of the other forms.

105. *Personal Pronouns of the First Person.*

	Sing.		Plur.
N. A.	<i>ngi</i> , I or me	N. A.	<i>si</i> , we or us.
Poss.	<i>mi</i> , as <i>wami</i> , <i>lumi</i> , &c.	Poss.	<i>itu</i> , as <i>wetu</i> , <i>letu</i> , &c. (60)
Prep.	<i>mi</i> , as <i>nomi</i> , <i>kumi</i> , &c.	Prep.	<i>ti</i> , as <i>nati</i> , <i>kuti</i> , &c.
Emph.	<i>mina</i> , I or me.	Emph.	<i>tina</i> , we or us.

106. *Personal Pronouns of the Second Person.*

	Sing.		Plur.
Nom.	<i>u</i> , thou. Acc. <i>ku</i> , thee.	N. A.	<i>ni</i> , ye or you.
Poss.	<i>ko</i> , as <i>wako</i> , <i>lako</i> , &c.	Poss.	<i>inu</i> , as <i>wenu</i> , <i>lenu</i> , &c.
Prep.	<i>we</i> , as <i>nawe</i> , <i>kuwe</i> , &c.	Prep.	<i>ni</i> , as <i>nani</i> , <i>kuni</i> , &c.
Emph.	<i>wena</i> , thou or thee.	Emph.	<i>nina</i> , ye or you.

N.B. *Kuti* and *kumi* are frequently pronounced *kiti* and *kini*, or sometimes *kwiti* and *kwini*; so also, *kitina*, *kinina*.

107. *Personal Pronouns of the Third Person.*

These, in their *Simple Nominative* Forms, are merely (24) the characteristic portions of the inflexes of the different classes of nouns. These serve also as *Accusatives*, being then

placed immediately before the Verb-Root; except that the Vowel-Pronouns *a*, *i*, *u*, usually take the semivowel *w* or *y* before them, as below, when used as Accusatives. *Pr. 108.*

It will be seen that the Possessive and Prepositional Nouns are identical, except in the case of the Singular of the First (or Personal) Class of Nouns.

N.B. The *k*, which occurs in the pronouns of the Third Person, *ke*, *ku*, *ko*, *kona*, is soft, while that of *ko*, for the Second person is aspirated.

108. Table of Personal Pronouns for the Third Person.

Inflex.	Nom.	Acc.	Poss.	Prep.	Emph.
<i>umu, um, u</i>	<i>u</i>	<i>m</i>	<i>ke</i>	<i>ye</i>	<i>yena</i>
<i>ili</i>		<i>li</i>		<i>lo</i>	<i>lona</i>
<i>im, in</i>	<i>i</i>	<i>yi</i>	<i>yo</i>		<i>yona</i>
<i>isi</i>		<i>si</i>	<i>so</i>		<i>sona</i>
<i>umu, um, u</i>	<i>u</i>	<i>wu</i>	<i>wo</i>	<i>hona</i>	<i>wona</i>
<i>ulu</i>		<i>lu</i>	<i>lo</i>		<i>lona</i>
<i>ubu</i>		<i>bu</i>	<i>bo</i>		<i>bona</i>
<i>uku</i>		<i>ku</i>	<i>ko</i>		<i>kona</i>
<i>aba, o</i>		<i>ba</i>	<i>bo</i>		<i>bona</i>
<i>ama</i>	<i>a</i>	<i>wa</i>	<i>wo</i>		<i>wona</i>
<i>izim, izin, izi</i>		<i>zi</i>	<i>zo</i>		<i>zona</i>
<i>imi</i>	<i>i</i>	<i>yi</i>	<i>yo</i>		<i>yona</i>

The Accusative forms are inserted immediately before the Verb-Root in any case.

Ex. *umuntu wokumpatela intambo*, a man for carrying for him the rope = leader of his wagon.

ng'ezwa uwetu lo engiti-ngqi ngendololwane, I felt this man of ours nudging me with his elbow.

The Emphatic forms are placed after the verb or before a demonstrative pronoun.

Ex. *ukuluma zona izindaba*, you speak the very facts.

ibuda libuzwa lingekulume zona izihlamru zokufa, a careless fellow being asked would not tell the very points of the disease.

uyakupuluka ngalona lelo'langa oyakumnika ngalo lo'muti, he will be healed on the very day on which you will give him this medicine.

N.B. The form *mu* is often used for *m* in the Accusative, to help the voice before a monosyllabic verb.

Ex. *mupe lo'mkonto*, give him this assegai.

Some natives, however, will sound *m*, and not *mu*, even in this case; while others (especially the amaLala) sound *mu* in other cases.

Ex. *ngamuepula ekufeni*, I delivered him from death.

The forms, *wa*, *wu*, and *yi* are often heard as *a*, *u*, and *i*, without the semi-vowel; and *i*, when uttered with emphasis, will sometimes be sounded as *yi*, when a nominative.

Ex. *atele (watele) lapa la'mafuta*, pour carefully that fat here.

109. The Personal Pronouns are used, as above given, with *Particles* as well as *Verbs*, except that for particles changes are made in the pronouns of the *Third Person Nominative*—*u* personal, *ba*, *a*, being changed to *e*, *be*, *e*, respectively)

Ex. *ekwazi loko*, he knowing that.

behamba ngendhlela, they walking by the path.

amehlo abo ekuuya, their eyes being clear.

110. It will be seen also, when we come to speak of verbs, that some other changes are made in the pronouns of the *Third Person Nominative*.

111. Wherever it is necessary to treat the Personal Pronouns as nouns, (as, for instance, after the substantive particles, *ng'*, *y'*), *wena*, and *yena* prefix the inflex *u*, as *uwena*, *uyena*, and all the others prefix *i*, except *mina*, which takes either *u* or *i*.

Ex. *y'imina*, *y'imi*, or *umina*, it is I; *y'itina*, *y'iti*, it is we.

uwena, *ng'uwena*, *ure*, *ng'ure*, it is thou; *y'inina*, *y'ini*, it is ye.

uyena, *ng'uyena*, *uye*, *ng'uye*, it is he; *y'ibona*, *y'ibo*, it is they.

y'ilona, *y'ilo*, *iyona*, *iyo*, &c., it is it; *y'iwona*, *y'owo*, *y'izona*,

y'izo, it is they.

umina awabulala lora'muntu, it (is) I, who killed that man.

y'inina ababepika, it (is) you, who were contradicting.

ng'amupi oyenayena, which of the two is he himself.

umuntu oyenayena, the very man.

izwe elonolona, the identical land.

okona kuy'ikona, which is the very thing — the truth.

ng'uyena (uyena umuntu) ow'az'indhlela, he is the man who knows the way.

y'ibona abantu abayakusitshela loko, they are the men who will tell us that.

So a Possessive Pronoun may be treated as a Noun.

Ex. *uuctu lo*, this man of ours.

ngiya kwabetu, I am going to my friends, for *kwabakiti*.

umlobokazi kayidhli innyama yas'ewake, a bride does not eat meat of his (kraal) = her husband's people's place.

N.B. *is'ewake* = husband's people's place.

is'ekweni lake or *is'ebukweni bake* = wife's people's place.

112. *It is not* is expressed with the personal pronouns, as follows, the first form being that most used.

Ex. *akuso mina*, or *akusimi*, or *asi mina*, or *asimi*, it is not I.

N.B. In the above expressions *a* is the negative particle, *ku* the indefinite pronoun, *it*, and *si* or *so* appears to represent the substantive verb; while *asi* appears to be contracted from *akusi*.

akuso mina owabulala lowo'muntu, it is not I who hurt that man.

akuso nina abakulumayo, it is not ye who speak.

For the participle, *kungeso* is used.

Ex. *kungeso yena*, it not being he.

113. In like manner, such expressions as these, 'I am he,' 'I am not he,' &c., are rendered into Zulu, as follows.

Ex. *lo'muntu ung'uye*, this man is he.

angisiye uJojo, I am not he, Jojo.

ungesiyo innyanga, thou not being he, the physician.

REMARKS ON THE PRONOUNS.

114. The direct *Subject* of a verb is always a *Primitive Personal Pronoun*.

Ex. *inkosi iyabasiza*, the chief, he helps them.

115. The direct *Object* of a verb is always a *Noun* or a *Pronoun*; and the *Pronoun* may be either *Emphatic* or *Primitive*. In the latter case it will be placed *immediately before the verb-root*, in apposition, frequently, to some *Noun* or *Emphatic Pronoun* also expressed.

Ex. *babona umuntu*, they saw a man.

batshaya uMpengula, they beat Mpengula.

wawudhla umuti, he ate it, the medicine.

116. The *noun*, to which a *Personal Pronoun* refers, may be expressed after its *possessive* also, for the sake of distinctness.

Ex. *ukufika kwake uNgoza*, the arrival of him, Ngoza.

la'mazwi akusiwo awake lo'mfana, these words (are) not those of him that boy.

117. The *emphatic forms* may be used with *ku*, but not with any other prepositions.

Ex. *ung'emuki kitina*, go not thou away from-us.

118. Nouns, when used in apposition with the emphatic personal pronouns, lose their initial vowels.

Ex. *tiñ'abantu baka'Zatshuke*, we people of Zatshuke.

119. *Um*, short for *umfazi*, wife, is used with *ka*, and the Possessive Forms; as *unkami*, *unkako*, *unkake*, my, thy, his, wife.

120. The plural form *kiti* (91) expresses *at our kraal*, indicating only the kraal or place where the speaker's people live; while *kwetu* (92) or *endhlini yakwetu*, or *emzini wakwetu*, would be used to express *at our's*, *at our hut* or *at our kraal*, where the hut or kraal belongs to the *family* of the speaker, he not being himself the master of it. The master (or his wife) would say *kwami*, or *endhlini kwami*, or *emzini wami*; and so with *kini* and *kwenu*.

Ex. *indodakazi yami*, my daughter, *indodakazi yakwetu*, daughter of ours - of the house.

121. In forming possessive pronouns to agree with nouns which express *paternity*, *maternity*, *fraternity*, &c., the plural form of the pronoun, which represents the noun whose father, mother, &c., is spoken of, is always employed, whether that be singular or plural.

Ex. *ubaba wetu* ~~my~~ our father; *umyoko weau*, thy or our mother.
umfo wabo, his or their brother; *udade wabo*, his or their sister.
udade waJojo, Jojo's sister, for *wabo ka'Jojo*.

122. *Umfo* is used for *umfana*, 'boy or son,' and *umtu* for *umntwana*, 'child,' male or female; but *umfo wabo* means 'brother.'

Ex. *uNdane umfo ka'Zatshuke*, Ndane, son of Zatshuke.
uMfulatela, umfo wabo ka'Ngozi, Fulatela, brother of Ngozi.

Also *umfo waka* is used to point to an illustrious ancestor, *waka ka*, to the father.

The natives *very frequently* omit the name of a person, and merely call him the son of the father or ancestor.

Ex. *nyaba ch'nye umtu ka'Myubu*, the son of Myubu is slandered.
upapa ch'Majozi - where is the son (descendant) of Majozi?
 (where are the relatives - he who is the son, &c.)
waza ba'waka ka'Jojo, come here son of Jojo.

N.B. *wazalwazi ka'Jojo* would be addressed to a daughter of Jojo, or to a son in a friendly, goodnatured manner.

A wife is commonly called by her father's name, with *ma* (contracted for *mtu ka*) prefixed to it.

Ex. *woza lapa ma'Zatshuke*, come here, child of Zatshuke.

As a child is never spoken of as the child of its *mother*, it is necessary in translating such an expression as 'Joab the son of Zeruah,' to write *uJoabe wak'oka Jese uZeruia*, = Joab, son of (her) who is (child) of Jesse, Zeruah, where *wak'* = *waka*, and the plural would be *bak'oka'-Jese*, these expressions being used in preference to *waka'ka'Jese baka'kaJese*.

Again, it is common to call a man by an *izwi lokubonga*, that is, 'a name of praise,' or some name arbitrarily given to him by his companions as a kind of honourable nickname.

Ex. *ehamba uMgqiti-oNsibansiba, ehamba ebadazela, ngamtanda es'evunule*, as Mgqiti-Nsibansiba walked, walking and strutting, I loved him tricked out so fine; where *uMgqiti* and *oNsibansiba* (*pluralis excellentiæ*) are both of them names given by way of *ukubonga* to some person.

And they have also names of *endearment* or *pleasant, jocular, familiarity* (*amazwi okufeketisa*), between husband and wife or between one friend and another.

123. The word *umnawe*, 'brother' is used with a *singular* pronoun, in speaking either of an *older* or a *younger* brother; so that two brothers can say of each other *umfo wetu* or *umnawe wami*.

But *umne* can only be used of an *elder* brother, or of any *older* friend or companion, and, like *umfo*, takes always the *plural* pronoun.

The brother of a female will also properly be spoken of as *umne wetu, wenu, wabo*, not *umfo wetu*, &c.

When the form *umne* is used, some special familiarity or mark of respect is implied.

Ex. *uBetyu umne wabo ka'Jojo*, Betyu, elder brother of Jojo.
sakubona, mne wetu, Mabuto, good-day! friend Mabuto.

124. On the other hand, the plural forms, *abajo, odade*, are used with the same singular possessive forms as *umfo* and *udade*.

Ex. *abajo wetu ababili*, my or our two brothers.
odade wenu abatatu, thy or your three sisters.

The above rules are observed in the case of some few other nouns of relationship.

125. *Mina* is often used to summon a person, and *wetu* is employed as a term of friendship to one of the same age (*intanga*) or to a familiar acquaintance.

Ex. *mina wetu!* to me here, friend!

126. *umntwana* and *abantwana* are contracted in familiar discourse, when used with a possessive pronoun.

Ex. *umtawami*, my child, for *umntwana wami*.

abantabami, my children, for *abantwana bami*.

So *umtanako*, *umtanake*, *abantabako*, *abantabake*.

127. The pronoun *ku*, with the corresponding prepositional¹ and emphatic forms, is very often used *indefinitely*, to express any number of nouns or pronouns, taken collectively, whether singular or plural, personal or impersonal.

Ex. *kutsho ubani na?* there says it who? = who says it?

kwatsho mina, said I; *kwatsho tina*, said we.

kudhlule oNgoza kusasa, there passed the Ngozas this morning.

kwenze njani lapo na? (it is done how —) what goes on there?

akubantu-ko'muntu, there was not a person present.

kade sibhala naye kondalapa ku'mfanyana nie, long ago, we staying with him on this very spot, (it) he being just a little boy.

128. Demonstrative Pronouns are formed from the inflexes of the different Classes of Nouns, as a general rule, as follows:—

(1) By prefixing *le* to signify *this* or *these*;

(2) By prefixing *la*, and changing the final vowel to *o*, to signify *that* or *those*;

(3) By appending *ya* (pronounced with an elevation of the voice) to the first of the above two forms, to signify *this* or *these here*, or *that* or *those there*, when an object is pointed out.

It will be seen, however, in the following Table, that the forms for the monosyllabic inflexes are slightly exceptional.

129. *Table of Demonstrative Pronouns.*

Inflex.	This.	That.	These here, those there
<i>u</i>	<i>lo, lona</i>	<i>lowo</i>	<i>lowa, lowaya</i>
<i>ili</i>	<i>leli</i>	<i>lelo</i>	<i>leliya</i>
<i>i</i>	<i>le, lena</i>	<i>leyo</i>	<i>leya</i>
<i>isi</i>	<i>lesi</i>	<i>leso</i>	<i>lesiya</i>
<i>u</i>	<i>lo, lona</i>	<i>lowo</i>	<i>lowa, lowaya</i>
<i>ulu</i>	<i>lolu</i>	<i>lolo</i>	<i>loluya</i>
<i>ubu</i>	<i>lobu</i>	<i>lobo</i>	<i>lobuya</i>
<i>uku</i>	<i>loku</i>	<i>loko</i>	<i>lokuya</i>
Inflex.	These	Those.	These here, those there
<i>aba</i>	<i>laba</i>	<i>labo</i>	<i>labaya</i>
<i>a</i>	<i>la, lawa</i>	<i>lawo</i>	<i>lawaya</i>
<i>izi</i>	<i>lezi</i>	<i>lezo</i>	<i>leziya</i>
<i>i</i>	<i>le, lena</i>	<i>leyo</i>	<i>leya</i>

N.B. *lowo* is often pronounced as *lo*, with a long *o*, or as *lo'o*, and *laba* as *la* or *la'a*. Also nouns in *isi*, *izi* after the demonstratives, *lesi*, *lezi*, and nouns in *uku* after *loku*, may expel the last syllable of the pronoun.

Ex. *lo'muntu*, that man; *la'bantu*, these people; *la'bafana*, these boys; *le'sitsha*, this cup; *le'zilonda*, these sores; *lo'kufa*, this sickness.

So *lo'* may be heard at times for *loku*.

Ex. *inja engangalo' engakaya*, a dog as big as this, so big.
ngalo'kushumayelu kwake, through this his talking.

(The Demonstrative Pronouns when treated as nouns (111), take all the inflex *i*.)

Ex. *y'iloku engikwaziyo*, it is this, which I it know.

130. Demonstrative Pronouns are often employed after the noun, to indicate things well known, for good or evil, multitude, beauty, ugliness, &c.

The following are instances of the use of such pronouns.

Ex. *yona leyo'ke imizi*, those very kraals.

lowo nalowo, this and that man=one and another, every man.

ungeyikombeinja le, imbuzi ngingayipete, you must not point out

this dog (contemptuously for something given), I not mentioning a goat (= I will not be content with even a goat). *abelungu bona bazifuna zonke nje izidhlo lezo ezimnandi*, the white men they get all those nice dishes, = all those dainty dainty dishes, you know, *i.e.*, without indicating any as present. *b'esaba ukupuza amanzi odwa lara*, they feared to drink just water only (= they feared to drink anything).

lesi'camelo kungeloku as'enzwanga umuntu lo ohamba ngezinyawo, this pillow seemingly was not made by a man just such as walks with feet (= by a living man).

le'nsimu inkulu : ifancle ukuba ibe'mariba'matatu kube izindhlame lezi, this garden is large, it ought to (be with) have three watch-huts, that there be stands these (= so many, shown upon the fingers).

besengitwile besengivadelile amabele, I had already fought, I had already given up (*amabele -*) *utshwala* for ever, (= I had resolved to fight unto the death).

umfazi wayena lowo'mlungu, the wife of that same white man. *kana'luto ngitsho imbuzi yodwa le*, he has nothing, even a single goat.

angiyizeki indaba yalesi'fana sami esilapaya, ngitsho isitombo lesi, I don't tell the story of my little garden over there, (not) I say (-- even) a single sprout (in it).

sokute qu inkuni (izinkuni) lapa, ngitsho olokutshaya inju lodwa lolu, the firewood is quite at an end here, (I say =) even so much only as is (enough) for beating a dog.

kwakwake abantu : sadhla izikumba lezi, sizitola emahlatini, zazi-bekwe, abantu, people had lived (there): we ate skins, you know, finding them in the forests, they had been put (there) by people. *ngajika amadoda chalcana kulo'mfuyana, kuy'ileyo itsho okwayo, kuy'ileyo itsho okwayo*, I eme (where) men were telling each other at the brook, the one saying his (story), the other saying his. *butani amatsho lawa, hafana, aivacase, niponse ngawo izinyoni, kubey'itworo acase awake*, gather these stones, boys, smash them, pelt with them birds, let each smash his own.

kway'ileso'sivuku sibamba abaso, kway'ileso sabamba abaso, there was this body (of men) (laying hold of) fighting with its own (enemies), (while) that fought with its own.

kway'ibana bababeka, kway'ituna sabalandela njalo, they for their part ran away, we for our part followed them continually.

N.B. *laku* 'this,' is used as an *izwi lokuta* or 'word of derision' in speaking of a person.

Ex. *baza loku*, call it, thi *thing*.

So *oku'Jojo* (the thing) which is *Jojo*, may be used in contempt, but also in commendation.

CHAPTER VIII.

RELATIVE PRONOUNS.

131. The Relative is expressed in Zulu, for all persons, genders, numbers, cases, by the vowel (*a*) set at the beginning of the relative clause, but generally in combination with another vowel, so as to appear (60) in the form *a*, *e*, or *o*.

The use of the Relative is somewhat peculiar in the Kafir dialects. But a little attention will enable the student perfectly to master it, by observing the following rules.

132. (1) If the Relative in the English relative clause be the *Subject* of the verb, (e.g., a man *who* sees, a horse *which* is strong, people *who* are weeping, I *who* have done it.) then the vowel, with which the relative-vowel *a* combines in Zulu, is the initial vowel of the inflex which belongs to the *antecedent*, (*man*, *horse*, *people*, *I*, in the above instances).

Ex. *umuntu abonayo*, a man who sees; where *o* = *a-u*, the relative-vowel *a* being combined with the *u* of *umu*, the inflex of the antecedent *umuntu*.

ihashi elinamandhla, a horse which is strong; where *e* = *a-i*, the relative-vowel *a* being combined with the *i* of *ili*, the inflex of the antecedent *ihashi*.

abantu abakalayo, people who are weeping; where *a* = *a-a*, the relative-vowel *a* being combined with the *a* of *aba*, the inflex of the antecedent *abantu*.

mina engikwenzileyo, I who have done it, where *e* = *a-i*, the relative-vowel *a* being combined with *i*, which (111) is the inflex belonging to the antecedent *mina*.

N.B. The syllable *ya* is frequently appended, as above, to the verb in a relative clause, apparently for the sake of euphony, and also in some other cases, as where the relative is understood, and not expressed.

Ex. *hamba uye lapaya ebandhla*; *liza'ufike likushumayeze leyo'ndaba*, *wena usayifunayo*; *tina sesiyizwile*, go over there to the company; it will manage to tell you that story, you (who) are now seeking it; we have already heard it.

A pronoun may be regarded as in apposition with *umuntu* or *abantu* understood.

Ex. *nina eniy'iziula* or *nina abay'iziula*, ye who are fools.
hamshiyisa ezinningi, o'kuccha kw'esabekayo, they made him leave
 behind many (cattle) whose wealth was astounding.

133. (2) If the Relative in the English relative clause be in the *Possessive* Form (e.g., a man *whose* hands are white = a man *who-his* hands are white,) the same rule holds, and the noun, which expresses the thing possessed, follows after the relative, with the loss of its own initial vowel.

Ex. *umuntu, o'zandhla zimhlope*, a man whose hands are white.
ihashi, eli'zindhlebe zinde, a horse whose ears are long.

Or, to make the sense more clear, a possessive pronoun may be inserted after the noun aforesaid.

Ex. *umuntu, o'zandhla zake zimhlope, ihashi, eli'zindhlebe zalo zinde*.

134. (3) If the Relative in the English relative clause be the *object* of the verb, or occur in any other *oblique* form, (e.g., a man *whom* I see, a horse *about which* thou art speaking, people *with whom* we are living), then the vowel, with which the relative-vowel *a* combines in Zulu, is the initial vowel of the inflex which belongs to the *Subject of the verb in the English relative clause*.

Ex. *umuntu enjimbonyo*, a man whom I see him; where *e* = *a-i*, the relative vowel *a* being combined with *i*, which (111) is the inflex belonging to *ngi*, I, the subject to the verb in the English relative clause.

ihashi okuluma ngalo, a horse which thou art speaking about it; where *o* = *a-u*, the relative-vowel *a* being combined with *u*, which (111) belongs to *u*, thou, the subject to the verb in the English relative clause.

abantu eshlezzi nabo, people, whom we are living with them; where *e* = *a-i*, the relative-vowel *a* being combined with *i*, which (111) corresponds to *si*, we, the subject to the verb in the English relative clause.

135. (4) When, however, the nominative to the *verb* in the English relative clause is a *Personal Noun Singular*, or a *Pronoun of the Third Person Singular*, the relative-vowel *a* alone stands as the nominative to the Zulu verb.

Ex. *umuntu ambonyo*, a man whom he sees.
ihashi, uJojo okuluma ngalo, a horse about which Jojo spoke.

136. When the Relative occurs in the form *o* or *e* before a vowel-verb, the semi-vowel *w* or *y*, respectively, is introduced before the verb, as *owenza*, *eyenza*, for *o-enza*, *e-enza*.

This may be either done to assist the enunciation, or, more probably, it results from a repetition of the pronoun *u* or *i*, which is combined with the relative *a*. Thus, *owenza* = *o-uenza*, *eyenza* = *e-ienza*; and it is possible that the same repetition is made in other cases, (as in *otanda* = *o-utanda*, just as *elitanda* = *e-litanda*), though it may not be so distinctly caught by the ear, being absorbed before a consonant in the strong sound of the *o* or *e*.

When the Relative occurs in the form *a* before a vowel-verb, it is absorbed in the vowel of the verb.

Ex. *umina* (or *y'imi*) *engenze loku* or *umina owenze loku*, it is I who have done this.

ng'uyena'apule loku, it is he that has broken this.

137. When special emphasis is laid on a possessive pronoun in English, it may be expressed in Zulu by setting before the noun possessed the corresponding possessive pronoun, with the proper relative prefixed.

Ex. *ezami izinkomo*, my own cattle.

elake izwi, his own word.

ngawake amehlo, with his own eyes.

asilo elami izembe; *elika'baba*, it is not my axe; (it is) my father's.

In the third of the above examples, the relative-vowel *a* is prefixed to the possessive form *ake*, with the semi-vowel *w* interposed.

138. *By myself, of my own accord, &c.*, is expressed by *ngokwa*, followed by the possessive form of the personal pronoun; as *ngokwami*, by myself, = *nja-okwami*, by (that) which is of me.

Ex. *umfana us'ehamba ngokwake*, the boy now walks alone.

So *ngokwamahloni*, with shame, lit. by (that) which is of shame.

ngokwamandhla etu, by our power.

139. The following are further illustrations of the use of the Relative.

N.B. The Noun or Pronoun, which is printed in Italics in the English sentence, is that which determines in any case the vowel with which the relative-vowel *a* is to be combined.

Ex. *uMpande oy'inkosi yamaZulu*, *Mpande*, who is chief of the Zulus.

inkosi, enginike loku, the chief, who has given me this.

utshani obufulela izindhlu, grass, which covers huts.

abantu, ab'eza kimina, the people, who came to me.

umfazi o'buso bumhlope, the woman, whose face is white.

- imru, e'boya bude, the sheep, whose wool is long.
 umvencane, olu'mabala azibadu, the butterfly, whose colours are speckled.
 amahashi, a'matshoba amnyama, the horses whose tails are black.
 umuzi engiwubone kusasa, the kraal, which I it saw this morning.
 abantu bako, obatumayo, thy people, whom thou sendest.
 lezo'zinto esiz'enzileyo, those things, which we have done.
 amadoda, eniwatshoyo, the men, about whom you speak.
 umuti, eliya kuwo ihashi, the tree to which the horse is going.
 intaba, owake pansi kwayo umuzi, the hill under which the kraal is settled.
 umfana, esinolaka nje, sinolaka ngaye isalukazi, the boy, about whom the old-woman is angry truly, angry about him.
 inkosi, akuluma nayo uNgoza, the chief, with whom Ngoza spoke.
 umfazi, amapuca isipuku uNongoma, the woman, from whom Nongoma took away the blanket.
 indoda, asbenza kuyo umfazi, the man, for whom the woman worked.
 ihashi abenja upalo, the horse which he (exchanged for) bought.
 kukona okufihlileyo, there is (that) which thou hast hid.
 kukona abakufihlileyo, there is (that) which they have hid.
 kukona esikufihlileyo, there is that which we have hid.
 kukona akufihlileyo, there is that which he has hid.
 izwe, azakuninika lona, the land, which he will give you it.
 izwe, engizakuninika lona the land which I will give you it.
 izwe, etona ngizakuninika lona, the land, which is it, I being about to give you it, (where ngizakuninika is the participle.)
 the identical land which I am going to give you.
 izwe, elona ezakuninika lona, the identical land, which he is going to give you, (where the participial form, e (109), of the pronoun noun for the 3rd Pers. Sing. is used in ezakuninika).
 izwe, elona bezakuninika lona, the very land which they are going to give you.
 isitsha, esoninika sona, the cup which we gave you.
 isitsha, esona nganinika sona, the very cup, which I gave you.
 isitsha, aninika sona, the cup which he gave you.
 isitsha, esona baninika sona, the very cup, which they gave you.
 isikati, abafika ngaso, the time at which they came.
 isikati, esona wafika (or eson'afika) ngaso, the very time, at which he came.
 isikati, afika ngaso amantombazana, the time, at which the maidens came.
 isikati, esona bafika ngaso, the very time, at which they came.
 ake abone akona kun'elona una y'ikupi na, please let us see which of the two is the very thing.

We give the above phrase with other inflexes.

ake abone abona kun'abona (or benj'abona) uma y'idapi na ;

ake sibone eyona kuy'iyona (or *iyona*) *uma y'ipi na*;

ake sibone awona kung'awona (or *eng'awona*) *uma amopi na*;

ake sibone owona kung'uwona uma umupi na.

izwi elona ulishumayeke kusasa = *izwi olishumayeke kusasa*, the word which you spoke this morning.

uyena aqamba (= *owaqamba*) *le'ndaba*, it is he that invented that story.

uyena owayigodusa yo impi, yagoduswa ug'uMpande, it is he who led home the army, it was led home by UMpande.

mahle la'mabala lawa, awona eyihlobisileyo ingubo le, those colours are beautiful, which have adorned that blanket.

le'mizi umuntu avela qede, ayibone, eyaoMapita? those kraals which a man sees, as soon as he appears (over the ridge), are they Mapita's?

sibone ngomnyama owona ubonakalise ukuba lizakuna, we saw by the rainbow which showed that it will rain.

ngimshela okona kubulele ihashi, I am telling him what (it is which) has killed the horse.

labo'bantu okutiwa amaFengu, those people as to whom it is said *amaFengu* = who are called Fingoes.

angis'azi ekona ngizakwenza, I don't yet know what I shall do.

iy'iqalaqala yona leyo'ntombi, eli'mehlo as'enhloko, she is a sharp one that same girl, whose eyes are in her head.

ubabekazi wab'ake eLoru, okwati, mhla kububa ubaba, w'eza'kusitata, my (our) father's brother lived at the Loru, (as to whom it came to pass =) who, when my (our) father died, came to take us.

wasinda ngalo'nyaka odhlulileyo owona umkohlane wawa ngowo, he recovered in that last year, in which the fever was prevalent.

lowo'mlungu obesilele ekaya lake (or *o'kaya lake besilele kulo* or *ebesilele ekaya lake*), that whiteman at whose house we slept.

ngogcina ngo'nywana zimhlotshana, I will finish off by him whose little feet (*izinywana*) are white.

CHAPTER IX.

ADJECTIVES.

140. There are not many proper *Adjectives* in Zulu, and most of those which exist express either *colour* or *dimension*.

Ex. *mhlope*, white; *mayama*, black; *bomvu*, red; *luhlaza*, green or blue; *sundu*, brown or bay; *mpofu*, dun, roan, yellow, pale, poor; *ayaluti*, grey; *zibadu*, speckled.

kulu, great; *ncane* or *ncinyane*, small; *banzi*, wide, broad; *fulshane* short, narrow; *de*, long, high, deep.

kude, distant; *ningi*, much, many; *lukuwi*, hard; *ze*, naked; *amaadi*, pleasant; *hle*, beautiful, good; *bi*, ugly, bad; *qoto*, honest; *marae*, generous; *dala*, old; *tsha*, young, fresh; *azima*, heavy, troublesome, dark, sad-coloured; *zimpungu*, projecting, protuberant.

141. The want of proper adjectives is largely supplied by the use of (1) participles, (2) nouns in the simple form, (3) nouns in the possessive form, and (4) *na* with a noun.

Ex. 1) *umuntu ogulayo*, the man who is sick = the sick man.

ihliziyi etobileyo, the humble heart.

okucwebilayo, that which is clear = holy.

(2) *ku'makaza*, it is (coldness) cold; *ku'manzi*, it is (water) wet.

oku'bukali, sharp; *oku'budoda*, manly.

uhliziyi e'bunene, the heart which is graciousness, = the gracious heart.

umziaba es'ubuhlungu, my body is now in pain.

indoda e'sigele, the man with retiring forehead, = who has the ring far back.

N.B. Some of the words given in (140) as adjectives, are really nouns, used as above, e.g., *luhlaza* from *uhlaza*, new grass, *lukuwi* from *ukukwi*, fire-bog.

(3) *ncuku lokupela*, day of the beginning = first day.

isikati sokupela, time of the ending = last time.

(4) *namandla*, strong; *namanga*, false; *nejubane*, swift.

neqazi, bloody; *nelaka*, violent; *nomindo*, noisy.

142. An adjective in any case (or its substitute) will take an inflex, corresponding to that of the noun to which it refers. This inflex, however, will differ according as the adjective is used, (1) as a *Predicate*, (2) as an *Epithet*.

143. When an adjective is used as a *Predicate*, and is, consequently, separated from its noun by some tense of the substantive verb, expressed or implied, (as when we say, *the man is white*), it takes before it merely the personal pronoun corresponding to the noun.

Ex. *izulu lihle, libomvu*, the sky is fair, it is red.
iso lako limhlope, limnyama, thine eye it is white, it is black.
kuhle, it is well; *kumnandi*, it is pleasant; *kulukuni*, it is hard.
lo'muntu umhlope, this man he is white.
leli'hashi linejubane, this horse it is swift.
udaka loluya lu'manzi, that mortar is wet.

144. But note first that,—

(1) All monosyllabic adjectives, except *ze*, take *u* (or *u*), *ma*, *mi*, as the personal pronouns for nouns in *umu* (*um* or *u*), *ama*, *imi*; as also do *dala*, *kulu*, *ningi*, *futshane*, *ncinyane*, as well as the indefinite and interrogative adjectives, *tile*, *ngaka*, *nguko*, *nje*, *ngaki*, *ngapi*, &c.

Ex. *lo'mfazi mude*, this woman she is tall.
le'mizi mikulu, these kraals they are large.
la'matshe mafutshane, these stones they are short.
a u muncinyane or *a u mncinyane*, thou art not small.
ese'mudala or *ese'ndala*, he being now old.
ngibona umpakati umningi, I see a company (of head-men), it being numerous.

145. Note, secondly, that,—

(2) The adjectives *dala*, *kulu*, *ningi*, *futshane*, *ncinyane*, &c., assume also an initial *m* or *n* after the pronouns, *i* and *zi*, corresponding to nouns of Class III, or sometimes of Class IV; and *dalu* and *kulu* assume an *n* also after *zi* of Class VI.

Ex. <i>le'mvu</i> or <i>le'nto</i>	<i>lezi'zinvu</i> or <i>lezi'zinto</i>	<i>lezi'zitsha</i>
<i>indala</i>	<i>zindala</i>	<i>zidala</i>
<i>inkulu</i>	<i>zinkulu</i>	<i>zikulu</i>
<i>inde</i>	<i>zinde</i>	<i>zide</i>
<i>inhle</i>	<i>zinhle</i>	<i>zihle</i>
<i>intsha</i>	<i>zintsha</i>	<i>zitsha</i>
<i>imbi</i>	<i>zimbi</i>	<i>zibi</i>
<i>imfutshane</i>	<i>zimfutshane</i>	<i>zifutshane</i>

But some will say *izitsha zindala*, the plates they (are) old, *izitsha ezidala*, the old plates, *izihlupe zayo zinhle* or *zihle*, its feathers are beautiful.

146. Note, thirdly, that,—

(3) After every part of the substantive verb, whether expressed or implied, except when it is employed as a simple

copula, as in the examples of (143), all the above adjectives take their own prefixes as above, *in addition* to any pronoun which may express the substantive verb; whereas other adjectives take no prefixes.

Ex. *iso lako lihle, libi*, thine eye it is sound, it is evil;

but *uma iso lako li lihle, li libi*, if thine eye it be sound, it be evil;

and *uma iso lako li mhlope, li mayama*, if thine eye it be white, it be black.

So *umehlo ako mahle, mabi*, thine eyes are sound, are evil.

but *uma amehlo ako e mahle, e mabi*, if thine eyes be sound, be evil.

and *uma amehlo ako e mhlope, emayama*, if thine eyes be white, be black.

So *nyakuba mukulu* or *mkulu*, he shall be great;

but *kraba maaadi*, it will be pleasant.

147. When an adjective is used as an *Epithet*, and, consequently, accompanies its noun (as when we say, *the white man*), it is usually placed after it in Zulu, with the noun's inflex before it, with which is combined the relative vowel *a*.

Ex. *uawutu umubi*, for *a-umubi*, a man who he is bad, = a bad man.

ihashi elincjubane, a horse which is swift. a swift horse.

But, if special stress is laid upon the Adjective in English, the Zulu adjective may be set before its noun.

Ex. *ungifunhe ekulu ingubo*, he heaped me up with a large blanket.

evuhle intombi leyo! a beautiful girl that!

uMhlangana way'ehlezi uoyake impi, uDingane ehlezi noZulu.

Mhlangana was staying with his own force, Dingane staying with (uZulu) the Zulus.

ekulu ibojane lowo'muntu! a great liar is that man!

N.B. In the last instance *e* is used for *eli*, as also *o* is often used for *olu* and sometimes for *aku* before another *k*, as *okulu* for, *olukulu*, *akona* for *akukona*.

148. But note, that, —

(1) All monosyllabic roots, except *zi*, take the full forms *omu*, *ama*, *emi*: and so do also the few adjectives referred to in (144), except that these latter take *om* instead of *omu*.

All other adjectives take only *o*, *a*, *e*, instead of *omu*, *ama*, *emi*.

Ex. *umfazi omuhle*, a beautiful woman. *amadoda amade*, tall men.

imuli emubala, old trees.

umfana omfutshane, short boy.

amehlo azizima, heavy eyes.

imilomo ebanzi, wide mouths.

(2) The above-named adjectives take also the *m* or *n* of *em* or *en*, *ezim* or *ezin*, when used with nouns in *im* or *in*, *izim* or *izin*, respectively; whereas all others reject it.

Ex. *indhlela embi*, a bad way.
izintaba ezinkulu, great mountains.
izilo ezikulu, large wild animals.
izinti ezilukuni, hard sticks.

The following Table will illustrate the above remarks.

Noun.	mhlope.	kulu.	bi.	ze.	ningi.
<i>umuntu</i>	<i>omhlope</i>	<i>omkulu</i>	<i>omubi</i>	<i>oze</i>	<i>omningi</i>
<i>iso</i>	<i>elimhlope</i>	<i>elikulu</i>	<i>elibi</i>	<i>elize</i>	<i>eliningi</i>
<i>into</i>	<i>emhlope</i>	<i>enkulu</i>	<i>embi</i>	<i>eze</i>	<i>eningi</i>
<i>isitsha</i>	<i>esimhlope</i>	<i>esikulu</i>	<i>esibi</i>	<i>esize</i>	<i>esiningi</i>
<i>umuzi</i>	<i>omhlope</i>	<i>omkulu</i>	<i>omubi</i>	<i>oze</i>	<i>omningi</i>
<i>uti</i>	<i>olumhlope</i>	<i>olukulu</i>	<i>olubi</i>	<i>oluze</i>	<i>oluningi</i>
<i>ubuso</i>	<i>obumhlope</i>	<i>obukulu</i>	<i>obubi</i>	<i>obuze</i>	<i>obuningi</i>
<i>ukudhla</i>	<i>okumhlope</i>	<i>okukulu</i>	<i>okubi</i>	<i>okuze</i>	<i>okuningi</i>
<i>abantu</i>	<i>abamhlope</i>	<i>abakulu</i>	<i>ababi</i>	<i>abaze</i>	<i>abaningi</i>
<i>amehlo</i>	<i>amhlope</i>	<i>amakulu</i>	<i>amabi</i>	<i>aze</i>	<i>amaningi</i>
<i>izinto</i>	<i>ezimhlope</i>	<i>ezinkulu</i>	<i>ezimbi</i>	<i>ezize</i>	<i>ezininingi</i>
<i>izitsha</i>	<i>ezimhlope</i>	<i>ezikulu</i>	<i>ezibi</i>	<i>ezize</i>	<i>eziningi</i>
<i>imizi</i>	<i>emhlope</i>	<i>emikulu</i>	<i>emibi</i>	<i>eze</i>	<i>eminingi</i>

The following are additional instances of the use of adjectives.

Ex. *umuzi omkulu*, a large kraal, *ihashi elihle*, a beautiful horse, *umsinga omude*, a deep pool, *izintaba ezinde*, lofty mountains. *inkabi enamandhla*, the strong ox; *isitsha esinamanzi* the wet basket; *umuti onepunga*, the fragrant herb; *uti olunemitshwe*, the striped stick; *abantu abanelanga*, people with the sun = famished people.
ubuso obunamakloni, the modest face; *umfana onamanga*, the lying boy; *abantu abanamalimi*, double-tongued (deceitful) people; *amadoda anesibindi*, bold men; *izindhlela ezinengozi*, dangerous roads; *imizie nomsindo*, noisy kraals.
umuntu onolaka okulu (= *olukulu*), the man who is with great passion = the very passionate man.

149. An adjective, when used with a noun denoting the female sex, may take the feminine affix *kazi*.

Ex. *inkomazi emhlopekazi*, a large white cow (51).
ihashikazi elinzamazana, a small dark mare.

Diminutive adjectives are formed, like diminutive nouns, by changing the final vowel into *anu* or *anyanu*, with change of consonants (53), if necessary.

N.B. The diminutive of *bi* is *bana* or *banyana*, of *de*, *danyana*.

Ex. *ngifuna isitsha esibanzana*, I am looking for a small broad dish.

ngabona ihashi elibanyana, I saw a wicked little horse.

kw'eza intombi endanyanyana, there came a tallish girl.

lo'munlu mufutshane, that person is rather short.

lo'mfana mudanyanyana, that boy is tallish.

lo'mfazi umklotshana, that woman is rather white (= she is poor, has no oil on her person).

le'nkomo ibomvvana or *ibomvana*, this bullock is a little red one.

imbana le'ngutshana, *indayana* (= *indalana*) *futi*, *nansi is'icec-kile*, *is'igugile*, this little blanket is bad, it is old too; here! it is now in holes, it is now aged.

So three brothers will be called, in the order of their age, *omkulu*, *omkuywana* (= *omkulwana*), *omncinyane* (*omncane*).

Or the root of the adjective may be repeated.

Ex. *kufike umfuqulukazi omkulomkulu*, there arrived a huge bale.

N.B. Hence we have *uNkulunkulu*, the Great-Great-One, the native name for the Deity.

The idea expressed in English by the termination *ish* may also be denoted in Zulu by the use of *nje* after the adjective.

Ex. *le'nto ibomvu nje*, *imnyama nje*, *imklope nje*, this thing is (just red), reddish, blackish, whitish.

Certain particles are used with particular adjectives to denote that the noun has the quality in question in excess.

Ex. *kumnyama tile* or *kumnyama kace*, it is very black.

kumklope mje or *kumklope twa* or *kumklope qwa*, it is very white.

kubomvu xubu, or *kubomvu xebe*, or *kubomvu beje*, it is very red.

150. The *Comparative* of adjectives is expressed by the use of the compound preposition *kunna*, placed after the adjective and before the thing compared, as follows.

Ex. *sinokwazi kunabo*, we have knowledge more than they.

indoda inamandhla kunomfana, a man is stronger than a boy.

leli'tole likulu kunalelo, this calf is larger than that.

lo'mfazi mude kunodade wabo, this woman is taller than her sister.

ingubo yake indala kuneyami, his coat is older than mine.

karumang' ukuba bamlandele abanye kunalabo, he did not allow that there should follow him others (more than) besides those.

Or *ku* may be used instead of *kunna*.

Ex. *umkulu kunaye* or *kuyena*, thou art greater than he.

Or the verb *ahlula*, 'pass beyond, surpass, exceed, excel,' may be employed, the person or thing compared being put after it in the accusative, and the quality, with respect to

which the comparison is made, being put in the locative, or governed by *nga*.

Ex. *le'mali idhlula osheleni aba'sihlanu*, this money exceeds five shillings.

lo'muntu uyamdhlula lowo ngobukulu, this person exceeds that in size.

indoda idhlula umfana emandhleni, a man surpasses a boy in strength.

151. The *Superlative* is expressed by strengthening the comparative by an adverbial epithet (as *kukulu*, greatly), or by using *onke*, all, with the noun or pronoun concerned, or some other equivalent expression.

Ex. *imfene inkulu kakulu kunenkau*, a baboon is much greater than a monkey.

lo'mfana muncinyane kubo bonk'abanye, this boy is smaller than all the others.

indhlovu inkulu kuzo zonke izilo, the elephant is the largest of all animals.

Indefinite Adjectives.

152. *Nye*, other, another.

Ex. *ngesinye isikati*, at another time, once upon a time.

ezinye izinkomo, other oxen.

imizi eminye, other kraals.

bati omunye kwomunye, they said one to another.

153. *Onke*, all, is only used as an epithet, but takes as prefixes the personal pronouns. Thus we have *sonke* for *si-onke*, we all, all of us, *nonke* for *ni-nonke*, all of you; and for nouns and pronouns of the third person, we have—

Sing. *wonke, lonke, yonke, sonke, wonke, lwonke*, or (*lonke*), *bonke, kwonke (konke)*.

Plur. *bonke, onke, zonke, yonke*.

Ex. *wadhlula kuye wonke uZulu*, he passed through (him, all the Zulu =) all the Zulus.

bonke la'bantu bang'abafokazana, all these persons are needy persons.

Also, *bonkana, zonkani*, &c., are used for 'all together.'

Ex. *indawana zonkana*, all places together.

154. *Every* is expressed by *y'ilowo, y'ilelo*, &c.

Ex. *y'ilowo ulinde okwake ukuba angafi*, every one looks after his own, that he may not die.

155. *Edwa* or *odwa*, alone, only, takes also the personal pronouns as prefixes, as follows:—

ngedwa, I only; *wedwa*, thou only; *sodwa*, we only; *nodwa*, ye only; and for the third person,—

Sing. *yedwa*, *lodwa*, *yodwa*, *sodwa*, *wodwa*, *lodwa*, *bodwa*, *kodwa*.

Plur. *bodwa*, *odwa*, *zodwa*, *yodwa*.

Ex. *ung'uNkulunkulu wedwa*, thou art God, thou alone.

udumo lwako lodwa, thy glory, it alone.

The following phrases may be noticed.

Ex. *kodwa lokw*, so much as this, the least bit.

isitunzi sodwa lesi, the least bit of shadow.

isibobo sendawo sodwa lesi, the least bit of room.

inlawo kodwa bandhla, (I want) a place only, good folk I don't want food, &c.

kukodwa, *kungavangwe na'luto*, that (is alone=) stands by itself, not mixed with anything.

akwasala nelilodwa ibuto ezweni lonke, there did not remain a single soldier in the whole land.

impi yafunana izinkomo zimi zodwa, the impi (army, commando) found the cattle (standing alone =) unprotected.

ausilo uhlobo lwakiti, *uhlobo lwakini lulodwa*, that is not our kind (of cattle, &c.) your kind (is alone =) stands by itself, is quite peculiar.

bafinyezwa y ilipi izwi? bafinyela nje bodwa, they were made to discontinue by what word? they discontinued (it) just of themselves — of their own accord.

156. *Tile* or *Tize*, certain, as in the phrase, 'certain man.'

Ex. *ecela into cfike kuye*, he asking a certain thing of him.

abaantu abufile, *abapuma kiti*, certain men, who went out from us.

157. *Ntasike*, *nansika*, *utokanji*, *nalinga*, *nasinga* = let me see, or what do you call him, it, &c., when a person is trying to remember the name.

Ex. *kw'enzirwa—untasike—uSicongwana*, it was done by—what do you call him?—Sicongwana.

kwafika ontasike uMazimu, there came—let us see, who were they?—Mazimu and his party.

wafika epeto intasike—epeto isaka, he came carrying—what is it called—carrying a suck.

inkomo zazintasike—zazi l'ishumi, the cattle were—how many was it?—they were ten.

158. *Ngala* so great (as this); *ngalo*, so great (as that); *nje*, such (as this); *njalo*, such (as that); *nganga*, so great as.

Ex. *ha ho chajeki*, a horse of this size.

dashi chajeki, a horse of that size.

umntwana onje, a child such as this.

amazana apjalo, such waves.

ungangabe, he is as great as thou.

159. *Ni*, who or what, may* be used as an adjective.

Ex. *umuntu muni lona na?* what man is this?

inkomo'ni le na? what ox is this?

ihashi lini leli na? elenduna, elensikazi, what horse is this? a stallion, a mare.

amatshe mani lawaya? what rocks are those over there?

imiti mini eyako? what trees are thine?

as'azi uma lo'kufa ukufa kuni, we don't know (if this sickness is what sickness =) what sickness this is.

isiga sini es'ehle kini na? innja ikwele pezu kwendhlu, what omen (is that) which has lighted on you? a dog has mounted on the hut.

160. In the following instances the prefix *i* appears to be the inflex *i* taken by *ni*, like other pronouns (111, 129, N.B.).

Ex. *ni y'ini na?* what are ye?

y'ini loku akwenzileyo? what is this which he has done?

y'ini na? kwenze njani na, mtanami? what is it? (it has done how =) what has happened, my child?

161. The force of *y'ini* may often be expressed in English by the words, 'or not.'

Ex. *ngilinda umfo wetu, y'ini na?* do I watch my brother or not?

utanda ukuba sigoduke, siye kiti, y'ini na? do you wish that we go home, that we go to our kraal or not?

162. In the following instances the verb is in the objective form (ending in *ela*, perf. *ele*), and, when followed by *ni*, will have its force expressed in English by 'what for,' or 'why.'

Ex. *ubabele-ni* (or *uzele-ni*) *lapa na?* what art thou come for here?

umbulalele-ni na? he has killed him for what?

y'ini na? nibalekela-ni na? what is it? what do you run away for?

ung'enzela-ni njalo na? what dost thou do to me thus for?

ang'azi uma asatshela-ni? I don't know if he still (burns for what =) cares for anything.

163. *Ni* may be used also as a noun.

Ex. *niti-ni na?* what do you say? *ufuna-ni na?* what dost thou seek?

kati-ni, he (does not say what =) says nothing.

utsho ngani na? for what (= why) do you say it.

wazi ngani na? by what (= how) do you know it?

ang'azi ngiyakuba nani na, I do not know what I shall be with, = what is going to happen to me.

ang'azi uma kwenze-ni, I don't know what did it.

inkosi injincitshile namhlanje; *ang'azi ukuba ngina'sisila sani*, the chief has stinted me to-day—I don't know (that I have what offence) what offence I have.

uze ngani na? (= *uzele-ni na?* or *ubabele-ni na?*) *ngize ngendaba*, what hast thou come for? I have come about a business.

ujike ngani na? *ngijike ngezinyawo*, by what means didst thou arrive? I arrived (by my feet) walking.

akuyikuba nani, it will not be with what, = it will be of no consequence, or it will be of no avail.

ngiswel'umnatu. wani na? *wokwalusa izinkomo*, I want a man. For what? For herding cattle.

164. *Njani*, what sort of, how.

Ex. *ihashi elinjani na?* *elibomvu*, what sort of a horse? a bay.

kunjani namhlanje? *ai-ke, ukosi*; *akunjani mauje*, how is it to-day? no, sir: it is not of what sort to-day, = it is neither one thing nor the other, neither better nor worse.

unjani lo'muntu na? *uyakanya*, what sort of a man is that? he has a bright face (not very black).

165. *Nyakanani*, how great, = *nguka nani*, so great with what?

Ex. *utanda uti olungakanani na?* *olungaka*, how large a rod dost thou wish for? so large as this.

sokry'isikati esinyakanani uhlezi lapa na? it is now how long a time that thou art staying here?

166. *Ngaki*, how many (= *ngq pi*, about where).

Ex. *mongaki amahashi?* *matatu*, the horses (are) how many? three.

ingaki le'moti na? *y'ine*, how many (pieces) is this money? it is four.

The following idiom is noticeable.

labo'bantu abathoya ababangaki, bay'inncozana nje, those people of whom thou speakest (are not how many? =) are not worth counting, they are just a few.

amazwi ake kamangaki; uhle wati fahlafahla, wayeka nje, his words (were) not many, he said a word or two (and) just left it.

167. *Ubani*, plur. *abantu*, who.

Ex. *ubani lo*, who is this person? *ubani laba*, who are these?

ubani injama laka na, who art thou, thy name?

chka'bani leli'hasa, whose is this horse?

ubani ow'emuka waya le, who (was it) departed (and) went away?

168. *Ubani* is used for 'what d'ye call him?'

Ex. *izinkomo zika'bani zafela lapaya*, the cattle of—what d'ye call him?—died over there.

ababize banke, nNgoza, noMfulatelwa, nobani, nobani, call them all, Ngoza, and Mfulatelwa, and so and so, and so and so.

Ukuti is used in the same way for 'such and such a thing.'

Ex. *wati hambani niye ensimini, n'enze ukuti nokuti nokuti*, he said, go ye into the garden, and do so and so, and so and so.

169. *Pi*, where.

Ex. *upi umuntu na*, or *up'umuntu na*, where is the man? •
lipi ihashi na, where is the horse?
angibonanga ngibe ngisahlangana nani-pi, I never met with you anywhere.
gungquza ubone uma bawabeke-pi umutsha wami na? search (and) see where they have put it, my *umutsho*.
bizani uVimbi, nibuze kuyena, uma ucabangela-pi yena, call Vimbi, ask of him what he thinks.
ang'azi uma ugculele kupi na, I don't know for what he is standing still.

170. *Pi* is also used with the possessive particles.

Ex. *uswele umuntu wapi na? wakulipi izwe na? was'emSunduze*, thou wantest a man of where—from what country? of the Umsunduze.

171. *Pi* is also used to express 'which is it?' of two or more persons or things, in one of the following forms, according to the class of noun referred to:—

Sing. *umupi, y'ilipi, iy'ipi, y'isipi, umupi, y'ilupi, y'bupi, y'ikupi*.

Plur. *y'ibapi, amapi, y'izipi, imipi*.

Ex. *yikupi okuhle kunokubi*, which is better than the bad? = which is best of the two.

wati nilipi? bati s'uSutu, he said, ye are (of) what (land, i:we)? they said, we are Usutu.

umupi umuntu ob'umutsho? Kahle! uyaurela, us'etshone lapa, which is the man you were speaking of? Softly (stop a minute)! he will (come out) appear; he is now gone down (out of sight) there.

y'ilipi ihashi okuluma ngalo na? y'ilelo elisunjwana, which is the horse you are speaking of? it is that light bay.

iy'ipi indhlela esizakuhamba ngayo kulezi zombili na? which path are we to go on of these two?

y'isipi isalukazi ositshoyo, oti-ke siyateta? y'ilesiya esi'zinyo linye, which is the old woman of whom you speak, of whom you say (that) she scolds? it (is) that one there, who haf one tooth.

umupi lo'muzi na? owas'Esokeni, which kraal is that? Esokeni.

y'ilupi ukezo oti lwapukile? y'ilolo lwami olu'mbaxana, which calabash-dipper do you say is broken? that of mine which is the little *imbaxa* (name of a kind of spoon).

ubupi utshwala bombondo? y'ilobuya; obakili lobu, which is the *utshwala* of the bride's party? that there; ours is this.

y'ikupi okwami? y'iloku; okwomlobokazi y'ilokuya, which is mine? this; the bride's is there.

y'ibapi abantu bas'ebukweni bako? abako lapa; bangas'enhla lapaya kwetu, which are thy people of the bride's house? they are not here; they are above there at our kraal.

awapi la'mazegwana? asie'azi; avela ngalapa ngas'enzansi, ayakubula ku'Sidhlankunzi, who are these oldish men? we do not know them; they come from down there; they are going to consult Sidhlankunzi (name of an *isanusi*, wizard).

y'izipi lezi? Umgabayena, which are these (*izinkomo*)? Umgabayena (the oxen being called by the name of the kraal to which they belong).

imipi miti etshaliveyo! nansi! yona le! is'ibunile, which are the trees which were planted? there! these same! they are already withered.

As the *object* of the verb, in the same sense, *mupi, lipi, ipi*, &c., are used.

Ex. *utanda sipi na*, which (*isitsha*, plate) do you like?

uketa sipi na, which do you choose? (= *ziketele*, choose for yourself).



CHAPTER X.

NUMERAL ADJECTIVES.

172. The Zulus count with their fingers, beginning with the *little* finger of one (generally the *left*) hand, and stretching out each finger that is counted, leaving the uncounted ones closed. Then the fingers of the other hand are counted in the same way, beginning with the *thumb*; and it matters not whether the fingers of the first hand are now kept open or not. When the number *ishumi*, ten, is completed, the two palms are clapped together, and the counting proceeds again, as before.

Thus, if a native wished to mention the number 37, he might clap his hands three times, and hold up the *little and next two* fingers of the *left* hand, saying *a'matatu* (that is, 'they are three,' viz., tens, *amashumi*.) and then the *thumb and fore-finger* of the *right-hand* (which indicates 'seven.')

Hence 6 is called *isitupa*, the thumb.

7 — *isikombisa*, the pointing-finger (fore-finger), or *inkota*.

8 — *shiya'ngalo'mbili* (contr. for *shiya izingalo (zi)be zimbili*, leave out fingers (that they be) two.

9 — *shiya'galo'lunye* (contr. for *shiya ugalo (lube) lunye* leave out a finger (that it be) one.

Or, instead of the above, many natives will use for 8 and 9 *tobeminw'mbili* (*tobaminwembili*), lower two fingers, *tobeminwemunye*, lower one finger.

N.B. Notice that (*bili* like *bi*) prefixes *m* after *i* and *zi* (when it stands for *izim* or *izin*), and that *tatu* and *hlanu* (like *kulu*) prefix *v* under similar circumstances.

The same takes place also after *na*, and the verb *ba*.

Also *bili*, *tatu*, and *hlanu*, may follow, or not, the rule in (116).

173. *Table of Cardinal Numbers.*

No.	Root.	USE AS PREDICATES.
1	nye	into inye
2	bili	izinto zimbili
3	tata	zintata
4	ne	zine
5	hlanu	zihlanu
6	isitupa or inkota	zisitupa
7	isikombisa	zisikombisa
8	shiyagalombili	Zishiyagalombili
9	shiyagalolunye	zishiyagalolunye
10	ishumi	ziishumi or zi'ishumi
11	ishumi-nanye or ishumi linanye	ziishumi-nanye
12	ishumi-nambili or ishumi huambili	ziishumi-nambili
13	ishumi-nantatu or ishumi hnantatu	ziishumi-nantatu
14	ishumi-nesitupa or ishumi hnesitupa	ziishumi-nesitupa
15	ishumi-nashiyagalolunye	ziishumi-nashiyagalolunye
20	amashumi'mabili	zi'mashumi'mabili
21	amashumi'mabili nanye or ananye	zi'mashumi'mabili nanye
30	amashumi'matatu	zi'mashumi'matatu
31	amashumi'matatu nanye or ananye	zi'mashumi'matatu nanye
60	amashumi ay'isitupa	zi'mashumi ay'isitupa
80	amashumi ashiyagalombili	zi'mashumi ashiyagalombili
90	amashumi ashiyagalolunye nashiyagalolunye or anashiyagalolunye	z.'mashumi, &c.
100	ikulu	zikulu or zi'ikulu
101	ikulu nanye or hnanye	zi'ikulu nanye
115	ikulu (h) namashumi'matatu nenkota	zi'ikulu, &c.
119	ikulu (h) namashumi ay'isitupa nashiyagalolunye	zi'ikulu, &c.
185	ikulu (a) namashumi ashiyagalombili nesihlanu	zi'ikulu, &c.
200	imakulu'mabili	zi'makulu'mabili
550	imakulu'mahlanu namashumi'mahlanu mahlanu	zi'makulu, &c.
1,000	inkulungwane	zinkulungwane
1,550	inkulungwane namakulu ashiyagalombili namashumi'mahlanu nashiyagalombili	zinkulungwane, &c.
2,000	izinkulungwane zimbili	zizinkulungwane ezimbili
10,000	itshhe	zintshhe or zi'itshhe
100,000	isigidi	zisigidi

174. The word *nye*, when used, whether as predicate or epithet, *numerically*, in the sense of 'one,' always takes its prefixes as a *predicate* (144), as *ananye*, *linye*, *inye*, &c.; whereas, when used *distributively*, in the sense of 'other' or 'another,' it

takes its prefixes as an *epithet*, as *omunye*, *elinye*, &c. The other numerals follow the rule of other adjectives.

Ex. *was'efika uGilo elitshaya elinye iBunu*, *was'efiko uMtweni elihlabu ngomkonto elinye*, now came Gilo striking one Boer, now came Mtweni stabbing with an assegai another.

kwakukona elinye ibuto lika'Dingane, there was there one (= a certain) regiment of Dingane.

175. In the following the reference is to *present* time.

Ex. *munye uNkulunkulu*, God is one.

kunye okwami, okwako kubili, okwake kutatu, mine is one, yours is two, his is three.

inye eyako inkomo, ezami zimbili, one ox is yours, mine are two.

linye elami ihashi, awako mabili, one horse is mine, yours are two.

isitsha sinye silapa, one plate is here.

uti lunye engifike nalo, it is one stick that I have come with.

176. In the following instances the reference is to *past* time, all of them being different ways of expressing the same English words, 'There arrived one man.'

Ex. *kwafika umuntu emunye*, there arrived a man he being one.

umuntu munye owafikayo, (it was) one man who arrived.

munye umuntu owafikayo, (it is) one man who arrived.

In the above, the time referred to may be *any* past time, near or distant, the verb being in the Aorist, or Indefinite Past Tense; and the substantive verb is either not expressed at all, or indicated by the participial pronoun e.

But the substantive verb might also be expressed in the Aorist, or indicated by its pronoun, as follows.

Ex. *kwafika umuntu waba munye*, or *wa munye*.

wangipa izinkomo ezine (or *zaba zine*, or *za zine* or *zaba ne*, or *za ne*), he gave me four beasts.

baleta amahashi aishumi, (*al'ishumi* or *abal'ishumi*), they brought ten horses.

wangipa kusasa izinti zu'mashumi'mabili, he gave me this morning twenty rods.

N.B. When the substantive verb is either expressed, or indicated, attention is drawn more distinctly to the *number* in question.

If, however, it be desired distinctly to express in the above instances, a *recently-past* time, the *Perfect* Tense would be used.

Ex. *kufike umuntu emunye*, or *munye umuntu ofikileyo*.

ungipe izinkomo ezine, or *za zine*.

ngibone kule'ndawo imizi e isitupa, I saw in this place six kraals.

ungipe kusasa izinti zangaki oo? bezi'mashumi'mabili, or *za'mashumi'mabili*, how many rods didst thou give me this morning? they were twenty.

177. When reference is made to *future* time (future either in fact or in the sequence of thought), the subjunctive mood of the substantive verb, *ba*, will be used.

Ex. *tuma umuntu abe munye*, send a man (so that) he be one, = send one man.

ngipe inkomo ibe'nye, give me one beast.

ngiyakukupa isiakwa sibe sinye, I will give thee one loaf.

ngipe ube munye unkontu, give me one assagai.

ubone imizi emingaki na? ib'i isitupa, ngitsho, how many kraals did you see? they were six, I (should) say.

ngipe zibe'mashumi'mobili iziakomo, give me twenty beasts.

akube lo atate kube isitupa, akube lo atate kube isitupa, let this one take six, let this one take six.

akube y'ilowo atate kube isitupa, let each take six.

178. Expressions like the following, are often met with.

Ex. *waboa nga'so, linye*, he saw with one eye, instead of *ngeso laba linye*;

so *nga'lunyawo, linye, nga'sandhla, sinye, nga'ndhlebe'nye*, with one foot, hand, ear, &c.

nga'ndhlebe'nbili, nga'an yaw o'ututu, with two ears, three feet.

179. The following are illustrations of the use of these numerals in one or other of the above constructions, with different pronouns.

N.B. For the forms assumed by the verb, reference must be made to the chapter on the tenses of verbs.

The numerals *bili* and *tatu* follow the law in (146).

Ex. *wadhula e munye, wati*, he passed by alone, he went off (in that direction, shown by pointing).

i linye inkabi, ingaitwaba le'mipanda na? the ox being only one, can it carry these earthen-pots?

li linye ihashi, kunyakwela abantu ababili, the horse, being one, it can carry two persons, or there can ride two persons (*kwela* being used with both meanings).

si sinye isilo, singaziqeda izinkoana ezimbili, one single leopard can make an end of two oxen.

u munye umuzi, ung'aka lapa, it being one kraal only it can build (be settled) here.

u munye umuzi ka'Mpande, kunyahlanganiswa imizi ka'Ngoza ibe mine, ipele-ke lowo'muzi munye ka'Mpande, a kraal of Mpande being one only, there might be collected kraals of Ngoza (so as that) they be four, (in order that) they make up, forsooth, that one kraal of Mpande.

lu linye aje uti, lungefike lapaya, (a rod being one only = one single rod cannot reach there.

bu bunye ubusuku, angafika umuntu, the night being one only, a man could arrive, = he could arrive in one night.

ku kunye nje, kunge'nze'luto: kungakuhle ku kutatu, ku kune, it being single merely, it cannot do anything; it would be well, it (being) three, it (being) four.

ngambona ebaleka nalo (uti) izolo; belu lunye tina, I saw him running off with it (the rod) yesterday: it was just (*tina*) one only.

ub'e munye engimbonileyo kusasa, he was one only, whom I saw this morning.

beli linye ihashi engilibonileyo, limuka liti libeka ngas'Emgeni kutangi, it was one horse which I saw, making off towards the Umgeni, the day before yesterday.

ufike wamunye izolo, he arrived all alone yesterday.

ngilibone laba linye (or la linye) ihashi kusasa, or ngibone linye ihashi kusasa, I saw one horse this morning.

kwafika 'omuzi'munye (wa munye, or waba munye), there came one kraal.

umupe ya'nye (or yaba'nye) inkomo kutangi, he gave him the day before yesterday one beast.

ungipe umkonto izolo wamunye, he gave him one assagai yesterday.

wab'emunye umuntu, owavela ku'Mpande, it was one man who came from Mpande.

lali linye ihashi lake, uma esahlala Emsunduze; kodwa ang'azi manje, uma mangaki na, his horse was one only, when he was still living at the Umsunduze; but I do not know now (if they are how many) how many there are.

waleta ihashi lalinye, he brought one horse only.

yai inye inkomo afika nayo evela Emvoti, it was one single ox that he (arrived with) brought, coming from the Umvoti.

akwane/anga isilulu sisinye; kusveleke esinye, it did not suffice, the mealie-basket, being single; there needed another.

waumunye umuti wokwenza amatunga, there was only one plant (fit) for making wicker-baskets.

lwaba lunye uti engalubonayo, it was only one rod which I saw.

baba bunye ubuzimba there was only one hunting-party.

kwaku kunye nokwami okwako uku'ntoko, your thing was together with mine, [where *uku'ntoko* is a child's word, thus *uku'ntoko kwami loku*, this is my plaything.

w'eza waba munye (or wa munye) evela ku'Mpande, he came alone from Mpande.

mina bengiswele izinkomo ezintatu: kepa yena waleta'inkomo'nye (or inkomo ya'nye, or inkomo yaba'nye). I had wanted three beasts: but he brought one beast only.

ng'ezwa lalinye izwi lake, I heard his one word.

bamupa ya'nye inkomo, they gave him one beast.

wafika naso sasinye (or saba sinye) isilulu, he (came with) brought one mealie-basket.

wangipa lwaluaye uti, or uti lwaba luaye, he gave me one rod.
leta amahashi abe isitupa, bring six horses.

wangipa kusasa izinti za' mashumi' mabili, he gave me this morning twenty rods.

wangipa kusasa izinti zangaki na? bezi' mashumi' mabili (or *za' mashumi' mabili*), how many rods didst thou give me this morning? they were twenty.

izulu l'omisa iminyaka yaza ya' mitatu, (the heaven parched) there was a drought for years, they came they (were) three

till three years had passed

kwabulawa umdhlukulu wumbali, there were killed two girls of the royal kraal.

ngamupa wangku wa' mashumi' mane, I gave him forty head of young cattle.

sah'unguho nobelungu be' babili nezinkabi zintatu (*zizintatu*), we met with two white men and three oxen.

sazihlaba ezine saskiya' atatu (*ezintatu*), we killed four, we left three.

180. *Both two, all three, &c.*, are expressed as follows.

Ex. *abantu bababali, babatatu, babane, babahlanu, &c.*

amazwi amabali, amatatu, amane, amahlanu, &c.

ezimvu zombali, zomatatu, zomane, zomahlanu, &c.

iminyaka yombali, yomatatu, yomane, yomahlanu, &c.

So also *leba sababali, sabatatu, &c.*, ye two, three, &c.

u ne ababali, abatatu, &c., we two, three, &c.

Beyond five the natives do not carry the above forms, but point with their fingers, and say, *abantu babatle, amazwi am'ile, ezimvu zantle, iminyaka yantle*, so many people, words, sheep, trees. In fact, they generally count with their fingers while speaking, without mentioning the number.

Ex. *amazwani aselapa*, the ten are just here — so many shown on the fingers.

One by one, two and two, three and three, &c., is expressed by *ngabantu, ngababali, ngabatatu, &c.*

Ex. *babahlano ngabantu*, they were killed one by one.

imbazizazi yama izala ngamabali amazinyane, my she-goat brings forth its young by pairs.

Two or three (persons) is expressed by *babili batatu*.

Ex. *ama kuhlangane babili batatu*, if there be gathered two or three.

181. To express *Ordinal Numbers* under 'tenth' the roots in (173) prefix *isi*, and so become nouns, which are put in a state of possessive construction after the noun to which they refer. The word *akuphila*, beginning, is, however, used as the noun corresponding to the numeral *nye*.

Ex. *abantu bokuqala*, the first people.
into yesibili, the second thing.
isigamu sesitatu, the third piece.
igama lesishiyangalombili, the eighth name.

Second, *third*, *fourth*, and *fifth*, may also be expressed by means of the nouns *ububili*, *ubutatu*, &c., instead of *isibili*, *isitatu*, &c., only that, after *fifth*, *ubutile* will be used in this form of expression, and the number shown upon the fingers.

Ex. *inkomo yobubile*, *igama lobutatu*, into *yobune*, *isigamu sobuhlonu*, *uti lwobutile*.

uyakufika ngolobune usuku, he will arrive on the fourth day (of the week) = Thursday.

bafika ngolwesibi i, they came on the second day (day of the week) = Tuesday.

Also we may hear *ngolokushiyangalombili (usuku)* on the eighth (day); and some will say *inkomo yentupa*, sixth bullock, *uti lwentupa*, sixth rod.

N.B. The Natives generally, have acquired the habit of calling *Monday* the *first* day of the week, *Tuesday* the *second*, &c.; so that, if the expression were used *ngosuku lobutatu*, on the *third* day, a native would probably understand by it *Wednesday*, unless advised beforehand upon the subject. This is to be regretted, inasmuch as, so far as it goes it destroys altogether the idea of the Sunday, as the *first* day of the week, distinguished from the Jewish Sabbath, or *seventh* day.

182. For 'tenth,' and upwards, the simple cardinal is used, in a state of construction after the noun to which it refers, with the aid of the noun *umuro*, 'that which comes after,' (the word *weshumi* being generally omitted in 11th, 12th, &c.)

10th *weshumi*, *leshumi*, *geshumi*, &c.

11th *womuro (weshumi)*, *lomuro*, &c.

12th *womuro wobubili*, *lomuro (wobubili) wesibili*, &c.

13th *womuro wobutulu*, *lomuro wobutatu*, &c.

16th *womuro wesitupa*, *lomuro wesitupa*, &c.

19th *womuro wesishiyagaloluaye (wokushigololuaye)*, &c.

20th *weshumi lobubili*, *leshumi lobubili*, &c.

21st *womuro wamashumi'mabili*, &c.

100th *wekulu*, *lekulu*, *yekulu*, &c.

1000th *wenkulungwane*, *lenkulungwane*, *yenkulungwane*, &c.

Ex. *zinkulungwane ezil'ikulu elinamashumi'mane umane*, thousands which are a hundred and forty and four - 144,000.

zinkulungwane ezil'ikulu elinamashumi'mane nane, thousands which are a hundred and forty and four, 140,001.

zinkulungwane ezil'ikulu namoshu mi'mane nane, thousands which are a hundred and forty and four, 100,044.

CHAPTER XI.

ADVERBS.

183. Numeral Adverbs for *once, twice, thrice, &c.*, are formed by prefixing *ki* to the cardinal roots in (173).

Ex. *kanye kabili, katatu, kane, &c., kaishumi, &c.*

In speaking of *past* time, the following forms may be used with numerals, where *kwa* is the pronoun, which is used with the substantive verb (*ba* understood) in the past tense.

Ex. *kwa kanye, kwa kabili, kwa kutatu, kwa kune, kwa kuhlanu, kwa isilupa, kwa inkota, &c., kwa ishumi,*

kwa ishumi-nashiyagalumaye, it was nineteen times.

kwa ikulu, kwa inkubungwane, it was a hundred times, a thousand times.

184. Many other adjectives are converted into adverbs by prefixing *ka*, while some few prefix *ku*, and others *ka* or *ku*.

Ex. *kakulu*, greatly; *kawingi*, abundantly; *kufupi*, near; *kude*, far off. *kahle* or *kuhle*, pleasantly, prettily, well; *kabi* or *kubi*, evilly, ill. *kangaka*, so greatly (as this); *kangako*, so greatly (as that). *kangapi* or *kangaki*, how many times, how often. *kangakanani*, how greatly, how much.

N.B. *kangako* or *kangakanana* is used, (not to ask a question, but to express admiration), for 'how greatly.'

Ex. *ngano loko lidumile kangako (or kangakanana) emhlabeni wonke!* thy name is how glorious in all the world!

185. Any noun may be used adverbially by prefixing the preposition *ng*.

Ex. *ngokutheka*, prudently; *ngokulunga*, righteously. *ngokwenqina*, contentedly; *ngamandla*, mightily. *ngomusa*, graciously; *ngokujabula*, joyfully; *ngesimuya*, truly.

In like manner, nouns, adjectives, and verbs in the participial form, may be used adverbially with the preposition *ng*, and the indefinite relative prefixed, as follows.

Ex. *ngokuyizimuya* by that which is truth, truly. *ngakutsha*, newly, *ngokungalo*, in such a manner. *ngolwesobekayo na ngokumangalisayo*, fearfully and wonderfully.

ngokuyizimuya

186. *Adverbs of time.*

namhla or *namuhlo*, to-day ; *namhlanje*, this very day.

izolo, yesterday.

itangi or *kutangi*, day before yesterday.

itangi kwa-itangi day before the day before yesterday.

itangi kwa-itangi kwa-itangi, fourth day backward.

After this, if a native wished to reckon still further back, he might repeat the last expression, and add *agali*, *ngali kwangali*, perhaps also counting these additional days on his fingers.

ngomuso or *ngomso*, to-morrow = *aga umso*.

ngomhl'omunye, day after to-morrow, = *ngomhla omunye*.

ngomhl'omunye kwangomhl'omunye, third day forward.

ngomhl'omunye kwangomhl'omunye kwangomhl'omunye, on the fourth day forward.

Ex. *umsebenzi wanamuhlo*, work of to-day.

izwi laizolo, word of yesterday.

ukudhla kwangomuso, food of to-morrow.

umvubi waitangi, heavy rain of the day before yesterday.

So we have *nonyaka*, this year ; *nyakenye*, last year or next year ; *nyakomunye*, year before last, or year after next ; *nyakomunye kwanyakomunye*, third year backwards or forwards.

187. When reckoning, a native might make use of the expression, (*usuku*) *olwesibili*, *olwesitatu*, *olwesine*, &c., or better, *olobubili*, *olobutatu*, *olobane*, &c., for second, third, fourth, &c., day.

Ex. *ngapuma—olwobane namhlanje*, I started—(it is) the fourth day to day, = I started four days ago, or the same might be expressed by *ngapuma—y'ilolu namhlanje*, I started, it is this (shown by the fingers) to-day.

N.B. The plural of *usuku* day is *izinsuku* or *amasuku*, e.g. *amasuku amane*, four days, *ngamasuku onke*, for all days, *ngezinsuku (ngensuku) zonke*, for all time.

In translating, *usuku* is generally to be preferred for 'day.' But *umuhla* or *ilanga* may also be used for 'day' in the ordinary sense of the word,—not, of course, distinctly marking off twenty-four hours, but rather the interval of daylight between one night and another.

188. The following adverbial and other expressions for different parts of the day are noticeable.

(i) *isifingo*, darkness, immediately before the dawn.

ngoviri, at dawn.

uma ku'mpondo za'ukomo, when there are horns (*izimpondo*) of oxen (*izinkomo*), = when the horns of cattle are just visible.

ngenkati yemitini, (time of otters —) when otters suckle their young.

kusati nwi, it is still breaking (the peep of day).

kusati juqa, at break of day.

sokute juqa, the day has now broken.

ekuseai kakulu, very early in the morning.

ukuwehla kwezinkuku, coming at the down of chicken.

ukupuma kwelanga, (coming forth of sun =) sunrise.

ekuseai, in the morning.

kusasa (*ku sa sa*, it is still dawning), early in the morning, this morning.

(ii) *imvini*, noon-tide, loc. *emvini*.

ikwel'imvini, it is fore-noon.

is'emvini manje, it is now noon.

lini (ilanga) lite nqa, it (the sun) stands vertical.

lis'okakajiai, it is on the top of the head.

is'emvini yantambama, it is (noon of evening) afternoon.

(iii) *atambama*, even-tide.

li'bantu'bahle, it (*ilanga*) is (when) people (look) pretty, = time shortly before sunset.

ukutshona kwelanga, sunset.

kusihlwa, gloaming, this evening; *kusihlwana*, (there being a little evening =) towards evening.

selitshonde, it (the sun) has now set.

sokuhlwile, it is now after sunset.

sokuswilele, it is now dusk.

(iv) *abusuku*, night, loc. *abusuku*.

abusuku or *pakoti kwabusuku*, in the course of the night.

pakoti kwabusuku abukulu, or *kwesika'badakazi*, deep night.

N.B. *kusasa*, *kusihlwa*, *ngomvini*, &c., are used as nouns, with the prefix *i* after the substantive particle *y'*.

Ex. *sokuy'kusasa*, it is now morning.

kwesokuy'kusihlwa, it was by this time gloaming.

And so with possessive articles.

Ex. *ukudhla kwabusasa*, *kwantambama*, *kwemvini*, the morning, afternoon, midday, meal.

189. Certain adverbs of place take *kwa* before the noun, which follows them. This *kwa* is not the preposition, but the Indefinite Possessive Particle; and before Proper Names it is accordingly replaced by *kuka*.

Ex. *ngaputshaya kwaTugela*, on the other side of the Tugela.

panaba kuka' Mpande, beside Mpande.

ngapantaba kuka' Cetshwayo, before Cetshwayo.

ngapantaba kuka' Umgeni, on this side of the Umgeni.

epuzi kude - lonke, he who is above all.

ezantsi kuka' Umhlathuze, south of the Umhlathuze.

awapantaba awapantaba kwendhlu, don't you go out from within the hut.

wakususa ukudhla ngapambi kwabo, he removed the food from before them.

ngalapaya kwokalo, on that side there of the ridge = beyond the ridge.

wabeka ngalapa nohlangoti lomuzi, he (looked to =) went in the direction of (there) that part of the side of the kraal.

ecaleni kwenu, on one side of you.

ekupeleni nemiti (or *kwemiti*), at the end of the trees.

enhla namaBunu, north of the Boers.

esikaleni esis'obala nakwa'Kangela, at the gap which is in full view of the Congella.

A double *kwu* may be heard occasionally in such cases.

Ex. *emva kwezinsuku eziy'inncozana kwaloko'kwenzo*, after a few days after that act.

190. Certain other adverbs, as *eduze* and *kufupi*, near, and *kude*, far off, take, in like manner, either *ku* or *na* before their nouns: others, as *malunga*, opposite to, take only *na*.

Ex. *kwakukona kude nabo*, there was there far from them.

safika malunga nomuzi, we arrived opposite the kraal.

191. The verb *ti* is often found in combination with a particle used adverbially, as in some of the instances in (181).

192. *Demonstrative Adverbs* for 'here he (she, it) is,' are formed as follows for the different classes of nouns.

Sing. *nangu*, *nanti*, *nansi*, *nasi*, *nauku*, *nantu*, *nampu*, *nuku*.

Plur. *nampu*, *nauku*, *nazi*, *nansi*.

Ex. *nan'umuntu*, here is a man!

nan'ihashi, here is a horse!

nank'umlomo us'unuka, here is the mouth still smelling!

193. *Demonstrative Adverbs* for 'there he (she, it) is,' 'there they are,' are formed from the former, by simply adding *ya* (which is strongly accentuated). But the preceding vowel, together with the *ya*, may be contracted to *o*.

Ex. *nantuya unyazi lunyazima*, there is the lightning a-flashing!

nakuya kuza, there it is a-coming!

nampo (or *nampaya betwela*), there they are a-carrying!

nansiya imiti, there are trees!

194. The following is a list of some noticeable adverbs and adverbial expressions.

N.B. Many of these are merely locative forms of nouns still in use or obsolete: some are formed by prefixing *ngu* - 'in the direction of' to such locatives, and others are compounded of the particle *pa* and a noun, as *pezulu* = *pa-izulu*.

ai, no.

ai ke or *ai tina*, is often used to lower excitement, expectation, displeasure, &c., in the person spoken to.

Ex. *ababele-ai lapa? ai-ke, akos'! agize ngendatshana*, what have you come here about? O! nothing, Sir—I have come about a little matter of business.

uvela-pi? ai ke! agivela emGungundhloru, where do you come from? O! nowhere particular—I come from Maritzburg.

ai ke! agiza konalopa ku'Mntwana (it's nothing =) it's all right—I come to this very place to the prince.

ai ke! yezani njalo, all right! act in that way.

ai ke! utetshwayo wabuza, well! so Cetshwayo asked.

ai tina, haba! kukona invula, nonsense (father) old fellow! it's raining.

ai tina! ayakuhlisa, all right! I took you in = it was a joke.

ai tina! nami ngiyakwazi, all right! I too know all about it = it was all pretence my enquiring.

N.B. The speaker would begin with *yebo*, if he had something important to communicate.

and'aba, and'ama, and'ukuba, and'ubane, before that, is followed by a subjunctive.

angiti (lit. don't I say?) used in putting a question confidently.

Ex. *angiti beagikutshelile ukuba ubope ikashi na?* did I not tell you to tie up the horse?

angiti aiaq'abantu baka'Jojo? are you not Jojo's people? = of course, you know you are.

amaanga (properly a plural noun). No, not so, used often as a courteous expression of dissent, though many a native has been supposed by those ignorant of the language to have used the word in insolence, as if it meant 'that's a lie!'

Ex. *amaanga, akosi, aku kwami loko*, no, Sir, that's not mine.

amaanga! angitshongo njalo, not so! I did not say so.

amaanga, Ndabezita! not so (not as you suppose, it's nothing of importance, — *ai ke*), your Highness!

amaanga, tina'nsizwa zika'Ngoza ngembangayiya yetu! no! for us youths of Ngoza with our plume of tail-feathers! = there are no such fine fellows as we are.

'wanta ka'Zatshuke ngabetsu lake lesiyepu' '*amaanga, mungane! un'phucile'* (look at) Zatshuke's son with his tail-piece of goat-skin! 'No, my friend! (there's no chance for us) he has done splendidly.'

N.B. *un'amaanga* = you are a liar!

atyi, no! 'nonsense' (stronger than *ai*).

Ex. *atyi ba! uzant'ayo*, stuff! you will come back (safely).

belu, an expletive employed to emphasize an expression.

Ex. *yenza kahle belu, ngiyabuya*, work away, I am coming back presently.

nkos', ngiyabuya belu, I am coming back (presently), Sir.

ang'azi belu, kodwa ngiyacabanga, I don't know for (certain), but I imagine.

ecaleni, on one side of (loc. from *icala*).

Ex. *wahamba ecaleni kwendlhela, wadhula nje*, he went on one side of the path, he merely passed.

eduze, near (loc. from *iduze*).

Ex. *ikona indawo is'eduze nati*, there is a place which is near us.

egce, outside.

Ex. *ukuya egce*, to go out (for a necessity of nature), used by females.

ehlone, in the veldt or uninhabited country (loc. from *ihlone*).

ehladini, in the bush (loc. from *ihladi*).

ekohlo, ngus'ekohlo, ngokwesokohlu, on the left hand (loc. from *ikohlo*.)

ekunene, ngus'ekunene, ngokwesokunene, on the right hand (loc. from *ukunene*).

ekutini or *ekutinini*, such and such a place (loc. from *akuti*).

Ex. *hamba uye ekutinini*, go to what d'ye call it?

abas'ekutini, the people of so-and-so = *amadhlozi*, the ancestral spirits.

eloku, ever since (= *seloku*).

Ex. *eloku kwadabuka amatshe neziataba*, ever since the rocks and hills were formed.

eloku kw'esukela uSenzangakona namandhlanje kusemi kono loko, ever since Senzangakona (arose), lived, and to-day (- from that time to this), it continues the same.

N.B. So we have *beloku*, &c.

emuva, suva, or *emveni*, after, behind (loc. from *umuva*).

emacaleni, on the sides or borders of (loc. from *amacala*).

endhle, ngus'endhle, pumhle (= pa-endhle), ngapumhle, outside, in the veldt (loc. from *indhle*).

Ex. *ukuya endhle*, to go out (for a necessity of nature) used by males.

enhla, ngus'enhla, above, up (a stream), north-west or north.

N.B. A man is said to go up (*enhla*) the country, whenever his left hand is opposed to the current of the streams which he crosses, because then (his staff being held in his right hand) he bears with his body the whole weight of the stream.

enhlanyr (or *nhlanyr*), aside, to a place on one side.

ezaansi, ngas'ezaansi, below, down (a stream), south-east or south.

fuaa, lest.

Ex. '*beka umuavelapa emlibweni.*' '*Atshi! fuaa ngitshe!*' 'put your finger here in the fire.' 'Not a bit of it! lest I burn.'

'*woz'utale umudhlele'muli.*' '*Ai! fuaa ngife!*' 'come and take and eat it, this medicine.' 'No! lest I die.'

'*ngena emanzini lapa, mame.*' '*ai mlananami! fuaa ngimuke.*' 'get into the water here, mother.' 'No, my child. I may (depart) be carried away.'

'*linga ukukwela leli'hashi.*' '*ni! fuaa lingi wise,*' try to mount this horse.' 'No! it may throw me.'

futi, again, often; *futijuti*, very often, frequently.

N.B. *futi* is also used in the sense of *perpetuity*, as follows, the noun being formed specially for this idiom.

Ex. *wafa (wafela) umfela wafuti*, he died for good and all.

wahamba (wahambela) wahambela wafuti, he walked right away.

w'evuka (w'emukela) ummukela wafuti, he went off altogether.

walala (walalela) walalela wafuti, he lay in a last long sleep.

impela, completely, entirely.

ingabe, perhaps.

inganti, whereas, inasmuch as; *ingatalinjalo*, whereas, actually.

Ex. *wenze ngobuula; inganti unyabile, wati angadhluli kuleyo'ndhlu*,

wadhula, he acted foolishly; whereas he ordered him, and said he was not to pass beyond that house, he passed (beyond it).

wati inganti nyafa, wamsebenzisa emvuleni; manje-ke us'egula kakulu, whereas he is sick, he worked him in the rain; now he is very ill.

ingatalinjalo uyabona ukuba lizauhamba leli'hashi, waliyeka l'evuka, whereas you see plainly that this horse will (go) run away, you let it go and it went off.

inca (nca), incatshana (ncatshana), when.

Ex. *uxatshaya insimbi, waitshaya kakulu, kona soizwa*, if you strike the bell, (you shall) must strike it much, then we shall hear.

uxa aya utanda ukutshaya insimbi, wovuka nenkuku, if maybe you wish to strike the bell, you must rise with the cocks.

incatshana upika utvele insimbi, wonjibaza, when you arrive carrying the iron, you shall call me.

inca zombili, on both sides.

kabili or *kabili katatu*, two or three times.

Ex. *chansa lake lizihingqa kabili katatu litabate*, his greyhound bounds twice or three (and) catches (it).

lode, long ago.

Ex. *lode w'emuka*, he went away long ago.

kakulu, greatly.

kähle or *kuhle*, well, excellently, pleasantly.

kaloku, now.

kambe, however, well, of course, you know.

Ex. *ngiti kambe*, well, I suppose.

uti kambe, he says then.

e! kambe utsho ngani na? well, but why do you say it?

kona kambe, exactly so, that's what I said, did, &c.

kamuva, behind.

kancune or *kancinyane*, a little, by little and little.

kanene or *kunene*, truly, indeed.

Ex. *watsho kunene*, he spoke truly, he hit it home.

ngakipa umkonto, ngabula kunene, I out with an assegai and struck it home.

kangaka, so great as (this); *kangaka*, so great as (that);
kangakanani, how great.

kangaki or *kangapi*, how often.

kamingi, abundantly.

kanjalo, of such a kind, *kanjani*, in such a way.

kanye, together, at once, once for all.

Ex. *ukulala kanye*, to take a wink of sleep.

ngopuza kanye, I drank once, or I drank all off at once.

kwaza kwaba kanye, at last.

uti kona kanye, you say it all in a word, you say the truth.

kanti, and yet, whereas.

kasibili, in reality.

kati, although, in spite of.

Ex. *uti uyise yoza yendele kuyena, kati ingantandi*, her father says she (*intombi*) shall get married to him, though she does not like him.

katisimbe or *katisimbe ngu*, perhaps.

kepu, yet, however.

ko or *koua*, there, thence, then; *konalupa*, here; *konamaanje*, now at once; *konanamhlanje*, this very day.

Ex. *kona-pi? suka pela, ungitshenise*, where exactly? get up and show me.

kodwa, but.

konje, indeed, so then.

Ex. *konje ufite uJojo na?* so Jojo is dead.

kudala, of old time.

kuule, far off.

akudebuduze, presently, immediately.

Ex. *lo'manatu akudebuduze afe*, that man will presently die.

lo'mbila akudebuduze ubole, these mealies will rot.

lo'manzi akudebuduze atsho, that water will very soon dry up.

kufupi near; *kufutshane*, rather near.

kuko . . . *kuko*, whether . . . or.

Ex. *gitsho-ke kuloko kuko ngiquab'amanga kuko ngiqinisile, y'ini na*,
say to that whether I have spoken falsely or have spoken the
truth.

kumbi, perhaps.

kungaba (lit. it may be), perhaps.

kungabi (— *akungabi*) let it not be, lest.

kuuya, *kungaloku* or *kungeloku*, *kuuyali* or *kungutiti*, *senguti*,
sengutiti, *seuyutiti*, *sekuuyutiti*, *sokuuyutiti*, seemingly, probably.

Ex. *kungaloku uyayika asinike izinto zetu*, he may probably arrive
and give us our things.

kungaloku zingabuya sizibona futhi, perhaps they may return and
we may see them again.

akasi, agizawhaaba; *kungaloku ungangipa izingubo zibe mbili*,
I am going, Sir; perhaps you would give me two blankets.

kungaloku uy'emuka umah'ezwa etsho njalo, it would seem that
he is for going away if they hear him saying so.

kuuyutiti (or *kuuyutiti*) *heng'abantu abal'ikulu*, being about a
hundred men.

utsho ugokuuyali uyabinyqa, he speaks as if he were joking.

kuuyiso, except.

kuuyalunjalo, all along.

kapela, or *akupela*, except, only, that's all.

kuzakubuyakabi, for ever and ever.

kwozakubuyakabi, long ago.

kwozakubeniini, (lit. it will be when) time without end.

lo', when, where (contracted from *loya*).

Ex. *lo' eszakufa*, when he is about to die.

umuntu lo' eci ezubhla ngamandhla zanyosi, zanzele, when a
man happens to eat honey excessively, it stings him.

obala lo' kungoko'munye kungoko'utolo, in the open where there
is no *uacuyya* nor *umtolo* tree.

loya : here, now, when, where, while; *loyaya*, yonder, at
that time; *loya*, there, then, where, when.

Ex. *loya asonda*, (here on the wheel —) on this part of the wheel.
amashumi aseloya, the tens are now here (— so many, as shown
on the fingers).

icaba luto baloya, he was a thing of here (pointing upwards)
— he was up sky high, in a towering rage.

y'ilupa, along of this; *y'ilupo*, along of that; hence *kuy'ilupa*, *bekuy'ilupo*, &c.

konke lupo, all that time, or all that place.

le, far off, far away.

Ex. *angimazeli lapa kodwa, ngimazela emazweni le*, I don't know him here only, I know him in (our old) lands far away.

lo, loku, lokupela, since, forasmuch as, seeing that.

Ex. *lo b'aka indhlu ngamatshe*, since they built the house with stones. *loku utsho njalo*, since thou sayest so, or sayest continually = are positive.

loku naku ukona, hamba uyosebenza, funa uyihlo az'asole, since thou art here, go and work, lest thy father get to scold.

yaseiti inkosi, 'Kabalawe; *loku nang'unjalo eqed'abantu bami*, then said the chief, 'Let him be killed; since here he is, putting an end to my people.'

loku = y'iloku = y'ilokuhle = y'ilohle, all along.

Ex. *beloku bezokozela nje, saza s'esuka sahamba*, as they were only making a row all along, we (came, we got up =) at last got up and went away.

ulohle wangisola, you are continually scolding me, lit. all along you scolded me.

mala, a little further on.

Ex. *hambela mala pambili*, go a little further on.

malunga, on one side of, abreast of, in a line with, even with. *munje*, now.

masinyu or *masinyuue*, forthwith, immediately.

mbala or *bala*, really, truly, in plain truth. (indicating generally surprise, doubt, or displeasure) = *nembala*.

Ex. *mbala kunjalo?* is it really so?

mbala kusekusasa wakubona na? was it actually this morning that you saw it?

mhla or *mhlana* or *mhlazana*, on the day when, at the time when.

Ex. *mhla kwomrumbi*, on the day of the rain-fall.

mhla ku'makaza (kwomakaza), mhla kwemrula, &c.

mhla lina, lifudumele, libolele, &c., the day when it rained, was warm, was hot, &c.

mhla sikupuka siya Emtshezi, when we were going up to the Bushman's River (Umtshezi).

ngamhla sapumayo, on the day we started.

sengahle isisu sikhabe kona mhlazana loku, usuku lulunye obe seuyafa na? actually that his stomach should (stab) pain him on the very day of this, (and) in one single day he should die!

mhlawambe or *mhlalwambe*, perhaps (from *umhla* and the obsolete adjective *ambe*, another).

Ex. *mhlawambe uyise nonina, mhlawambe odade wabo*, perhaps his father and mother, (perhaps) or else his sisters.

mhlakunye, the other day.

nakunye, entirely, exactly, in one word, once for all.

Ex. *nakunye-ke a-jatagata, nakunye-ke uy'eba*, once for all, you are a villain, once for all, you are a thief.

nakunye kunye'azeke loku, absolutely that cannot be done.

nakunye! utshilo! exactly! you have said it.

nako-ke used to *start* any action, (as when boys are running a race). Now then! here goes! off with you! (or to express assent), There it is! that's just it! (or to resume a point in the discourse). And so you see, as I was saying.

Ex. *nako-ke sipabuya-ke*, well then, as I was saying, we are for going back.

nakona — *nakuba*, although.

ndawanye, together in one place: *indawozonke*, everywhere.

ndabala, really, truly, &c., expressing surprise, = *abala*.

Ex. *ndabala, hani! kutshwama?* indeed, you sir! do you say that?

ngq, perhaps, may-be (— *kwuphi* or *ingphi*).

Ex. *awaa ngq amabili, awaa ngq amatatu*, whether they are two perhaps, or may-be three.

ngako, about that, on that account, therefore.

ngakona (pronounced *ngakhona*), about there, in that direction.

Ex. *utsho ngakona*, he speaks to the point.

ngandhlala ngakona, ng'ezwa ekuluma ngemvu yake ehlala kona, he will pass thitherward, I heard him speak about his sheep which is staying there.

ngalapa or *ngal'ona ngalapa* here-away, this way; *ngalapo*, there-away; *ngalo*, that way.

Ex. *ngigq ngalapa ngas'Emvoti*, I am going here-away towards the Umvoti.

ngandhlala ngakona ngalapa ngemnyanga eza'utwasa, he will pass this way about the next new moon.

ngalapa nitanda ngakona, in whatever direction you please.

ngamaqandisa, purposely, wilfully.

ngamutya (— *ng'amutya*), it is false.

ngarwano, on this side.

ngaphakanye, nganye, ngaphanye, ngaphakanye, on one side, on the other side.

Ex. *size sipole nje, sifa sikude, sifa nganhlanye*, we got just finished off, dying at a distance, dying on one side (on our side of the battle, the enemy not suffering).

wena loba nganzanye, lo alobe nganzanye, write you on one side (of the leaf), and let him write on the other.

kapendul'abuke nganzanye, let him turn and look on the other side.

hamba anzanye nami, go on one side from me, = go away.

hamba nganzanye nami, go with me on one side, = go in the same direction with me.

nyese, ngas'ese, secretly, out of sight of.

nyesita, ngas'esita, privately.

ngemihla, daily.

ngoba, ngokuba, ukuba, ukubani, okoba, okobani, okuba, okokuba, okwokuba, because.

nyeze, to no purpose.

nini, when.

njalo, so, continually; *njalonjalo*, continually.

nje, merely, simply, just.

njengaloku, like as (referring to time present): *njengoboko*, like as (referring to time past or future).

njengokuba, like as.

njenje, in this way (generally in a bad sense).

Ex. *kunjenje umlilo; ubengulwe amoya*, it is in this state (through) the fire; it was driven along by the wind.

noba, noko, nokuba, nokubani, noma, although, whether.

Ex. *kuhle ukuba uhambe namudoda, aoko e'notatu, aoko e'mane*, it is well that you should go with men, whether three or four.

nokuti nokuti, et cetera.

nywa, face to face, full butt.

Ex. *sahlangana nywa endkeleni*, we met full butt in the path.

obala, openly (loc. from *ubala*, open country).

pakade, long ago.

pakati, nyapokati, within.

pambi, nyapambi, near by, whether in front or beside.

pambili, nyapambili, before, in front of.

pausi, nyapausi, beneath

Ex. *kupaasi kwaloko*, it is underneath that, = it is less common (spoken of a word of the language).

pela, used to strengthen an expression.

Ex. *yenza pela*, do it at once.

waleta itashi linye pela, he brought one horse only.

petshoya, ugupetshoya, on the other side.

pezu, ugapezu, above: *pezu kwaba*, over and above that, besides that, in spite of.

pezala, high above.

ya, yaba, no.

qede, from *qeda*, finish, is used as follows.

Ex. *uma ununtu efite, umbelwa qede*, when a man is dead, he is buried at once.

hambani niyotoza inkuni, nizambuya qede nginipe inyama, go and chop firewood, as soon as you shall return I will give you meat.

qelala unyoko, kona, eyapeka qede, asipe, winnow for your mother, then, as soon as she shall have done cooking, she will give us (food).

akufanele ukuba ulime qede, ungahlayeli imbeni, it is not proper that, as soon as you have finished ploughing, you should not sow seed.

akufanele ukuba ufike qede, ulale ungapeki, it is not proper that, as soon as you have arrived, you should lie down and not cook.

akufanele ukuba udhle qede ungapikusenza, it is not proper that, as soon as you have done eating, you should not go to work.

kuyisiki qede ayidhle inyama; uyisika qede ayinike umntwana, she does not finish cutting the meat and then eat it; as soon as she has cut it, she gives it to the child.

qeduba, as soon as.

Ex. *qedub'ufike wadhala wadhla wahamba-ke*, as soon as he arrived, he sat and ate and went away.

qeduba h'emuke, sasala saqana sapuzo, as soon as they had gone, we just went in and drank (— we had nothing else to do).

qed'aba akale wapuma wabashiya, as soon as she (*umfazi*) cried, she went out and left them.

sala or *sale*, from *sala*, to remain, is used as follows:

Ex. *qed'aba h'emuke, sasala saqana sapuzo*, as soon as they had gone away, we just went in and drank (— we had nothing else to do).

sali's'umankiso kahle ununtu walo, send now thy servant away pleasantly (— there is nothing more now to be done).

shle, scagahle, scagase, scapuze, saqahle, used in expressing astonishment, — actually, really, it can be then, &c.

Ex. *shle nibonakalisi ukuti n'abantu abanyama ugobo, abangena' sirau ngomunye ununtu*, so that you must show that you are true black people, who have no compassion for another man!

scapuze (scagahle) esisu sibhabe kona mhlazana loku, to think that his stomach should stab on the very day of this!

sho, shoku, choku (or with pronouns *beloku, ziloku, &c.*), ever since, all this while, all along.

Ex. *selo kwati-ni* (since what said it =) since I don't know when, from time immemorial.

seloku immini yonke le, ever since this whole day, = all day long.
seloku y'etwasa le'nyanga ngiyogula, ever since this moon was new, I am sick.

kuseloku kwaba okwemihlo ka'Tshaka, it is ever since (there was what was of the days =) the time of Chaka.

uba, ube, ukuba, ukubani, ukubeni, ubeni, that, so that.

Ex. *ukona umuntu wokuba 'aluse izimvu*, here is a man (for that he may tend =) that will do for tending sheep;

but *kukona umuntu wokwalusa izimvu*, there is the man (the proper man) for tending sheep.

angina'sikati sokuba ngize kuwena, I have no time for (that I should come) coming to thee.

ukuba is also used in the sense of *ngoba*, because.

utsho ukuba ezakufa, he says so because he is about to die.

bakala ukuba kufe ovakubo, they lamented because one of their people was dead.

uba, ube, ukuba, are also used in the sense of *uma*, when.

Ex. *uba asibute uTshaka*, when Tshaka mustered us.

ube sibuye empini, when we returned from the fight.

uba abube una ka'Tshaka, when Tshaka's mother died.

nyiyauzidhla izinkumbi-ke ukuba kupele izinkomo, I shall eat locusts, because the cattle are finished off.

ukuba is also used in the sense of *y'ingokuba*, but that.

Ex. *ngaihamukile imiti, ukuba utshani bebu bfu'tshane*, the trees would have been scorched but that the grass was short (= the reason why they were not scorched was that, &c).

ukuti, to-wit.

ukuya, ukuye, ukuze, that.

Ex. *izintaba abafisa ukuye bofike kuzona*, the hills which they desired to reach.

uma, if, when, that.

Ex. *ngitanda uma ngibuze ngokuza kwako lapa*, I wish if (that) I may ask about thy coming here.

uma kungenjalo, if not, otherwise (lit. if it be not so).

umakazi or *ubakazi*, I wonder.

Ex. *ubakazi iyauzala'nkomo'ni na*, I wonder what sort of a bullock it will produce (male or female).

yebo, yes; *yebo tina*, yes, indeed.

y'ilo, y'ilohle, y'iloko, y'iloku, y'ilukhle, all at mg.

y'ingokuba, it is because that, but that, but for that.

195. The particles *bo*, *ke*, are used at the end of a word, with the meanings indicated in the following examples.

bo is a rather rough or strong interjection of entreaty or authority.
Ex. *tula bo*, do be quiet! *mina bo*, I say (lit. to me)! *suka bo*, get up I say!

ke is a more courteous interjection of the same kind.

Ex. *tula-ke*, please to be quiet; *kepa-ke*, still, however.

In narrating the natives will often throw in a *ke* or *kwaba njalo-ke*, 'so it was,' or *e!* or *aika!* to help out their story or get time to recollect themselves. Or they may say *sesinazinga-ke*, = *sesintasika-ke*, 'then we did—what d'ye call it?' = 'let me see—where was I?'

N.B. The salute of one person on meeting another is *sakubona*, lit. 'we saw (—knew) thee!' or, on meeting more than one, *sanibona*, 'we saw you!' But this expression may be used to a perfect stranger, who has never been seen before by the speaker.

On parting from him (or them) staying behind, he might say *sala (salani) kahle*, or *sala njalo*, or *hlala kahle* or *njalo*: while to him (or them), going away, might be said *hamba (hambani) kahle*, or *hambani njalo*.

A salute on parting, to the people of a kraal, might be, *yakani kahle-ke, muzi wakwetu*, dwell happily, kraal of ours!

mina, mina-ni, is used to summon a person, 'to me! I say! this way! here, take this! look here!'

196. The following are some of the principal interjections:

<i>ai nqa</i> ,	expressive of admiration (97)
<i>atshi</i> ,	disgust or disapprobation.
<i>au</i> ,	wonder.
<i>epe</i> ,	threatening.
<i>ehe</i>	assent.
<i>ha</i> ,	astonishment.
<i>hau</i> ,	displeasure.
<i>kahle</i> ,	gently, not so fast.
<i>mame, mamo</i> ,	wonder.
<i>mayi</i> ,	grief.
<i>utso</i>	dissatisfaction.
<i>ax'pe nzepepa</i> ,	soothing.
<i>axese pepa</i> ,	
<i>wau wu</i> ,	wonder.
<i>z</i> ,	contempt or anger.
<i>uo</i> ,	contempt, anger, admiration.
<i>yete, yetuni</i> ,	salutation, e.g., to those who come to <i>lobola</i> .

N.B. *yete*, or *yetuni*, may also be said by a man after sneezing, in which case it is a corruption of *ngilete-ni*, 'what must I bring,' that is, an offering to the *amatongo* (ancestral spirits).

<i>yetshile</i>	triumph, 'there's into you, it serves you right.
<i>yetsho</i>	a hunting-word.

Ex. *uxepapa kulelo'zwi (ngalelo'zwi) engilitshiloyo*, excuse that word which I have spoken.

An interjection may be personified.

Ex. *uyetshila*, Mr. Bravo!

The following are words of praise, addressed to a great chief, some of which are of uncertain derivation and meaning.

Ex. *bayete, wena wapakati, ndabezita, gumede, mana, ndhlondhlo, ndhlangamandhla, wena wakula belibele*, &c.

bayete, a royal salutation.

wena wapakati, = thou of the inner circle (of councillors).

ndabezita evidently contains the word *izita*, enemies, and probably *dabula*, break.

gumede, implying majesty.

mana, stand, continue.

indhlondhlo, a crested poisonous snake, said to be master of all others.

udhla ngamandhla, thou eatest up (thy enemies) mightily.

wena wakula belibele, thou didst grow, while they (all others) loitered.

The following is part of a song of praise in honour of Dingane.

Tole lak'oka'Donda, elakab'umuntu!

eb'eti uyageza esizibeni, watshona,

waza watshona na ngesigcogco.

induku emnyama ka'Punga noMageba!

eyatshay'amanzi, kwavel'udaka,

emva kwodaka kwavel'izinkomo:

intaka'nsini zihlangene pezulu,

angiqedi nezokwapuka upiko.

nyoni ka'maube umashulubezi!

mbuzi ka'Dambuza!

bayibambe nga'ndhlebe, yabekezela.

mSutu owadhla'nnyosi, z'emukela,

abanye bezidhla zizalela.

Calf (belonging) to (*lak'* for *lake*) her who (was child) of Donda [Donda was father of Dingane's mother], which kicked a man [alluding to his victories]! he (the man), thinking he is bathing in a pool [thinking of enjoying himself at his ease], he sunk, ay! to the very head-ring [metaphorical for the effect of Dingane's blows.]

Black staff of Punga and Mageba [names of Dingane's father and grandfather]! which smote the waters: there came (first) mud [confusion], after the mud there came cattle [booty]: the king-finches [perhaps Dingane and Mpande] have engaged (in fight) up on high; I don't conclude (say for certain) either which will be wing-broken (beaten). Maube of the rushing wing! [lit. Bird of Maube, the rushing one! *uMaube*, the name of a Kafir bird; *umashulubezi*, name applied to any person or animal rushing with force: Goat of Dambuza! [the goat symbolises a gentle animal, and he is called the

goat of Dambuza, as having listened to the advice of Dambuza, one of Tshaka's councillors:] they took him by the ear [as a man might take a goat, and as a native might take his friend;] it was gentle and mild.

Sutu Dingane was not one of the Basuto race, but is praised as being a Sutu in respect of strength of arm, &c.: who ate up [pillaged] the bees [spoiled the tribes], they went off [disappeared;] others eating them up, they generate [are not altogether destroyed].

Another specimen of *izibongo* (names of praise) is supplied by the following, applied to a young man (*uJojo*) by a companion, a refugee blind man, who appears to possess the proper faculty for inventing such language.

Ex. *uNgalo'zimbombo zinga g'ibubesi, zi namamfemfe emikonto, ihlo-kohlolo eli'mehlo azimpunyu, ujojo lozofa kusasa abanye befa atumbana, innyoni edhlala ngokudhla kwamadoda, ngoba yona akudhli iyakucakakaza*, thick arms like a lion, full of assegai wounds [implying bravery], sparrow with projecting eyes, finch [playing on his name] that will die early in the day, while others die in the afternoon, [meaning that he will engage with the enemy manfully at day-break, and not be sparing of his life, and so die late in the day as others], bird that plays with the fool of man, because it does not eat, it pecks and scatters it.

CHAPTER XII.

FORMS OF VERBS.

197. Verbs are of various forms, all derived from the simple root, some of them existing both in the simple and derived forms, others only in some of the latter.

198. The simple form is usually a word of two syllables ending in *a*, and may be either transitive or intransitive.

Ex. *bona*, see; *tanda*, love; *bamba*, hold; *kamba*, go; *buya*, return.

199. But some few verbs are monosyllabic, and others polysyllabic, in their simple forms.

Ex. *ba*, be; *dhla*, eat; *fa*, die; *pa*, give; *wa*, fall; *ya*, go.
andula, be first; *babaza*, extol; *sebenza*, work.

200. There are only very few verbs, which do not end in *a*, in their simple forms.

Ex. *azi*, know; *ti*, say; *tsho*, speak.

201. There are certain verbs which prefix an *e* to the root in all their forms, whether simple or derived, whenever in the process of conjugation it would otherwise be preceded by an *a*, which latter vowel is then elided.

Ex. *ng'emba*, I dug, for *nga emba*; *b'eza*, they came, for *ba eza*.

b'ezwile, they have heard, for *ba ezwile*;

w'emuka, he went away, for *wa emuka*;

but *ngimbile*, I have dug; *sizwile*, we have heard; *umukile*, he has departed.

N.B. Sometimes the verb is used in this form when *a* would not precede.

Ex. *ezindhlini lapa kwegcwele (kugcwele)*, in the huts here it was full.

202. The primitive root is often reduplicated, by which its original meaning is either intensified or reduced in force, the action being done quickly or a little.

Ex. *zama*, strive; *zamazama*, shake, quiver (as with effort of striving.)

kamba, walk; *hambahamba*, walk about, or by fits and starts.

cita, scatter; *citacita*, destroy utterly, or waste a little.

guqula, turn; *guquguqula*, turn directly, or a little.

rapuna, do a little of something quickly, e.g., cut grass; *rapurapuna*, cut on, or cut fast.

kuluma, speak; *kulukuluma*, chatter away or speak a few words.

qopa, notch; *qopaqopa*, notch numerously, mill, as the edge of a coin, or notch slightly.

N.B. The reduplicated form of *dhla*, eat, is *dhlaidhla*.

203. *Intransitive* or *neuter-passive* verbs are formed from transitives, some by adding the termination *kula* to the simple form, others by changing its final vowel to *eka*.

N.B. These are distinguished from *passive* verbs (for which there are proper forms) by the fact that passive verbs refer to an action to which a person or thing is subjected, while neuter-passive verbs refer to a *state* or *condition* in which a person or thing exists, so that the action is at any moment *possible*.

Ex. *bona*, see; *bonwa*, be seen; *bonakala*, be visible, appear.

tanda, love; *tandwa*, be loved; *tandeka*, be fit to be loved.

zwa, hear, feel, perceive; *zwiwa*, be heard; *zwakala*, be audible.

saba, fear; *satshwa*, be feared; *sabeka*, be formidable.

ona, injure; *oniwa*, be injured; *onakala*, be in an injured state, be corrupt, depraved, &c.

tuma, send; *tunywa*, be sent; *tumeka*, be sendable, ready, willing, fit to be sent.

bonqa, praise; *bonqwa*, be praised; *bongeka*, be worthy to be praised.

kataza, vex, annoy; *katazwa*, be vexed; *katazeka*, be in a state of annoyance.

umuti owaputireyo, a tree which has been broken (by some one);

umuti owapukileyo, a tree which is broken, is in a broken state.

N.B. There are, however, *simple* transitive verbs ending in *eka*, as *baceka*, to besmear, and these may take the neuter-passive forms, as *bacekka*, to get besmeared, as mortar on a wall.

204. Simple transitives in *ula* form their neuters by changing *ula* into *uka*.

Ex. *apula*, break; *apuka*, be broken; *guqula*, turn (tr.), *guquka*, turn (intr.); *pendula*, turn, *pendulwa*, be turned; *penduka*, be in a state of turning, repent.

205. Causative verbs are formed by inserting *isa* before the final *a* of the simple forms.

Ex. *hamba, go; hambisa, make to go.*

za, come; *zisa*, make to come, bring.

senza, work; *senzisa*, make to work.

zwa, hear, feel; *zvisa*, cause to hear or feel, excite, animate.

N.B. *azi*, know, makes *azisa*, make to know, inform; *tuala*, bear, makes *tualisa* or *tvesa*, make to bear; *ambata*, put on clothes, clothe

one's self, makes *ambatisa* or *ambesa*, make to put on clothes, clothe another; *kukumala*, swell, makes *kukumalisa* or *kukumeza*, make to swell; *fudumala*, be warm, makes *fudumalisa* or *fudumeza*, make warm; but the forms *ambesa*, *kukumeza*, *fudumeza*, are most commonly used.

206. (Simple verbs in *la*. form their causatives usually by changing *la* into *za*, which appears to be a contraction of *lisa*.)

Ex. *vela*, come forth; *velisa* or *veza*, bring forth.

katala, be weary; *kataza*, weary, vex, tease.

limala, be hurt; *limaza*, hurt.

kumbula, remember; *kumbuza*, remind.

sondela, come near; *sondeza*, bring near.

Some few verbs in *ka* form their causatives by changing *ka* to *sa*.

Ex. *suka*, get away; *susa*, take away.

goduka, go home; *godusa*, take home or send home.

207. (Verbs of the causative form may imply to make a person do a thing by *helping* him.)

Ex. *ningisengise kusasa*, help me to milk this morning.

b'emuka lapa kiti bati; *bayaufika bavunise babulise*, they went away hence from us in that direction (expressed by *bati*, the direction being shown by the hand, &c.); they will arrive and help to gather in and thresh.

208. The causative form is also used to express the imitation or equalling of any thing (acc.) in doing of an action.

Ex. *kahambisi okwabanye abantu*, he does not proceed in his gait like other people.

angibonanga ngizibona iziinyosi zionise okwaleziya, I have never seen bees so (fat =) rich in honey as those there.

inkabi is'ihle inqandise okwempofu! that an ox should spread its horns like an eland (i.e. no more than an eland)!

usazing'ezibinyisa nje okwennyoka (= *ezibinya nje okwennyoka* or *njengennyoka*), he continually wriggles himself like a snake.

bakitikisa okwotshani busikwa, they imitated the falling of grass, it being cut = they fell like grass when cut.

uZulu amaBunu amtshayisa okwezinyosi zil'iqulo, as to the Zulus, the Boers smote them like bees, they being a cluster.

oTugela le sasesihlalise ubugcwelegcwele (or *okwobugcwelegcwele*), away at the Tugela we had now lived roughly.

ukupata kwako, upalisa okwetane, as to your carrying, you carry like a reckless person.

209. The causative form is also used to express energy in doing a thing, to do a thing thoroughly.

Ex. *hlanza*, cleanse, *hlanzisa*, cleanse thoroughly, *hlanziseka*, get thoroughly cleansed.

umntwana w'anya (w'anyisa) ku'nina, the child sucked its mother.
umntwana w'anyisisa (w'anyisa kakulu) ku'nina, the child sucked its mother heartily:

but *umina wamanyisa umntwana*, the mother made the child suck, = gave it suck, suckled it.

210. A verb is sometimes reduplicated by changing its final *a* to *isisa*, and then implies special *energy* or *purpose* in the act, either of the simple or causative.

Ex. *buz*, inquire; *buzisisa*, inquire diligently.

limaza, hurt; *limazisisa*, hurt much or designedly.

oma, be dry; *omisa*, dry; *omisisa*, be thoroughly dry, help to dry, or dry thoroughly.

211. *Objective* verbs, so called, because they express that the action of the verb is done with a purpose, or is for or towards some special object, expressed or implied, are formed by inserting *(el)* before the final *a* of the Simple form.

Ex. *hlala*, sit; *hlalela*, sit for, await.

lala, lie down; *lalela*, lie down for, listen.

saba, fear; *sabela*, fear for, answer the call of a master.

linga, try (about a difficult thing), *lingela*, try for (a thing, not caring much to succeed about it).

ngiyakukubambela loko, I will lay hold on that for you—I take note and will serve you out for it.

induna imbambele, the *induna* has laid hold of (an ox) for him, given him an ox out of the booty.

N.B. *tyo*, speak, makes *tyolo*, speak for, in this form.

212. The Objective form is frequently used when the verb precedes adverbs of place, or nouns and pronouns in the locative, or governed by *ku*.

Ex. *bafela lapo, ngapandhle, endhlini, emfuleni, pakati kwomuzi*, they died there, without, in the hut, at the river, within the kraal.
wabambel'izandhla eahloko, she clasped her hands over her head,
yaf'iyapuma yafel'emnyango, as it (inkomo) was going out, it died at the entrance.

ngizakuhambela kulowo'muzi, I am going to walk to that kraal (on a visit).

ngizauhamba ngiye kulowo'muzi, I am going to that kraal (without any special object).

ahlanguwusela pakati amahashi, the horses were collected inside.

ahlabi lezi zehlalele pakati kwamazamu abantu, these oxen have

le'nja imngenise emgodini ubotshobana, yambambela pakati, this dog made the weasel go into a hole, it seized him within.
kuya ngoba ngidhile innyama ipolile, kwaba futi ngidhlela epangweni, it is because I have eaten meat cold, it was also I eating in ravenous hunger.

So *indawo yokubulalela abantu*, a place for killing men in.
isitshu sokudhla or *sokudhlela*, a vessel for eating out of.
itunga, isitsha sokusengela ubisi, an *itunga* is a vessel for milking milk into.

'sitsha lesi siyadhlela, this vessel is for eating.

but *umgqengge wokutela ububende*, an *umgqengge* (carved wooden dish with cover) for pouring blood into.

213. The Simple form, however, will be used of any verb, expressing motion from a place, and the Objective form if it express motion to a place.

Ex. *ubuyele ekaya namhlanje*, he has returned to his kraal to-day ;
 but *ubuyile ekaya namhlanje*, he has returned from his kraal to-day.
wabuya eTekwini, he returned from the Bay ;
 but *wabuyela eTekwini*, he returned to the Bay,
ngatata uti pansi, I (took) pulled up a rod from beneath.

214. (Reciprocal neuter verbs are formed by inserting *an* before the final *a* of the simple form.)

Ex. *tanda*, love ; *tandana*, be in love with each other.
linga, strive ; *lingana*, vie with one another, be equal.
tiya, trap ; *tiyana*, be entangled with each other.
rimba, stop up, close ; *rimbana*, close up, be closed, as a wound.
vanga, mingle ; *rangana*, be mingled with each other.
xuba, mix ; *xubana*, be mixed with each other.

The above form may be used either with a singular or plural noun or pronoun.

Ex. *ngilingana nawe*, or *siyalingana tino*, I and thou are of a match.
siyasizana tina nawe, you and I are helping each other.

Other forms also besides the Simple may be thus modified.

Ex. *s'azelana nas'emazweni le emuva*, we were acquainted with each other also in the lands far away backward (*azelana* from *azela*, Obj. form of *azi*, know).
uyaucebelana nalowo'muntu icebo, he will make up with that man an accusation (*cebelana* from *cebela*).

215. The termination *ezela* is used to intensify the meaning of the form in *ela*.

Ex. *sondela*, approach ; *sondezela*, approach close.
rimbela, stop for, = turn back an animal ; *rimbezela*, stop violently for.
juwayela, be accustomed ; *juwayezela*, be accustomed with an effort,

as when a person is trying to learn to smoke.
bambela, hold on ; *bambezela*, hold on vigorously.
sindela, weigh upon ; *sindezela*, weigh heavily upon.

N.B. *buyelela* means to go and return on the same day.

216. *Reflective* verbs are formed by prefixing **zi** to the form whose meaning is to be reflected.

Ex. *tsho*, speak ; *zitsho*, speak of one's-self.

dhla, eat ; *zidhla*, eat one's self, = be proud.

sinda, safe ; *sindisa*, make safe ; *zisindisa*, save one's-self.

kala, cry ; *kalelo*, cry for ; *zikalelo*, bemoan one's-self.

azi, know ; *azisa*, make to know ; *zasisa*, make one's self to know, be self-conceited.

enza, do ; *enzisa*, make to do ; *zenzisa*, make one's self to do, pretend, feign.

kuzakuz'omela loko, that will dry of itself.

ngamnyenyela, I slipped away (for him =) from him.

nganyenyela ngakuyena, I slipped away towards him.

217. The *Simple*, *Causative*, and *Objective* forms have each a *Passive Voice*, for which they are modified by inserting *w* before their final vowel.

Ex. *tanda*, love ; *tandwa*, be loved.

tandisa, make to love ; *tandiswa*, be made to love.

tandela, love for ; *tandelwa*, be loved for.

kola, satisfy ; *kolwa*, be satisfied, believe.

N.B. From the last example it will be obvious how imperfectly the word *kolwa* expresses the act of Christian Faith. It denotes, in fact, merely the being satisfied with the evidence in any case, and therefore, when applied to matters of religion, expresses only *assent* to the doctrines taught, not a living faith.

ngihlahlemelwe imali namhlanje, I have been lucky with money to-day.

wafeliselwa (wabulalelwa) uTshaka, she was made a widow by Tshaka, where *feliselwa* is pass. of *felisela*, to make a person die for (another).

218. If the consonant in any but the first syllable of the *simple* form be *b*, *p*, or *m*, then, in addition to the insertion of the *w*, the same changes are made in it for the formation of the passive as for the formation of the locative ; that is to say,—

<i>b</i>	will be changed to <i>j</i> or <i>tsh</i>
<i>p</i>	to <i>tsh</i>
<i>m</i>	to <i>ny</i>
<i>mb</i>	to <i>nj</i>

✓

Ex. <i>bubisa</i> , destroy	<i>bujiswa</i> .	<i>kumbula</i> , remember	<i>kuajulwa</i> .
<i>tabata</i> , take	<i>tatshatwa</i> .	<i>limaza</i> , hurt	<i>linyozwa</i> .
<i>hlupa</i> , vex	<i>hlutshwa</i> .	<i>kamba</i> , go	<i>hanjwa</i> .
<i>dumisa</i> , worship	<i>dunyiswa</i> .	<i>hambisa</i> , make to go	<i>hanjiswa</i> .
<i>bamba</i> , hold,	<i>banjwa</i> .	<i>elapa</i> , apply medicine	<i>elotshwa</i>

So *qopaqopa*, mill, as the edge of a coin, pass. *gotshaqotshwa*.

But the above rules are not always observed.

Ex. *hlukumeza*, trouble, bother, pass. *hlukumezwa* or *hlukunyezwa*.

219. Some Reciprocal verbs form their passives in the same manner.

Ex. *tandanwa*, *zotshyanwa*, *hlanganwa*, *hlatshanwa*, *banjanwa*, from *tandana*, *zotshana*, *hlangana*, *hlatshana*, *bambana*.

Others form passives by changing the termination of the passive of the simple form into *ana*,

Ex. *bonwana*, *bulawana*, *dhliwana*, *ntshintshwana*, from *bonwa*, *bulawa* *dhliwa*, *ntshintshwa*.

Similarly with causative forms.

Ex. *bangiswana*, from *bangiswa*.

Reciprocal passives are used chiefly in the impersonal form.

Ex. *uma kucitshwanayo*, when they were scattered one by the other. *nati izibindi ziyanikwana*; *uma enesibindi sokuqiniseka*, *uma etanda*, *ukubulala*, *nati usinika izibindi nati*; *nati asiyikumncenga*, as to us too, courage is reciprocated; if he has courage to persevere, if he wishes to kill, us too, he gives us courage, us too; we too will not (beseech him --) submit to him.

bati abantwana, *uma bedhlalo'isicelankobe lesi-ke*, *kutir a isicelankobe nje*, *ngoba sibonakala kusihlwa ngesikati sokudhlirwa kwezinkobe*, *sokucelwana kwezinkobe*, children say, when they play, as to the evening-star here, it is just called *isicelankobe*, because it appears at evening at the time of the eating of boiled-mealies, so there is a being-asked-together of boiled-mealies.

220. Monosyllabic verbs insert *iv* before the final *a*, to form the passive.

Ex. *piwa*, *tshiwo*, from *pa*, give, *tsho*, speak.

Dissyllabic vowel-verbs observe the same rule.

Ex. *akiwa*, *ebiwa*, *enziwa* (or *enzwa*), from *aka*, build, *eba*, steal, *enza*, do make.

So also, *aziwa*, *liwa*, *tiwa*, *yiva*, from *azi*, know, *lwa*, fight, *ti*, say, think, do, *ta*, pour, inject, *ya*, go.

CHAPTER XIII.

MOODS OF VERBS.

221. The verb is used in six Moods—Imperative, Infinitive, Indicative, Potential, Optative, Subjunctive; and it is also used as a Participle.

222. IMPERATIVE MOOD. The *Imperative Second Person Singular* (as in Hebrew) exhibits the *root* of the verb in its most simple form, to which the pronoun *ni* is appended in order to form the second person plural.

Ex. *tanda*, love thou; *tandani*, love ye.

wokani nihlomele amsikali sobusuku, be sharp (and) watch in the time of night.

The *ni* may be reduplicated for special emphasis.

Ex. *hkanini-ke bandhla*, look you, good folk!

gkaniini isihlanti lesi, stir up this torch!

N.B. *leti-ke manje imali yami*, bring now my money, (*leti* = *leta*).

The other persons of the Imperative are supplied by means of the particle *ni* or *a* and the *Subjunctive*.

Ex. *manjandi* or *anjitande*, let me love.

asitande, let us love.

asiye'kugeza, let us go to bathe.

But the *Future Indicative* is often used *authoritatively* for the Imperative.

Ex. *woza lapa*, come here; plur. *wozani lapa*, come ye here.

wongwik'imali yami, you shall give me my money, = you give me my money, will you?

wongibekela imali yami, lay by my money for me, for which the plural might be *anongibekela* or *anongibekelani*.

223. Monosyllabic verbs prefix *ni* to the imperative.

Ex. Sing. *yiba*, be; *yima*, stand; *yiti*, say; *yitsho*, speak.

Plur. *yibani*, *yemani*, *yitani*, *yitshani*.

Or they take the following forms.

Ex. *zana*, plur. *zanani*, from *za*, come, as *zanani lapa*, come here.

yana, plur. *yanyani*, from *ya*, go, as *yanyani lapaya*, go there.

zana = *zazana*, plur. *zanani*, from *zaa*, hear.

kana = *qha*, plur. *kanani*, from *ka* take out (water, porridge, &c.), as *ka'ndhli*, take out and eat; *kanani amanzi*, draw water.

225. *Vowel-verbs* (that is, verbs which begin with a vowel) in like manner prefix *y* to the imperative.

Ex. *yenza*, do; *yaka*, build; *yalusa*, herd: *yenzeni*, *yakani*, *yalusani*.

225. The verbs in (201), which take *e* before the root after the vowel *a*, vary in their practice, some prefixing *yi* to the unaugmented root, others, like the vowel-verbs, prefixing *y* to the root with *e*, and others not doing either.

Ex. *yizwa*, hear; *yesaba*, fear; *muka*, depart.

226. **INFINITIVE MOOD.** The infinitive is found only in one tense, the *Present*, and consists of the verb-root preceded by *uku*. With very few exceptions, the Infinitive always ends in *u*.

Ex. *ukutanda*, to love; *ukutandwa*, to be loved.

ukwazi, to know; *ukuti*, to say, think, &c.; *ukutsho*, to speak.

227. The initial *u* of the prefix *uku* is dropped after tenses of the auxiliary verb *ya* or *za*.

Ex. *ngiyakutanda* or *ngiya'utanda*, I shall or will love; lit. I go to love.

ngizakutanda or *ngiza'utanda*, I am coming to love.

uyekuzingela, he has gone to hunt.

sizekusiza, we have come to help.

And so after some other verbs, as *velu*.

Ex. *ngivela'kuwatenga amajuta*, I come from selling (it, the fat -) my fat.

is'ivela'kulwo neka'Mpande, it (*impi*) now coming from fighting with that of Mpande.

228. **INDICATIVE MOOD.** The Indicative contains *three* Simple Tenses. Other Compound Tenses are formed by using the *Participial* forms of these in combination with the auxiliaries, *ba*, *be*, *ya*, *go*, *za*, *come*.

229. The following are the Simple Tenses of the regular verb, *tandu*, love, in the Indicative Mood.

- | | | | | | |
|---|-----|-----|-----|-----|---------------------|
| 1. PRESENT, I love... | ... | ... | ... | ... | <i>ngitandu</i> . |
| 2. PERFECT, I loved (<i>lately</i>) or have loved | ... | ... | ... | ... | <i>ngitandile</i> . |
| 3. PAST or AORIST, I loved | ... | ... | ... | ... | <i>ngatonda</i> . |

230. The pronouns are prefixed in their simple forms to the *Present* and *Perfect* tenses, varying, of course, according to the subject or nominative to the verb.

Sing. 1st Pers. *ngi*.

2nd Pers. *u*.

3rd Pers. *u*, *li*, *i*, *si*, *u*, *lu*, *bu*, *ku*.

Plur. 1st Pers. *si*.

2nd Pers. *ni*.

3rd Pers. *ba*, *a*, *zi*, *i*.

231. In the *Present* tense the Pronouns are all prefixed with *a* for their final vowel, *a* and *i* being changed before it to *w* and *y*, respectively.

Sing. 1st Pers. <i>aga</i> .	2nd Pers. <i>wa</i> .
3rd Pers. <i>wa, lu, ya, sa, lwa, lwa</i> or <i>ba, kwa</i> .	
Plur. 1st Pers. <i>sa</i> .	2nd Pers. <i>na</i> .
3rd Pers. <i>ba, a, za, ya</i> .	

232. Participles may be formed for all the Tenses, and their pronouns are the same as those for the Tenses, except that *a* personal, *ba*, and *a*, are in all Participles, except the Past, changed to *e*, *be*, and *e*.

233. Another form of the Present, appears to be formed from the auxiliary *ya, go*, followed by the verb-root, or, as some explain it, by the Present Participle, with its pronoun dropped.

Ex. *agiyatanda* (*agiya agitanda*, I go I loving), I am loving, or do love.

This tense is used when the action is a *continuing* one, (not sudden or momentary,) or when the idea in the verb is to be brought out *strongly*, or as a kind of historical present, when the verb is used in narrating a matter.

Ex. *ataanda ukulala aa?* do you wish for food? *agiyatanda*, I do.
lezizikhlaama ziyathlwa aa? are these berries eaten (habitually)? i.e. are they wholesome, not poisonous?
ayawati hlaagaha, so she finishes them (*amable*) off.

It may often be expressed also by the English idiom 'be *for*' doing the action implied in the verb.

Ex. *wazai pala? siphamba tina*, come along! we are for going.

234. The *Past Tense* or *Aorist* is used of any time past whatever, or in speaking of actions repeated at past times.

Ex. *abugagu hake labu banona; y'abhle wakwela imikuba yobungane aje*, this forwardness of hers did her harm (repeatedly); all along she played (from time to time) just the tricks of childhood.

The *Perfect* is used of an action completed in *Past* time, but so as to have a special reference to the *Present*.

(i) When it is spoken of as *completed, at the present moment*.

Ex. *abhle aa?* have you eaten? that is, have you done eating?
lshwale shanga, the sun has set.

(ii) When it is spoken of as *completed in what may be called present time, varying according to the nature of the action, e.g.*

very lately, just now. to-day. yesterday. the day before yesterday, &c.. *the action not having been repeated since.*

Ex. *kudhlulile kutangi oNgoza*, there has gone by, the day before yesterday. Ngoza and his people.

Here it is implied that they have not returned, so far, at least, as the speaker knows. If, however, he knew that they had returned, he would say, *kwadhlula*, &c., there went by, &c., in the *Past Tense*.

wena usajwala innwadi eyenziwa'budala; *tina sesifundo eyenziwe 'butsha*, you are still reading a book which was made of old; we are now reading (one) that was made newly.

(iii) When the act is spoken of as past, but *abiding in its effects* at the present time.

Ex. *uMpande wenzile into enkulu*, Panda has done a great thing.

235. Hence neuter verbs or neuter-passives (203) are used in the Perfect Tense, to express the permanent *state, character, property, or quality*, of an object.

Ex. *ulele*, he is lying (237): *bahlezi*, they are sitting (238).

kulungile, it is right: *ku'anele*, it is proper.

imiti edepileyo or *edepayo*, tall trees.

lo'mfana usukile, this boy has started up, = is tall.

lotu'daka lubacekekile kohle this mortar is laid on well.

And so transitive verbs are used in the Perfect, when employed to express *habit, practice, or wont*.

Ex. *unamandhla umfo waku'Tusi ebuzile*, the son of Tusi is (powerful) clever (having carved =) in carving.

unamandhla lo'muntu etande unakouto, that man is clever in binding an assegai.

banamandhla bevike izinduku laba'fana, they are good at (warding off sticks =) fencing, those boys.

anohamba ngokwokokulumelana; *izitandana z'enze njalo*, do you go along with mutual talk; lovers are wont to do so (- have done so up to the present time).

uza'utwasa uNdasa, *nokuncitshayo kakuncitsho namuhla*, Undasa (month beginning about the middle of January, when mealies are plentifully ripe in some districts) will begin (as a new moon), and that which stints (has not stinted —) is not wont to stint to-day.

sibe'kucupa kulo'nfula, *kubajwe amacakide oriabela izicanyama-zane*, we have *having been* to set traps at that river, there (have been caught =) are regularly caught weasels, they kept out the game.

236. The syllable *l* is frequently omitted in the Perfect, more especially if the verb-root be polysyllabic. In that case the final *e* is pronounced strongly, as a double vowel.

Ex. *ngitamile, kusile, ulondolozile*, for *ngitamile, kusile, ulondolozile*.
 N.B. Thus *be, ye, ze*, are used as the perfects of *ba, ya, za*.

237. Verbs in *ala, ama, ela, ana, asa, ata*, make commonly their Perfects in *ele, eme, ebe, eae, ese, etc.*

Ex. *bele, engeme, qapela, hlangene, twese, pete*, from *lala*, lie down, *engama*, impend, as a cliff, *qapela*, attend to, *hlangana*, meet together, *twasa*, appear, as the new moon, *pata*, carry in hand.

N.B. *basa*, kindle a fire, makes *basile*; *tabata*, take, *tabete* or *tabatile*; *tata*, take, *tate* or *tatile*.

And so *lala* makes *lalile* with a different shade of meaning.

Ex. *atalile elangeni*, he has lain (been lying) in the sun;
ulele elangeni, he is lying in the sun.

238. Some few Perfects are formed irregularly.

Ex. *hlazi, hluti, esuti, mi* or *mile, miti, tshilo*, from *hlala*, sit, *hluta*, strip (a tree), *esuta*, be full, *ma*, stand, *mita*, be pregnant, *tsho*, speak.

alimile (or *alimi*) *lelo'zwi*, that word does not stand, is not correct.

239. The syllable *ya* or *ko* is frequently appended to any Tense or Participle of a verb, apparently for the purpose of resting the speaker's voice for a moment, when there is a pause, either in the sense, or in his own mind. This usually occurs after a *relative* or an *adverb*.

Ex. *njenguloko arakutshoyo*, according to that which thou saidst.
mhla siphkayo, on the day (when we were) arriving - when we arrived.

lupo kusinwayo, where it was danced.

kwakuy'itapa kusayo, it was here (that) morning dawned.

sukani nina niphkayo, get away you that are arriving.

kwati nxa kusayo safika, it came to pass when it dawned (that) we arrived.

ngiyandhlula agakona mhla ngibuyayo, I shall pass in that direction the day I return.

lowa'asinda niwuzwa nje, nina aibuzayo niti kwenze ujoni? that sound, do you hear it, ye (who) ask, saying, what's the matter?

ake niyeke lo, kuzo luphile uJojo andshela yena 'aziyo, I wish you would let him alone until Jojo comes and tells you, he who knows.

240. The *Future* is expressed by combining the present of *ya, go*, with the infinitive of the verb, as *ngiyakutunda* (lit. I go to) love -) I shall or will love.

241. An *Immediate* or *Emphatic Future* is formed by combining the present of *za, come*, with the infinitive of the verb, as

ngizakutanda) (lit. I come to love, =) I shall or will love, where is implied a *tendency, desire, impulse, &c.*, to love, as well as the mere futurity of the act of loving. (Hence this form of future with *za* is used to express that the action will *speedily* or *certainly* take place.)

N.B. The Future will very frequently be heard with the *k* of *ku* omitted as *ngiyautanda, uyautanda, &c.*, or *ngizautanda, uzautanda, &c.*: and the former may be contracted to *ngotanda, wotanda, &c.*, without apparently any change of meaning.

So the negative form *angiyikutanda* is contracted to *angiyutanda*.

Notice also these expressions, formed with the perfect and subjunctive of *ya* and *za* :—

uyekuzingela, contr. *uyozingela*, he is gone to hunt ;
bazekusiza, contr. *bazosiza*, they have come to help ;
asiyekupuza, contr. *asiyopuza* or *asopuza*, let us go to drink ;
aniyekugeza, contr. *aniyogeza* or *anogeza*, go ye and bathe.

Ex. *sengoza ngife*, now I shall come (that I --) to die.

wab'engasoz'eba = *wab'engasayikuz'eba*, he would never have come (stealing =) to steal.

yafa leyo'nnyanya ebesiyokhasela (*ebesiyekukhasela*) *ngayo*, that moon came to an end on which we had gone to war.

sobona abojika (= *abayakufika*) *kugala*, we shall see who will arrive first.

mhla kuyoketwa (= *kuyakuketwa*) *iketo lake uZuladuma*, the day there (shall be = should be) was to be danced the dance of him Zuladuma — when we went to dance at Zuladuma's place.

bengizofukamelwa (*bengizakufukamelwa*) *abantubale*, I (had come to be) had got worried by the people of there-away.

angiyube (*angiyuba* — *angiyikuba*) *ngisayihlaba inyamazane*, I shall never strike a buck.

qeduba bazopuma (*bazekupuma*) *bonke*, as soon as they had all (got) managed to come out.

N.B. Sometimes the *e* in *ye* or *ze* is lengthened to *o* before *ku* of the Infinitive.

Ex. *bati uma bazokwela* (*bazekwela*) *bonke*, when they had all (come) got to cross.

sebeti uba bazokuti (*bazekuti*) *qata ezibukweni*, when they had arrived at the drift.

acti abe ezokuxuba (*ezakuxuba*) *amashashi namaBunu*, they saying that he was to get to confuse the horses and the Boers.

atuketela kakulu ub'azokubona (*azakubona*) *ukuti kwasa*, they were very angry when they came to see that it was daybreak.

ngen'ubone uma auz'ukuyibona (*auzikuyibona* or *auzi-ukuyibona*) *induku yami lapa na*, go in and see whether you will not see my staff here.

242. Other compound tenses are formed by combining the Perfect and Past tenses of *ho*, (namely *agibe*, *agaba*) with the participles of the verb.

Thus *agibe* produces:—

IMPERFECT, *agibe agitanda*, I was loving, or I loved (*lovely*).

PLUPERFECT, *agibe agitandile*, (I was having loved —) I had been loving, or I had loved (*lovely*).

So *agaba* produces:—

PAST-IMPERFECT, *agaba agitanda*, I was loving, or I loved.

PAST-PLUPERFECT, *agaba agitandile*, I had been loving, or I had loved.

PAST-INEFFECTIVE, *agaba agiyakutanda*, I should have been loving, or I should have loved.

243. It will be seen in the above, that the particle in each case is put in that tense, which would be proper for the action as *contemplated from the point of time in question*.

Ex. *agaba agitanda*, I was I-loving.

agaba agitandile, I was I-having-loved.

agaba agiyakutanda, I was I-about-to-love.

244. In conjugating the above tenses, the natives usually employ an *abbreviated* or *contracted* form.

Thus for *agibe agitanda* they use *hengitanda*,

ube utanda *uh'utanda*,

ube etanda *uh'etanda*,

Ac.

Ac.

the rule being obviously, to omit the initial pronoun, if it begin with a consonant, but otherwise to contract the auxiliary *be* with the pronoun of the participle.

So, too, for *agaba agitanda* they use *ngangitanda*,

waba utanda *wautanda*,

waba etanda *wah'etanda*,

Ac.

Ac.

N.B. In the 3rd Pers. Sing. Plur., it is more common to hear *way'etanda*, *ay'etanda*, the auxiliary *ya* being used, (apparently for ease of utterance), instead of *ba* in this case.

Nevertheless, the full form may often be heard from the mouth of a native, when the shade of meaning may be usually expressed in English by using the participle of the principal verb.

Ex. *ngangitanda ukuba ngakupule*; *ku'ala ibandhla*, I wished (at that time) to go up; the folk forbid (my going).

ngabe (ngaba) ngitanda nana ukuba ngakupule; *ku'ala ibandhla*, I too was wishing (at that time) to go up, the folk forbid it.

ababebele ezunpoleni who were remaining in the wagons.

nako-ke siyabuya-ke, sibe sikwenze konke loko. and so you see we are on our way back, we having done all that.

We may hear also such phrases as the following.

Ex. *was'uDhlambedhlu luti watela wayeka.* the Ūdhlambedhlu (regiment) now (did *watela wayeka* =) made a rush, for *lwaseluti* where the participle *luti* is separated from the *lwa* or *lwaba*.

245. The Ineffective tenses are mostly used to express that the act in question would have come to pass, but for some reason has not been carried into effect: as in such sentences as these, 'I should have gone to Maritzburg—but for the rain,' 'I should have been killed—but for his coming,' &c.

246. The Ineffective tenses may be made emphatic by using *za* instead of *ya*.

Ex. *bengizakutanda ukwenza loko*, I should have particularly liked to do that.

The contractions noticed in (241) may be used with the Ineffective forms.

Ex. *bengiyotanda ukwenza loko*, I should have wished to do this.
bengizobizwa (= *bengizokubizwa*) *izolo*, I should have been called yesterday.
kwakoza (= *kwakuyikuza*) *kuze kuse*, it would have come to dawn.
laloza (= *lalizokuza*) *litshone esina, y'ingoba kwavela uMapita wuti auhlakazeke umjodu*, it (*ilanga*) would have come to set they (*amantombazana*) dancing, but that there came forward Mapita and said let the dance disperse.

247. POTENTIAL MOOD. The tenses of this mood are formed by inserting *nga* immediately before the verb-root in certain tenses of the indicative.

PRESENT, *ngingatanda*, I am willing to love. I may, can, might, could, would, should, love.

IMPERFECT, *bengingatanda*, I was willing to love (*lovely*). I might, could, would, should, have loved (*lovely*).

PAST-IMPERFECT, *ngangatanda*, I was willing to love. I might, could, would, should, have loved.

248. The potential tenses take the pronouns just as the indicative tenses do, except that, *a* is used for *u* personal in the 3rd Pers. Sing. of the potential present.

Ex. *angatanda*, he would love.

249. In the above tenses, *nga* is always used with a *subjec-tive* reference to something *in the mind of the speaker*—to the *possibility* of an event happening, as far as his *judgment* or *will*

is concerned. Hence the potential forms are used to imply *willingness* or *consent* (not a *wish*) for an act, or to express the probability of an occurrence *in the apprehension of the speaker*.

Ex. *agingahamba, uma utsho njalo*, I (may) would go if you insist.
innqola igawa wumhlanje, ku'butshelazi, the wagon (may) is likely to fall (be upset) to-day, it is slippery.
beajingaruma, uma ub'utsho wumhlanje, I should have been willing, if thou hadst said to-day.
sos'agalanda, uma wab'esibiza, we should have liked, if he had called us.

250. The potential present serves also for a future action.

Ex. *agingaya kona ngomuso, uma utsho njalo*, I may (can, might, could, would, should) go there to-morrow, if you say so.

251. OPTATIVE MOOD. The tenses of this mood are formed by prefixing *aga* to the *participles* of certain tenses of the indicative.

PRESENT, *aga aqibanda*, I should, would, must, ought to, love.

PENALTY, *aga aqibandile*, I should, would, must, ought to, have loved (*late*ly).

PAST, *aga aqibandi*, I should, would, must, ought to, have loved.

IMPERFECT, *aga aqibandanda*, I should, would, must, ought to, have been loving (*late*ly) at the time referred to.

PLUPERFECT, *aga aqibandile*, I should, would, must, ought to, have loved (*late*ly) at that time.

PAST-IMPERFECT, *aga aqibandanda*, I should, would, must, ought to, have been loving at that time.

PAST-PLUPERFECT, *aga aqumqibandile*, I should, would, must, ought to, have loved at that time.

252. In the above tenses *aga* has the same *subjective* reference to something in the mind of the speaker as before. But, whereas the potential tenses express his sense of the *possibility* or *probability* of an event happening, in the expectation of the speaker, the optative tenses express the *expediency* or *propriety* of its happening, in his judgment.

Ex. Pot. *agangqibabala leyo'anya u na eyami*, I could (or would be willing to) kill that dog, if it were mine.

Opt. *agangqibabala leyo'anya u na eyami*, I would, (should, ought to), kill that dog, if it were mine.

Pot. *amababasho amathasha*, the horses might be tied up.

Opt. *amababasho amathasha*, the horses ought to be tied up.

Pot. *ang'ee, loka, uma unc'akalo*, thou wouldst do this, if thou hast opportunity.

Opt. *aga wazo loku, usize uq'ipe*, thou *shouldst* do this, being helped by him.

253. Hence these tenses are used to express a *wish* or *prayer*, from whence is derived their name of *optative* tenses.

Ex. *nga etanda*, he ought to love, = would that he could love.

254. In the above tenses, *ngu*, which in reality is the root of a verb, may take its pronoun like any other present, except that for the 3rd Pers. Sing. Personal *u* is used instead of *u*, as in the present potential. And the pronoun before *ngu* is not unfrequently expressed by the natives, particularly when it happens to be a vowel.

Ex. *unga utanda*, thou oughtest to love.

anga etandile, he ought to have loved.

angab'ebotshwa amahashi, the horses ought to be tied up.

anga eyibulala leyo'nja, uma eyake, he ought to kill that dog, if it is his.

nga beyibulala leyo'nja, uma eyabo, they ought to kill that dog, if it is theirs.

angab'eyibulala leyo'nja, uma eyawo, they (*amadoda*) ought to kill that dog, if it is theirs.

ngingangivuma, uma utsho njalo, I should (ought to) consent, if you say so.

ngasivumile izolo, uma ub'utsho njalo, we should have consented yesterday, if you had said so.

ungavavuma kuleso'sikati, uma wutsho njalo, thou shouldst have consented at that time, if he said so.

ngaub'uruma, uma etsho njalo, thou must have been consenting (at that time), if he says so.

uma uruma lawo'mazwi, unga ub'utanda nawe, if you admit those words, you must have been wishing it, you too.

uma eruma lawo'mazwi anga ub'etanda naye, if he admits those words, he must have been wishing it, he too.

ngabenivumile, uma beku y'inina, you would have consented (at that time), if it had been you.

ngababevuma, uma etsho njalo, they must have been consenting (at that time), if he said so.

uma uruma lawo'mazwi, ngavutanda nawe, if you admit those words, you must have been wishing it, you too.

uma eruma lawo'mazwi, anga wab'etanda naye, if he admits those words, he must have been wishing it, he too.

anga wab'evumile, loku etsho njalo, he would have consented (at that time), since he says so.

255. The optative present serves also for a future action.

Ex. *ngaukwenza ngomuso, uma utsho njalo*, thou shouldst do it tomorrow, if thou sayest so.

256. Hence, when *ngu* is found before a *future* or *ineffective* tense, it is not the mark of an optative tense, but is used only

to express. *perhaps, it may be, &c.*, being, in fact, an abbreviation, as will be seen hereafter.

Ex. *nga ngiyakukwenza ngomuso uwa etsho njalo*, perhaps I shall do it to-morrow, if he says so.

ngingahamba, uwa nga uyikunginika imali, I may go, if may-be thou wilt give me money.

257. **SUBJUNCTIVE MOOD.** This mood has only one tense, which takes the same pronouns as the Present Indicative, except that the 3rd Pers. Sing. Personal takes *a* instead of *u*,

Ex. *ngitande*, (that) I may love; *atande*, (that) he may love.

The subjunctive is often used for the English Imperative, when it expresses *persuasion* or *entreaty*, not *command*; and the pronoun may then be placed after the verb-root.

Ex. *yibongeni inkosi*, thank ye the chief.

It is used also in asking a question, as follows.

Ex. *ngihambe?* (is it) that I must go - am I to go?

ng'enze-ni? (do you say) that I must do what = what am I to do?

258. The following are examples of the use of participles.

Ex. *ngiyabala, ngiti-ni-ke, ukwenza kwalo muntu?* I can reckon, I saying what, the doing of that man?

iyatwasa leya ezatwasa siyagoduka, that (new moon) appearing which is about to appear, we go home.

aiya'uti aiyiki izinkomo beziwaqedile amasimu, you arriving, the cattle will have finished off the mealie-grounds, (lit. you will be you arriving, the cattle had finished, &c. it will be, you arriving, that the cattle had finished, &c.)

siyafika nje wa'enkosini sesiyashumayeza amaqiniso, (we being for arriving) as soon as we arrive at the chief, we now inform him of the truth.

iyaqina lugongwa uhwelewe, as soon as it (new moon) is plain, the wedding-party (is for entering) will enter.

ucept amingqetshe yona angakubona, thou jumping leaps he might see you.

capasa isikumba lesi, siya'uvuka ungasigcina ngaloku, smear this skin well, it will stiffen (you may-be finishing it) whenever you finish it with this.

umhla yanke njibe npsaye kwa'Ngoza, every day (I having now gone) whenever I had gone to Ngoza's.

kungakusuka isulamo sokuti kubazwe tina (there may-be having now started) whenever there has started a rumour of (to-wit we are summoned) our being summoned.

umhla na asagwanya ubukwa, sasasatshaye kwati qua, the back of the crocodile is hard; (we having now struck) whenever we had struck (it), it resounded.

siyahlupeka tina siyafika kulelizwe, ngoba kuba y' ilokuhle sa puza umtata, we are troubled truly (we may be coming =) whenever we come to this country, because it being all along we drank brackish water.

The particle *si* is often introduced in a participle before a monosyllabic root.

Ex. *bashumayela besiti*, they spoke (they) saying.

CHAPTER XIV.

CONJUGATION OF VERBS.

Conjugation of the Regular Verb, TANDA, love.

IMPERATIVE MOOD.

Sing. *tanda*, love.

Plur. *tandani*, love ye.

INFINITIVE MOOD.

nkutanda, to love.

INDICATIVE MOOD.

1. PRESENT : love.

Sing. *ngitanda*, *utanda*,
utanda, litanda, itanda, sitanda,
utanda, lutanda, butanda, kutanda.

Plur. *sitanda*, *nitanda*,
bitanda, atanda, zitanda, itanda.

Participle : loving.

Sing. *ngitanda*, *utanda*,
ctanda, litanda, &c.

Plur. *sitanda*, *nitanda*,
bitanda, ctanda, &c.

N.B. The Participle may be formed, as above, for any Tense by the Rule in (232).

Emphatic Present : am loving, or do love.

Sing. *ngiyatanda*, *uyatanda*,
ngiyatanda, liyatanda, iyatanda, siyatanda,
uyatanda, buyatanda, buyatanda, kuyatanda.

Plur. *siyatanda*, *niyatanda*,
buyatanda, ayatanda, ziyatanda, iyatanda.

2. PERFECT : loved (*lovely*), or have loved.

Sing. *ngitandile*, *utandile*,
utandile, litandile, itandile, sitandile,
utandile, lutandile, butandile, kutandile.

Plur. *sitandile.* *nitandile.*
batandile, atandile, zitandile, itandile.

3. PAST : loved.

Sing. *ngatanda.* *watanda.*
watanda, latanda, yatanda, satanda.
watanda, lwatanda, bwatanda, kwatanda.

Plur. *satanda.* *natanda.*
batanda, atanda, zatanda, yatanda.

4. FUTURE : shall, or will, love.

Sing. *ngiyakutanda.* *uyakutanda.*
uyakutanda, liyakutanda, iyakutanda, siyakutanda, *yaku.*
uyakutanda, luyakutanda, buyakutanda, kuyakutanda.

Plur. *siyakutanda.* *niyakutanda.*
buyakutanda, ayakutanda, ziyakutanda, iyakutanda.

Contracted Future.

Sing. *ngotanda.* *wotanda.*
wotanda, lotanda, yotanda, sotanda,
wotanda, lwotanda, botanda, kwotanda.

Plur. *sotanda.* *wotanda.*
botanda, otanda, zotanda, yotanda.

5. IMPERFECT : was, or have been, loving (*lately*).

Sing. *bengitanda.* *ub'utanda.*
ub'etanda, belitanda, ib'itanda, besitanda,
ub'utanda, belutanda, bebutanda, bekutanda.

Plur. *besitanda.* *benitanda.*
bebetanda, ab'etanda, beritanda, ib'itanda.

6. PLUPERFECT : had loved (*lately*).

Sing. *bengitandile.* *ub'utandile.*
ub'etandile, &c.

7. INEFFECTIVE : should have loved (*lately*).

Sing. *bengiyakutanda.* *ub'uyakutanda.*
ub'eyakutanda, &c.

8. PAST-IMPERFECT : was, or have been, loving.

Sing. *ngatanda.* *wautanda.*
wab'etanda, lalitanda, yaitanda, sasitanda,
wautanda, lwalutanda, bwabutanda, kwakutanda.

Plur. *sasitanda.* *nonitanda.*
babetanda, ab'etanda, zaitanda, yaitanda.

9. PAST-PLUPERFECT : had loved.

Sing. *ngangitandile.* *wautandile.*
wab'etandile, &c.

10. PAST-IMPERFECTIVE: should have loved.

Sing. *ngatagiyakutanda,* *waagakutanda,*
wahiyakutanda, &c.

POTENTIAL MOOD.

1. PRESENT: may, can, might, could, should, would, love, or be loving.

Sing. *ngajetaada,* *ngataada,*
ngajetaada, *ngatanaa,* &c.

2. IMPERFECT: might, could, &c., have loved, or been loving (*lately*).

Sing. *ngajyakutanda,* *ngajataada,*
ngajyakutanda, *ngajataada,* &c.

3. PAST-IMPERFECT: might, could, &c., have loved, or been loving.

Sing. *ngatagiyakutanda,* *watagakutanda,*
wahiyakutanda, *lahiyakutanda,* &c.

OPTATIVE MOOD.

1. PRESENT: would, should, must, ought, to love.

Sing. *ngangitanda,* *ngantanda,*
ngangitanda, *ngalitanda,* &c.

2. PERFECT: would, should, must, ought to, have loved (*lately*).

Sing. *ngangitandile,* *ngantandile,*
ngangitandile, *ngalitandile,* &c.

3. PAST: would, should, must, ought to, have loved.

Sing. *ngangitanda,* *ngawatanda,*
ngawatanda, *ngalitanda,* &c.

4. IMPERFECT: would, should, must, ought to, have been loving (*lately*).

Sing. *ngatagiyangitanda,* *ngajwab'atanda,*
ngajw'atanda, *ngalitab'atanda,* &c.

5. PLUPERFECT: would, should, must, ought to, have loved (*lately*).

Sing. *ngatagiyangitandile,* *ngawab'utandile,*
ngaw'utandile, *ngalitab'utandile,* &c.

6. PAST-IMPERFECT: would, should, must, ought to, have been loving.

Sing. *ngatagiyangitanda,* *ngawaw'atanda,*
ngaw'atanda, *ngalitaw'atanda,* &c.

7. PAST-PLUPERFECT: would, should, must, ought to, have loved.

Sing. *ngatagiyangitandile,* *ngawaw'utandile,*
ngaw'utandile, *ngalitaw'utandile,* &c.

SUBJUNCTIVE MOOD.

(that I) may, might, should, &c., love.

Sing. *ngitande.* *utande.* - ? -
atande, litande, itande, sitande.
utande, lutande, lutande. kutande.

Plur. *sitande.* *nitande.*

Subjunctive, used as Imperative: let me love, &c.

Sing. *ngitande.* *utande.*
katande or atande, nitande, &c.

Plur. *asitande.* *enitande.*
abatande, katande or atande, &c.

Contracted Future, used as Imperative: let me love, &c.

Sing. *angotanda.* *wotanda or awotanda.*
kotanda, alotanda, ayotanda, asotanda,
awotanda, alwotanda, abotanda, akotanda.

Plur. *asotanda.* *anotanda.*
abotanda, kotanda, azotanda, ayotanda.

CHAPTER XV.

NEGATIVE VERBS.

259. The *Imperative* and *Infinitive* Moods are made *negative* by inserting *ngi* immediately before the verb-root, and changing the final *a* of the latter to *i*, except in the case of *tsho* and *zwa* and all *passive* forms, which do not change their final vowels in this case.

260. The above form of Imperative is rather *dissuasive* and *dehortatory*. But the Imperatives *musa* and *musani* are used, as below, with the Infinitive, to *forbid* an action.

Ex. *musa ukubada*, do not love; *musa ukwenza njalo*, do not do so.
musani ukuyakona, don't go there; *musani ukukuluma*, don't talk.

N.B. *musa* may be a contraction for *mukisa*, 'send away, dismiss.' The passive form *muswa* is used in the sense 'be sent away.'

261. The three simple tenses of the Indicative are made negative by prefixing *ka* or *a* to the pronoun, and changing the *a* of the present into *i*, and annexing *ngi* to the *a* of the past.

Ex. *ngitandi* or *kangitandi*, I do not love; *antandi* or *k'utandi*, thou dost not love.
angitandile, I loved not, or have not loved (*lately*); *autandile*, &c.
angitandanga, I loved not, or have not loved; *autandanga*, &c.

The tenses are conjugated throughout as above, except that *ka* is always used in the negative forms corresponding to *a*, 3rd Pers. Sing. Personal, and to *a*, 3rd Pers. Plural, as *katandi*, *katandile*, *katandanga*.

N.B. *ka* is often employed to throw emphasis on the negative.

Ex. *laso fu amah'umaha*, we found not a person.

K'umuhle or *umuhle'umuhle*, thou art not handsome, thou art ugly.

262. The two expressions *angitandile*, *angitandanga*, might be used about the same object. But the former would express the *settled* feeling, state, &c., the latter only the *momentary* action.

Ex. *nga agingatandi*, I should, &c., ought, not to love.
nga agingatandile, I should, &c., ought, not to have loved (*late*ly).
ung'ungakwenzi loko, thou shouldst, &c., not do this.

268. The *Subjunctive* takes for its negative form, *ngingatandi* (that) I may or might not love.

269. The following are examples of the conjugation of the principal tenses of the verb, taken negatively, by means of which, as models, all the others may be conjugated.

IMPERATIVE MOOD.

Sing. *ungatandi*, do not thou love. Plur. *ningatandi*, love ye not

INDICATIVE MOOD.

PRESENT: love not, or am not loving.

Sing. *ahagatandi*, *amatandi*,
katandi, *abitandi*, *aitandi*, *asitandi*,
antandi, *alutandi*, *abutandi*, *akutandi*.
 Plur. *asitandi*, *amitandi*,
abatandi, *katandi* or *avataandi*, *azitaandi*, *aitandi*.

Participle: not loving.

Sing. *aningatandi*, *ungatandi*,
engatandi, *tingatandi*, &c.
 Plur. *siingatandi* *ningatandi*,
hengatandi, *engatandi*, &c.

IMPERFECT: was, or have been, not loving (*late*ly.)

Sing. *hengingatandi*, *uh'ungatandi*,
uh'engatandi, *behingatandi*, *ih'ingatandi*, *besingatandi*,
uh'ungat'andi, *behungatandi*, *behungatandi*, *bekungatandi*.
 Plur. *besingatandi*, *heungatandi*,
behungatandi, *ah'engatandi*, *hezingatandi*, *ih'ingatandi*.

PAST-IMPERFECT: was, or have been, not loving

Sing. *ngasingatandi* *wasingatandi*,
nah'engat'andi, *halingatandi*, *yangatandi*, *sasingatandi*,
wasingat'andi, *lwah'ungatandi*, *lwahungatandi*, *kwakungatandi*.
 Plur. *sasingatandi*, *wasingatandi*,
lahungatandi, *ah'engatandi*, *zazingatandi*, *yangatandi*.

POTENTIAL MOOD

PRESENT: may, can, &c., not love

Sing. *ungatande* *wingatandi*,
ungatandile, &c.

IMPERFECT : might, could, &c., not have loved or been loving (*late*ly).

Sing. *ngangingetande.* *ub'agetande.*
ub'agetande, &c.

PAST-IMPERFECT : might, could, &c., not have loved or been loving.

Sing. *ngangingetande.* *wavagetande.*
wob'agetande, &c.

OPTATIVE MOOD.

PRESENT : should, would, must, ought, not to love.

Sing. *ngangingatandi.* *ngangatandi.*
ngaengatandi, &c.

SUBJUNCTIVE MOOD.

(that I) may, or might not love.

Sing. *ngingatandi.* *ungatandi.*
angatandi, &c.

Subjunctive, used as Imperative : let me not love.

Sing. *angingatandi.* *ungatandi.*
kangatandi, alingatandi, &c.

CHAPTER XVI.

USE OF THE PARTICLES SA AND SE.

270. The particle *sa* (probably a fragmentary Present from the verb *sala*) is inserted as below, in the Present or Perfect Tense or Participle, (including, therefore, the Future forms, and others compounded with a Participle,) to express the *continuance* or *progression* of an action. It may be represented in English according to the context by *now*, *still*, *yet*, *then*, &c.

Ex. *agisataada*, I am still loving.
agisabole, I am still lying down.

271. This particle *se*, when used with a negative verb, may be generally expressed by *any more*, *any longer*, *at all*, &c.

Ex. *ai-ateadi*, ye do not any longer love. Part. *niagasatandi*,
kasajikataade, he will no more love.
agis'e'akukubaae, I will not yet come to talk any more.
akabikus'chatslawa aga'luta, it is no longer cured by anything.
amuhla loku asababize, and to-day he is still calling them
 (— he has not yet called them).

272. Instead of *et*, *se* is used in the same sense before a noun, adjective, adverb, or adverbial expression.

Ex. *sasolapa*, we are still here. *o'ch'aa*, he is still (here) alive.
aaa busajjolo, it (is) still so.
ad'aa oskude, the place is still far off.

Sometimes *sob*, itself, is used for *se*.

Ex. *asi'eqomane (as'eqomene) woa'amabuta lweo*, those soldiers had by this time challenged each other.
aweei ka'Senzangakona usole wawile (usewande), the family of *senzangakona* he has now gained it.

273. The participle *la* is used like *sa* with a negative verb to express 'not yet.'

Ex. *asikataade*, we do not yet love; Part. *singakatandi*,
takaboo, he does not yet see; Part. *engakaboni*,
ab'engakani, he had not yet arrived.

sifike bengokafiki bona, we are come (they not yet arriving) before them.

akafiki (kakafiki) ? is he not yet come.

auk'azi, thou dost not yet know; *abakarumi*, they do not yet consent.

274. The particle *se* (probably a fragmentary Perfect from *salu*) is prefixed to a *Participle* with the force of *now*, *just now*, = *by* this time, or. *then*, *just then*, = *by* that time,—marking the exact *commencement*, or *compl. tion*, of an action.

Ex. *sengitanda*, by this time I love = I begin now to love.

s'etanda, by this time he is loving.

seutandile, by this time thou hast loved = thou hast done loving.

seniyakutanda, now ye will love. = ye will begin now to love.

sesizauke (or *sisezauke*) *sipumule*, we will now get that we rest, = get a bit of rest, where *ke* stands colloquially for *ka*.

abantu basebemapele eadhleleni, the people had by this time noticed him in the path.

275. In point of fact, the pronoun of *se* is omitted in the above expressions, just as that of *be* is in the imperfect; and the whole tense *seagitanda* may be conjugated like *hengitanda*.

Sing. *sengitanda*, *us'itanda*.

us'etanda, *se'itanda*, *is'itanda*, *sesitanda*,

us'atanda, *se'atanda*, *sebutanda*, *sekatanda*.

Plur. *sesitanda*, *senitanda*.

sebutanda, *as'etanda*, *sezitanda*, *is'itanda*.

And the same forms serve for the *Participle*, except that, for *us'etanda* and *us'atanda*, the *Participial* form will be *es'etanda*. Frequently, however, *se'atanda* (*s'atanda*), *se'itanda*, *se'atanda*, are used for *us'atanda*, *is'itanda*, *us'atanda*.

Whenever *se* comes before the sound of *n* in the next syllable, it may be strengthened to *so*.

Ex. *sokwanele*, it is enough; *sorafa*, he was already dead.

sobufikile utshwale, the *Ushwale* has already arrived.

sokuy'isikati sokudhla, it is now the time for eating.

N.B. Instead of *sorafa*, in the preceding set of examples, it is more common, where a *person* is spoken of, to hear *us'afa*, *uscwafa*.

So *us'afika*, he was already come; *us'abulawa*, he was already killed; *us'emuka*, he was already gone; *us'agodvuka*, he was already gone home; *us'ahola*, he has already drawn (his pay): but *usobola*, he is now drawing his pay.

The plural of the above would be *sebafa*, *sebafika*, &c.

Ex. *usafa yena us'ef'chamba nje*, he is dead already, he is now dead (though) walking, plur. *sebafa bona*, *sebeje* (*sebejele*) *bchamba nje*.

kas'aqule (plur. *kusebaqule*) *kuleya'adawa*, he is fixed to that spot, *kwasukumuka-ke impi ka'Dingane*, thereupon Dingane's impi departed.

kwasukubalwe yena yedwa, there had now been killed he alone, *s'eti uMkalayi*, 'Akubalwe uMhlangana'' *sebulawa-ke uMhlangana*, then says uMkalayi, 'Let Umhlangana be killed!' so Umhlangana is killed.

In like manner we have contractions like the following.

Ex. *kaz'abona'luta* (*kazawabona*), he did not get to see anything, plur. *abuze* (*abaza*) *babona'luta*.

kwa'Sonyoni uantulu angez'atolwa (*angeze wafakwa*), at Sonyoni's a man would not be (i.e. would not wish to be) adopted.

angez'awapuzo (*angeze wawapuzo*) *la'manzi*, he could not have drunk this water.

tesiqubu sibokile; *uantulu angez'awaka* (*angeze wawaka*, plur. *bangeza bakaki*) *amanzi agaso*, this calabash has got a hole in it; a person (could not have drawn) cannot draw water with it.

276. From the following examples, the student will see how to conjugate the other tenses with *se*.

IMPERFECT.

Sing.	<i>besaqibanda,</i>	<i>ubus'itanda,</i>
	<i>ub'es'elanda, beselanda, ub'es'itanda, besesitanda,</i>	
	<i>ubus'itanda, beselanda, beselutanda, besekutanda,</i>	
Plur.	<i>besitanda,</i>	<i>was'itanda,</i>
	<i>beselutanda, ub'es'elanda, besesitanda, kwasekutanda,</i>	
Plur.	<i>sasesitanda,</i>	<i>waselitanda,</i>
	<i>baselutanda, ub'es'elanda, sasesitanda, yis'itanda.</i>	

POTENTIAL PRESENT: may, can, &c. by this time love.

Sing.	<i>seangataanda,</i>	<i>is'angataanda,</i>
	<i>u'angataanda, selangataanda, se'angataanda, sesingataanda,</i>	
	<i>as'angataanda, selungataanda, selungataanda, seknangataanda,</i>	
Plur.	<i>seangataanda,</i>	<i>seangataanda,</i>
	<i>selangataanda, u'angataanda, se'angataanda, is'angataanda</i>	

OPTATIVE PAST-PLUPERFECT: should, &c. by that time have loved.

Sing.	<i>ngatsh'itandile,</i>	<i>ngawus'itandile,</i>
	<i>ngatsh'es'itandile, ngatshelutandile, ngoyus'itandile, ngawesetandile,</i>	
	<i>ngawus'itandile, ngatshelutandile, ngatshelutandile, ngatshelutandile,</i>	
Plur.	<i>ngatsh'itandile,</i>	<i>ngawasetandile,</i>
	<i>ngatsh'es'itandile, ngatshelutandile, ngatshelutandile,</i>	

In the Past, Imperfect, and Pluperfect Tenses, a contraction is often made as follows.

- Ex. *was'engitandile* (= *wab'es'engitandile*), he had by this time loved me.
was'ezwisa (= *wab'es'ezwisa*) *pansi ngamabamu*, he was by this time throwing himself down on purpose.
uDingane wasele'ehlanguisa (= *wab'es'ehlanguisa*) *impi yake*, plur. *basele behlanguisa* (= *basebhlanguisa*), Dingane was by this time collecting his *impi*.
ang'es'ezwile (*angab'es'ezwile*) *wabamba*, he would have already heard and understood.

N.B. Mark the idiom in the last example, when a *Pluperfect* (or *Perfect*) is followed by a *Past Tense*.

277. The relative vowel is set before *se*.

- Ex. *lowo'auantu osorafa* or (*osafa*), *kwakuq'arako'Zatshuke*, that man who died was one of *Zatshuke's*, plur. *laba'bantu usebafa*, *kwaku ny'abantu baka'Ngiza*.

278. The following are illustrations of the use of *sa* and *se*.

- Ex. *besahambile*, they having now (all this time) gone.
sebehambile, they having now (by this time) gone.
ngingubengis'azi, (that) I should not at all know.
angab'esafa amakaza, (that) he should not be already dying with cold.
useuyabona, thou art now seeing: so *basebayabona* (or *sebayabona*), *ose ayabona*, &c.
umzimba use'buhlangu, my body is *still* in pain.
umzimba us'u'buhlangu, my body is *now* in pain.
sasala saba (*sasesiba*) *isitupa nje* (we remained we were -) we were now only six.
akusez'ukuba'auantu wo'lulo, he will never more become a man (of) worth anything.
le'ngqubo indaba, *akuse'nto go'lulo* (*akuse'lulo la'lulo*), this blanket is old, it is (not still) no longer (a thing of something) worth anything.
kuqose'mahlaya kuyena, it being no longer a joke with him.
uyihlo usahlezi na (*usekona na*)? is your father still alive?
kasatandi akuvuka, he no longer wishes to rise.
ausayikukwenza loko, thou wilt no more do it, that.
asisayikupinda s'enze nje, we will no more repeat (that we do it) to do it.
mhlambe nga usal'azi heli'gama, *ingabe usakubona*, perhaps, may be, thou still knowest this song, it may be thou at this time forgettest.
uTshaka aseka; *sewabahlara abantwana bakasi*, *Tshaka* is no longer here (alive): he has been already killed by the children of the king.
ikanda lake libi, *selaba libi*, his head is bad, it was already bad.
ungalingis'okwabanye abafana bho ashatata imikuba emibi,

don't you imitate the (doing) of these other boys who have already got evil habits.

nili ainyisi nidlile nje a'esuta wisese ngabaatu? do you, when you may have now eaten and were filled, exult over people?

ngangisanyiponse ngelsho isese, yaluka nje, I had at this time struck the honey-bear with a stone, it just looked (at me).

kwabe kusajike aMlozikazana heli bazakumelapa; qa! *l'ahluleka*, there was come by this time the *isauusi* (plur. *excellentia*) thinking (that) they will heal him; no! they were beaten.

awit'esandubuzele, kazalaba (*kaza walaba*) she (was still having) hushed him (kept hushing him, he never got quiet).

isayaki fa le'akabi, loku uhle uyigqule ngumawikha agoti, this ox will now die (— after a while), since you are continually poking it violently with a rod.

is'iyakufa (seiyakufa) le'akabi, loku uyigqulile ngomkonto, this ox will now die (— as the result of an act), since you have poked it with an assegai.

seloku ulofa nali ngangipa ukonto, eminaloko usangipa, ever since Jojo said he will give me um's-egai, up to this time he is still giving (it) to me. (— he has not yet given it to me).

lingasaa ukufa kwanganga, it having still not rained at the end of the month (from some time spoken of).

lingakaa ukufa ku wanganga, it not having yet rained at the end of the month.

ben jakahlanamiswa, they not being yet assembled.

siy'ozwa, kepa asikaqandi labh' lina, we hear, but we do not yet well understand.

asikakwazi loku, we do not yet know that.

beningakadli na? ai! akalaloko ukudhla, have you not yet been eating? no! there is no yet food here.

wah'ingakadli na? ai! lwa kwagkabiko ukudhla, had he not yet been eating? no! there was not yet food there.

kak'wab'li aw' thashi; l' k' en'uki; bakahambi, they (*amadoda*) do not yet bring the horses; they are not got off; they do not yet go.

CHAPTER XVII.

SUBSTANTIVE, VOWEL, AND PASSIVE VERBS.

279. SUBSTANTIVE VERB.

The following are the regular tenses of the verb, *bu*, to be.

IMPERATIVE.

Positive.
yiba, yibani

Negative.
angabi, ningabi.

INFINITIVE.

ukuba.

akangabi.

INDICATIVE.

Present	<i>agiba, agiyaba.</i>	Part. <i>agiba.</i>	<i>aagibi.</i>	Part. <i>agingabi.</i>
Perfect	<i>agibe.</i>		<i>angibanga.</i>	
Past	<i>agaba.</i>		<i>angaba.</i>	
Future	<i>agiyakuba,</i> contr. <i>agaba.</i>		<i>aagiyikuba.</i>	
Ineffective	<i>bengiyakuba.</i>		<i>bengingayikuba.</i>	
Past-Ineffective	<i>agangiyakuba.</i>		<i>aganginayikuba.</i>	

POTENTIAL.

Present	<i>agingaba.</i>	<i>agingebe.</i>
Imperfect	<i>bengingaba.</i>	<i>bengingebe.</i>
Past-Imperfect	<i>gangingaba.</i>	<i>gangingebe.</i>

OPTATIVE.

Present	<i>agangiba.</i>	<i>agangiyabi.</i>
Perfect	<i>agangibe.</i>	<i>agangibanga.</i>

SUBJUNCTIVE.

ngibe. *ngiyabi.*

Ex. *aibanga isaba na'kwa'e*, he (*indaba*) has no more power to refuse.
kabanga esaba na'andaba akakuluma, he had no more power to speak.

uba uya us'ajikile-ke tina'na, here he comes, he has arrived, you see (*ke*), to me.

nyaba (or *uba uya*) *ujikile-ke tamsi b*, here he is, he has come with (his) noise.

zonke izinyola ziba nyoko no? all the wagons were how many?

280. The Potential *kungaba*, it may be, (or *ingabe*, for *ingaba* (284), where *i* refers to *into* understood,) is often abridged to *nga*, it may be, perhaps, &c.

Ex. *ang'azi uma uCololo, nga uyise, nga udade wabo, y'ini na*, I don't know whether Cololo is, perhaps, his father, perhaps, his sister.

w'esiba uti funo nga (ingaba or ingabe [284]) indhlu yake iyakucitwa, he feared he thinks lest may-be his house would be destroyed.

uma wenza njalo, nga wenza kahle ang'azi kodwa mina, if you do so, perhaps you do well, but I do not know for my part.

nga (kungaba or ingaba) uhamba ngendhlela njalo, may-be he is going on by the path continually :

but *ngarhamba* (Opt. Pres.) *ngendhlela njalo*, he should, must, ought to, be going on by the path continually.

N.B. In the above instances, *nga* expresses only a *supposition*, implying the *possibility* of the thing stated, not a *conjecture*, implying its *probability* in the speaker's judgment, which latter will not be expressed by *kungaba (nga)* but by *kungali, kungatiti, kungaloku, &c.* (*kwaga*).

281. In Zulu, the root of the substantive verb is not generally expressed in the present tense of its participle, and frequently not in the positive past, the pronoun being used directly before nouns, adjectives, adverbs, &c.

Ex. *ngikona*, I am here or I was there; *us'ukona (soukona)*, thou art here or wast there; *kako (kakona)*, he is not there.

ngilapa, I (am) here; *kukona*, it (is) here or there; *akukona*, it is not here or there; *kwa njalo-ke*, it was so.

beku kuhle, it (was) well; *kwaku kubi*, it (was) ill; *nga kuhle*, it would (be) well; *kwa ukupela*, it (was) the end.

besi (besiba) babili, we (were) two; *beni ng'abantwana, yo (were) children*; *kwa y'amina wesitatu*, there (was) I the third. *amaduda amhlaba ngemakato yambili*, the men stabbed him with assegais, there were two.

kwa'sikati manje, it (was) the time now

umGungundhlovu wabawu ipazi labelungu, Ungungundhlovu (was) red with the blood of white men

na uDingane es'ebhe uManyosi ngapambali, Dingane (was) having already put Manyosi in front. had already put, &c. (*wah's'ebhe*).

ba ngungotshani kangaka, they (were) like grass so many

na s'omuka uab's'omuka nje, he (was) he now just goes away he was now just going away, plur *busebenuka*.

asqabab'la-ke, we (were) we are for running away we were for running away

wasouyigangada ngenduku, he (was) he now pounds it (*inkabi*) with a stick, = he was pounding it with a stick.

282. Hence we can conjugate whole tenses with *kona* (or some other adverb) in place of a verb-root.

Sing. *bengikona*. *ub'ukona*.
ub'ekona, (Part. *eb'ekona*), *belikona*, *ib'ikona*, *besikona*,
ub'ukona, *belukona*, *bebukona*, *bekukona*.

Plur. *besikona*. *benikona*.
bebekona, *ab'ekona*, (Part. *eb'ekona*), *bezikona*, *ib'ikona*.

Sing. *ngangikona*. *waukona*,
wab'ekona, *lalikona*, *waikona*, *sasikona*,
waukona, *lwalukona*, *bwabukona* or *babukona*, *kwakukona*.

Plur. *sasikona*. *nanikona*.
babekona, *ab'ekona*, *zazikona*, *yaikona*.

Ex. *kwakukona abanye abantu abatile*, there were other persons present so many (counted on fingers).

belikona ihashi elihle, there was a beautiful horse there.

So, also, with *se*, we have.

Sing. *sengikona*. *us'ukona* or *soukona*.
us'ekona, (Part. *es'ekona*), *selikona*, *is'ikona* or *seikona*.
 Plur. *sesikona*.

&c.

&c.

Ex. *wapuma sebekona*, he went out, they being by this time there :
 but *wapuma besekona*, he went out, they being still there.

So *bafika es'ekona*, they arrived, he being now there :
 but *bafika esekona*, they arrived, he being still there.

283. In the negative participle *nge* is used before a noun, adjective, adverb, &c., instead of *nga*, just as *se* (272) is used instead of *sa*.

Ex. *ngingeko*, I not being present : *kungeko*, it not being there.

kwakungeko'cala, there was no fault.

bengeko, they not being present.

sebengeko, they being by this time not present.

bengaseko, they being no longer present.

284. The terminal vowel *a* of *ba*, *ya*, *za*, or *ta* verb, used to help out the meaning of another verb, is frequently changed in utterance to *e*, apparently in the effort to make the whole expression more distinctly one, by getting rid of the interrupting vowel sound of *a*.

Ex. *ngabe (ngaba) ng'esaba*, I was fearing.

niyakube (niyakuba) nitanda, ye will be loving.

niyakuze nife, ye will come to die.

unisoze (anisayikuzo) n'enze loku, you will never come to do this.

kona sizabuye sihambe, then we will go again.

kazaze (kazaza or azaza) zatanda, they (*izintombi*) did not get to love.

sahambe sesivuguguda, we went on now crunching it (*umbita*).
kwagale (kwagala) kwahlanganise elika'Nzobo, there first engaged the (soldiers, *ibuto*) of Nzobo.

ihliziyi angabe (angaba) njisayizwa (my) heart I was not feeling it any longer. I acted wildly, without restraint.

avuze (avuzo) warula ualilo lo, this fire will never get to have blazed.

nake (naka) naya ezinyangeni? did you go at all to the doctors?
kangaze (kongaze) n'fazi ukuba uli-ni, I did not come to know what he (says) said.

kangaze ajarub na uankabi, I never saw the ship.

angisze (angisze) agayizeka indaba, I will never have told the story.

kwabe (kwaba) futi agid'lela epangweni Umakaza, there was I also eating in a hurry it (*inyama*) being cold.

angqale (anguqala) uti aaziya iziakomo! kanti y'izona izinyati, you might begin by saying there are cattle over there! whereas there they are buffaloes.

wapinde (wepi, de) wati asinape futi, he (repeated he said) said again (that) we should give him again.

guhluwa noMzuoka lo, gona epawishetsho ayifikise indaba yako lo, step aside with Umziwoka (Mr. Walker) here, him who will quickly bring forward this your matter.

kwatwa ke, nyanhe abe e'hlal'zoma, it was said, ye will go on eating these (*izinkomo*).

angabe (angabe) ngwabona waluka gadi, I (was not any longer seeing) no longer saw my staff.

So *sizakw'ize iphele*, we shall do how?

285. VOWEL VERBS.

In conjugating the 'V' verbs, some very natural elisions, &c., take place, which do not require any particular notice.

Ex. *uyitha (uyitha) aya*, ye are building; *uyisaba (uisasaba)*, ye still fear.

uyabona (uyabona) ayitha ayisaba, thou hast now overcome; *uyabulale (uyabulale)*, thou hast now overcome.

uyabala (uyabala) ayitha ayisaba, he would rather overcome; *uyabale (uyabale)*, he had injured.

uyabala (uyabala) ayitha ayisaba, he would rather overcome; *uyabale (uyabale)*, he had injured.

uyabala (uyabala) ayitha ayisaba, he would rather overcome; *uyabale (uyabale)*, he had injured.

uyabala (uyabala) ayitha ayisaba, he would rather overcome; *uyabale (uyabale)*, he had injured.

So *uyabala (uyabala) ayitha ayisaba*.

286. The R letter, in its various forms, always appears in one or other of the forms, *ri, ri, ri*. When the relative comes

before a vowel-verb, the sound of *w* is (almost of necessity) inserted after *a* or *o*, and that of *y* after *e*.

Ex. *umuti owembelwayo*, a tree that was dug up.
inkomo eyapukileyo, a broken ox, *i.e.* with *lg*, &c., broken.

286. PASSIVE VERBS.

In conjugating Passive Verbs, it must be noted that the Perfect drops the *l* of its termination *ile* before the *w*, which is the sign of the passive voice.

Ex. *ngitandire*, for *ngitandilwe*, I have been loved (*lately*).

287. Otherwise, the different tenses are formed and conjugated for the passive voice, just as for the active, with corresponding variations of meaning.

Ex. *ngitandwa*, *ngiyatandwa*, *ngitandire*, *ngatandwa*, &c.
ngiyakutandwa, &c., *bengitandwa*, &c., *ngangitandwa*, &c.

So, also, negatively.

angitandwa, *angitandire*, *angitandwanga*, &c.

Part. *angingatandwa*, *angingatandire*, *angingatandwanga*, &c.

288. The Perfect is often *abbreviated* as in the active voice.

Ex. *tandire*, *londolozwe*, *lungiselwe*, &c.
 for *tandire*, *londolozwe*, *lungiselwe*, &c.

N.B. The verb *tsho*, say, makes its perfect thus: Active, *tshilo*, Passive, *tshiwo*, with the corresponding negatives, *tshoago* and *tshiwongo*.

The present form, *tsho*, remains the same, whether taken positively or negatively; and it is also used for the potential present negative, and for the subjunctive mood, positive and negative.

Ex. *ngitsho*, *angitsho*, *angingetsho*, (*ukuba*) *ngingatsho*.

289. Compound Tenses are formed in all the moods, by using the proper tense of the auxiliary *ba*, belonging to the mood in question, combined with some Participle of the principal verb.

IMP. *yiba weza loku*, be doing this.

yibani nihamba, be going.

una uyaba kuhlala, if thou art for staying.

IND. *ngiyakuba ngitanda*, I shall be a-loving.

ngiyakuba ngiyatanda, I shall be for loving.

ngiyakuba ngitandile, I shall be having love (*lately*).

ngiyakuba ngatanda, I shall be having loved.

ngiyakuba ngiyakutanda, I shall be being about to love.

bengiyakuba ngitanda, I should have been a-loving (*lately*).

ngangiyakuba ngitanda, I should have been a-loving.

&c.

&c.

- POT. *ngingaba ngitanda*, I may, &c., be a-loving.
ngingaba ngiyatanda, I may, &c., be for loving.
ngingaba ngitaadile, I may, &c., be having loved (*lately*).
 OPT. (*ngi*) *ngangiba ngiyatan ta*, I should, &c., be a-loving.
ngangiba ngitaadile, I should &c., be having loved (*lately*).

So also with the particle *sa* or *se*.

- Ex. *nginjaba ngisat nda*, I may still be a-loving.
ngingebe ngisatanda, I can not be any longer a-loving.
angeb'esatanda, he could not be any longer a-loving.
benginjebe ngisat nda, I could not have been any longer a-loving.
angeb'esavuma, he would be not at all consenting.
inkomo zingaba zisaya ngakona, (that) the cattle should not go
 any longer in that direction.
bang iz'ahlula ngaloko, they can master them through that.
nawe ungisoubona, you too would now see.

CHAPTER XVIII.

USE OF THE VERB *TI*.

290. The verb, *ti*, is often used as below, *when the sense is suspended*, either for giving emphasis, or drawing particular attention to what is said, or by the occurrence of a parenthesis. In such a case *ti* is placed in the proper tense, at the point where the break occurs, and with the pronoun of the principal verb, or with the indefinite pronoun *ku*. It is almost impossible at times to represent the idiom in English; though it may be often expressed by means of a simple pronoun, or by using the verb 'find,' or the phrase 'come to pass,' 'happen,' &c., as below.

Ex. *bati ukufika kwabo, bambamba, ba ntshaya*, they, at their arrival, seized him, and beat him.

lowo'muntu owati, uma afike lapa, wati 'ngitolani (ngitoleni),' that man who, when he came here, said 'adopt me.'

siyauti, sidundubalu lapaya emimangweni, libe lifudumala, we shall (find), we getting-high there upon the hill, that it (*ilanga*) is hot.

ngesikati okwati ngaso uTshaka wapumisa impi, at the time, at which it happened (that) Tshaka sent out an *impi*.

ngesikati uti uDingane, uma angene chukosini qed'uba kufe umfo wabo, wawabulala onke amaduna amakulu nabafu wabo, at the time at which Dingane, when he entered upon the chieftainship, after that his brother had died, killed all the great captains and his brothers.

angintandi lowo'nfuzi owati, mhla kufa izwe, wangikuhlela pansi konye uzingane zami, I don't like that woman who, on the day when the land (died) was parched, trod me under together with my little ones.

'azi ukuba woti, eselapa, abes'azi ukuba sebe pakati, he knowing that he, when he shall be now here, will now know that they are now within (his kraal).

tubalekite ngeyas'ekoya, akute, uba kubulawa uPiti, yaya kona, it (the regiment *Udhlambedhlu*) ran because of it (*impi*, the enemy) at home, which, when Piet (Retief) was killed, went there.

unehlaahlu lowo, of'esamila (Plur. *abate besamila*), *atshetshe agzile, abekele kuhle*, that man is prosperous, who, while still growing, quickly sends down (his roots) and looks well.

loko ukwenzela ukuba kuzo kuti, mhla epikayo, amhonge, that he does in order that it may go: to come to pass (that), when he arrives, he may thank him.

kwati ehuya emuka, sases'akile lapaya, it happened (that), when he went away again, we were by that time settled over there.

kute mhla Uduma kakulu lapa, y'imhlo-ke epumayo lapa ekaya, oya'kulala kaNkaitshana, it happened, when it thundered much here, it was when he went hence from home, going to sleep at Kaitshana's.

al'am'ezakungeao eadhlini ku'Mpande, ampate ngezibongo, as he was about to enter the hut of Mpande, he treated him with praises.

u'ciza-ai ukut'ehlezi pakati kwabantu, ab'ehlezi ngezinguba? what does he that, when sitting among people, he should be sitting with disobliging manners?

Sometimes the voice is rested, as it were, on this verb, at the beginning of a sentence.

Ex. *kuti adlelelwayo kanti uyena gona*, he who is despised, why he is the very man.

nti ampa abana nonatoge, banhlakomele bonke, if he happens to quarrel with another, they will all make a noise at him.

kuti, ngoba e'ire eapa amaj'ala, ab'as'uyatukulela ngikwaloko, and so, because you are sprinkled with fat, you are now for being angry on that account.

kuti emaviri bathlabe lona, kuti ebusuku bangane eakunjeai, by day they stay there, by night they enter the boat.

u'Fabal'ishumo babatsika amase, the twelve, they cut them with knives.

291. The preterital tenses of *ti* are used to express 'it may be,' 'probably,' 'very likely,' 'I should think,' 'I should say,' &c., that is, always with subjective reference to what is passing in the thought of the speaker.

Ex. *Fungati langatila. Eku* (as probably (I should say) they may reach the Bay.

Ezi zaba Fungati adlala q'ile, these things very likely are clever.

Fungati apha e'colali, it may be (that) I see a house, invite me (that) I do, as in a dream, or in fancy.

Ivan, q'ile ng'abab'icacani, it might have been (that) I was walking on a mountain. I fancied in my dream that I was, &c.

ku'ant'ile, imbulana y'ani, it seemed as if we might be killed by it.

lo'muntu kwasongati ujojiwe, that man, it seemed, had been impaled.

292. The expressions *kungatiti* (= *kungati iti*), or *sokungatiti*, (contr. *sengatiti*) or *sokungatiti*, are used with like meaning.

Ex. *kungatiti amasi*, it seems to be amasi.

sokungatiti uyena uNgoza, it looks like him, Ngoza.

sekungatiti ugingalala, I may lie down, it seems.

sengatiti lizakuaa kusihlwa, it looks as if it will rain this evening.

sengatiti kungavela umuatu angipe umuti, very likely a man may turn up and give me medicine.

So in other tenses.

Ex. *ng'ezwa kwangatiti abantu bedhla utshwala*, I heard, seemingly, people eating tshwala.

kuyaungatiti oko wenzele ukuba amkohlise, it will seem as if you had done that in order to deceive him.

bekunga'iti umuatu ebesikubona layaya kasasa, it was probably a man that we saw over there this morning.

kwakungatiti indhloru; sikubone kulolu'kalo; aaku! kusisitoko, it was very likely an elephant: we saw it on this ridge: there! it moves along.

The above expressions are often contracted to *kwaga*, *senga*, *kwanga*, *konga*, *bekwaga*, *kwakwanga*, &c.

Ex. *kunga umuntu*, it is probably a person.

kunga bay'eba, very likely they are for stealing.

kimina kunga akufanele, to me it seems improper.

kunga wenze lezo'zinto, it looks as if you had done those things.

yekoni okunga kubi, leave off what has the appearance of evil.

kunga uy'emuka, it seems you are for going away.

kwaaga w'elemba ijubane lalo elikulu, very likely you trusted to its great speed.

kwaaga utamba'ukufika kwake izolo, it seems that you were expecting his arrival yesterday.

senga seniz'enzele ngalapa nitanda ngakona, it seems as if you should just do for yourselves in what direction you please.

tulani sizwe! uzwa-ni? ang'azi, kunge (kunga) indhloru, hush, that we may hear! what do you hear? I don't know, probably an elephant.

kunge angemyise lo; kwaga uagayisa lo, it seems that he would not bring this one; it seems he would bring this one.

konga uyamkohlisa, you will seem to be for cheating him.

bekwaga ugalaula, it seemed that you were for joking.

kwakwanga kasayikubuya, it seemed as if he (will) would no more return.

And *nga* may be used in a similar sense with other personal pronoms.

Ex. *wangu aagarela*, it seemed as if he would cross.

anga ukamba ngeadhlala, he seemed to be walking by the road.
muzizima anga amatunzi ezintaba, looming mass who seemest to be shadows of mountains, (from one of the *izibongo* of Dingane).
ungalo zimbanbo zinga l'ibhesi, thou (with) arms large, like a lion.

angu ayatula ngaloko, they (*amaudada*) seemed (to be for being quiet) as if they would be quiet through that.

waza wanga unqahamba, at last you seem as if you would go, or you seemed actually as if you would go — you must not think of going.

waza wanga unqadhla unyakagezi, it seemed actually as if you would eat without washing.

baza banga bangakala ebakwelo, they seemed actually (or 'at last they seemed') as if they would cry, he being hard upon them.

293. *Kunyaloku, kuqaloku, kwangaloku, kungaloku*, &c., are used in the same way as *kunqalili*, &c.

Ex. *sengalili ngiyake (nginyaka) ngikweli elashini, kungaloku ayake* (clipped for *nginyake*) *ngikweli eaqaleni-ke, ngihambahamba incozana*, very likely I may get to ride on a horse, probably I may get to ride in a wagon, walking a little.

usingenise, kwangaloku silungile kuyena, he took us into (his house), probably because we are right (to him) in his eyes.

wapuma lupi kili, kwangaloku us'awuka ngobo, ukuba engasayi-kubuya, he went out from us here, it seemed as if he was now going away quite, that he will no more return.

294. The above expressions, in their different forms, may be used to express a wish.

Ex. *ku ga (kungaliti, kuqaliti, kwangaloku) ng aqatanda*, me-seems I might be loving, — would that I loved!

kunga unqazi, would that ye knew!

kunga ngabawukile, it seems to me they ought to have gone, would that they had gone!

kwaaga kuqalhe ajalo apela, I trust it may not have been so entirely.

kungaloku kuqenzeki loko okwajilo, would that such a thing might not be done!

kungaloku unqung'enzekanga loko, me-seems that ought not to have been done, — would that it had not been done!

akwajile! (awajile) aya ngahlala kona kangasuka, would that perhaps I had not topped there and not gone away!

akusajile! (awajile) aya sis'akaya, how I wish that we were at home!

akungaliti unqapha ab'izolo, me-seems I ought to have gone yesterday, — would that I had gone yesterday!

295. The following expressions with *ti* may also be noticed.

Ex. *sasisate (sasiyate) siyawupakomisa lo'mpongolo was'ahlula*, (we had thought we are for lifting this box =) we made sure to lift this box, it beat us.

yaisate iyaruka innyamazana, kwasa kwalile, the buck tried to rise, it was all in vain.

ngangisate ngipala lapa, I tried to curry there (upon that skin).

sibesisate (sibesiyate), we tried (to do something shown by the speaker).

babeyate abawuraye unuzi, they tried to surround the kraal.

laliyate iBunu liyatshaya ngentonga yesibamu, the Boer tried to strike with the butt-end of the gun.

babeyate babuyela ngemvwa ngendhlela yabo, they tried to return back on their path.

uJojo wakute (= way'esakute or wab'esakute) uyahamba, Jojo (had thought he is for going) tried to go.

sakute siyangena satshona, we tried to enter (the stream), we sank.

sebakute bayalutshaya uDhlambedhlu, they had thought to smite the Udhambedhlu (regiment).

N.B. *ngima kusate = ngibe ngisate*; so *b'ema kusate = babe besate*.

296. The verb *ti* appears primarily to mean, to 'think' or say within the heart.

Ex. *niti-ninina na?* what do you think?

bengiti nazalwa nako, I thought you were born with it.

w'enza toku eti ngiyawceba, he did this thinking I shall get rich.

kwazis'uba izwe elamatafa, sigijima ematafeni nje, lapa kuhlonga esibi lesi noqunya, sili singafunyanisa udlongana singene kulo, it was because the country was one of flats, we running in fact on the flats, where there was wanting the scrub (this —) you know, and tambootie grass, we (saying) thinking (that) we might find a little ravine and enter into it.

But it is also used to express to 'speak,' or say with the mouth, as perhaps in the last instance.

Ex. *wati yena, ngiza'ubuya masinyane*, said he, I will return presently.

bati abafundisi isibane, beti bati okubaekayo, missionaries say isibane (for candle), thinking (that) they say, that which gives light.

ngiti ufele emanzini, lokunaku beti babone izikali ezibukreni, I think (say) he is dead in the water, since here they say they saw weapons in the drift.

297. *Ukuti* may often be rendered *to-wit, that is to say, &c.*

Ex. *ebona ukuti, amuko'awuntu lapa*, he seeing, to-wit, there is no one here.

awuntu okutiwa uJojo, obizwa ngokuti inyanganga, a man of whom it is said (he is) Jojo, who is called to-wit a doctor.

298. The verb *ti* is often found in combination with a particle, (oftentimes a fragment of a verb), used adverbially. The verb in such cases is regularly conjugated; and, when its meaning is transitive, the pronoun which refers to the object is inserted, as usual, immediately before the verb-root.

- Ex. *ngazili shw'ngalazi lezo'zipto zanke*, I swept all those things away.
uti wafaxafu, he eats like a dog.
wakabi wimiji, it (*nyaka*, year) is not yet completed.
lile nana ana kusasa, it (*izulu*) rained very gently this morning.
kubale kuti du, there's an end of it, that's all, there's nothing else.
warus'amsindo, kwabula kwati du, he raised a noise, there was nothing else (but noise).
warus'amsindo kwabula kwati kwitshi, he raised a noise, it was in full action. — it was all noise
sabulawa salwa du, we were killed, we were made an end of.
yiti bobo leli'pla ko, bore a hole in this plank.
babula bali du, they were silent, they had done.
sahlala sati du, we ate, and had done — finished (our meal).
intabho iti wri, the string is stretched.
wachubala wamuti du (or nya), he killed and made an end of him.
yima uti twi, stand upright.
woti siki, move a little bit — make a little room.
tubwai witi du, akati nya, be silent, have done, let there be an end (of noise).
wati gwigwi catatshanezi, wawetele nyapel. haya, he ran down the slope, and crossed to the other side.
satana (reciprocal form of *ti*) *nqua naye*, we and he met each other full butt.
kaseho ugwai, sakute qeq, there is no more snuff, it is all finished.
auscho nauti, sakute ukue, there is no more medicine, it is all at an end.
singak'azi ukuti ujite wati nya, we not yet knowing that he is dead completely.
nJojo wasa wati ci, kuaciteka ubaula, Jojo dawned out clear, folly was dispersed (by his wisdom).
liselile ci, it (*izulu*) is now clear.
wagbawanga ngiti nka, I never said a word.
gat iti aiti nka, he (*andada*) was thinking that he might say a word — was wishing to put in a word (so plur. *bati beti abati nka*, &c.)
liti uma liti tetete, wayikipa impi, when it (*ilanga*) was low down, he drew out the impi.
satana nqua emfuleni, we met full butt at the river.
ujite ngwoti rabe, I then gave a glance.

ngalufeceza uti lwami angilutshongo ukuluti poyo. I bent my rod, I did not (say) mean to snap it.

The adverb and *ti* may be separated in such a case.

Ex. *ukamba luka'yihlo buhlepekile*; *lujike lwati entlonyeni kepu*, your father's pot is broken: it has got chipped upon the edge. *uma lo'untu uie ukujika nje nahla unamlandisa kahle, kusey'ikona kuqala amazwi ezu aba obala, nati ukushumayela kweenu pahla-pahla, angab'es'ezwile wakamba*, if, when that man came, you had informed him properly, and all along from the first your words had been plain, and you had done your speaking without reserve, he would have by this time heard and understood.

Or the adverb may be used without the *ti*.

Ex. *angina'luto, ngihlezi (ngite) hleke nje*. I have nothing, I am just sitting with my legs spread = like a fool.

N.B. Many of these adverbs are fragments of verbs still in use; and indeed almost every trisyllabic verb ending in *la*, *ka*, or *za* has a corresponding adverbial form with *ti*, e.g., *ukuti bobo* = *boboza*, pierce, or *boboka*, get pierced, *ukuti hlepuka* = *hlepuka*, break off, or *hlepuka*, get broken off, *ukuti mjitimfili* (= *jitiza*), prevaricate, &c.: others are probably imitations of the sound referred to.

299. *Ti* is also used, without an adverb, to indicate a *direction* in which a person goes, or an *action* which he does, or a *number* which he indicates, &c., that which is meant being shown in each case, while the word is used, by the hand, a motion of the head, &c.

Ex. *ngite ngisati*. I happened to be then doing this (indicated).

balhlula bati b'enka bayonda ohlanzeni, they pass by (that way) going down straight for the bush.

vati una aqede loko, walhlula vati, when he had finished that, he went on (that way).

ngamuti ngamehlo, ngadolobrane, &c., I did (so) to him with the eyes, elbow, &c., = I winked at him, nudged him, &c.

uvele ngesihaya utile, he came into sight by the cattle-kraal, so much of him (shown by the hand).

sokutamvuka-ke umkumbi us'uti, then the ship is broken up, it does so (shown).

bati b'enza, ngibengibekezele nje nina, ngoba paba ngitoliwe, they just did (what they liked), I merely endured it, because, you know, I have been adopted.

ngati ngiyamtshaya-ke ngati bu emngutsheni, I made a blow at him, and came thump upon his blanket.

wal'emyeka wab'evuka, just as he left him, he was getting up.

sati sifika s'ezwa isalukazi sikala, just as we arrived we heard an old woman crying.

ngati ngirela kiti ngipete izikali zami, just as I came from home carrying my weapons.

wati uy'eqa wawa, just as he was for leaping he fell.

sengiti ngimtuma angab'esavuma, now when I am just sending him he won't any longer consent.

ngati ngiyamxotsha ngakeleketela esigodini, as I was chasing him I tumbled into a hollow place.

300. Or the thing implied by the use of *ti* may be indicated in *words*, in which case the force of *ti* may be often expressed in English by *just*.

Ex. *ziti zidhlula izinsuku zetu*; *sibesiti tina zinde emura*, they just pass away, our days; we were thinking (that) they are long after this.

CHAPTER XIX.

AUXILIARY VERBS AND PARTICLES.

301. *a* or *ka* is used as an expletive and prefixed to a verb.

Ex. *angifike* (*kangifike*) *ku'Jojo pela, as'engibambe* (*kas'engibambe*) *ngendaba* why, you know, I came to Jojo, (and) so he detained me about a matter.

So *angifike kubona pela, basebengibambe, &c.*
abafike (*kabafike*), &c.

302. *Ahle kube* is used in the sense 'perhaps.'

Ex. *ahle kube wab'eye ekaya*, it may have been that he had gone home.

ahle kube wausukile umuzi, it may have been that the kraal (people of the kraal) had started.

Ahle or *ng'ahle*. is used with the subjunctive to express a conviction of certainty.

Ex. *ahle ngilweye lolu'dongano*, I could certainly leap this little ravine.

ahle ngiwudabule umSunduze ugrwele, I could ford the *umSunduze*, if full.

konje ahle bakudhle nje na? did they really eat it?

303. *Ake* is used with a subjunctive verb, to express a polite request or suggestion.

Ex. *ake uhlale lapa*, or *ak'uhlale lapa*, please stop here.

ake ngidhlule-ke, Fuze, be so good as to let me pass, Fuze (calling the man by the name of his ancestor or some other family name).

ake umbize' eze lapa, please call him to come here.

ake nisuke kule'ndawo, be so good as to move from this place.

ake ngipume-ke, baba, please let me go out, father (may be said by a woman to a man).

ake wenze kahle (*kuhle*) *incozana incozana*, please wait a little.

induna ake ibuzele lo'muntu, the *induna* should ask, if he would, on behalf of that man.

b'enzelo ukuti ake yenze kahle impi, they have done it in order that the *impi*, if it pleased, might wait a little.

wati ake hazoyelelisa bahaabe, he said it would be well if they should say good-bye and go.

ihlusew le'nsiuv, unaiayioake ayipe, this mealie-field is too thick, I should advise its owner to thin it out.

Ke or *e* is used in the same way, but implies rather the action of the *speaker* of his own accord.

Ex. *kenjibone ke, nyuar*, let me see, friend.

engikudhise, ulanuai, let me get you some food, my child.

N.B. In such cases as the following, the *ke* does not stand for *ake*, but is the subjunctive of *ki*, with the pronoun omitted.

Ex. *asihaabe, ba'ahlle, sigoyauha izigila bayaya, kesipowase (sike sipowase), siacintisaw*, let us go, boys, and cut down knob-keries there, and let us have a bit of flinging and beating one another. *angisabi na' sikeba sakaba kenjihuachele (ayike ngihambela) kuvwano*, I have no more any opportunity for paying you a bit of a visit. *izimwaa' bizi se' datswale laayayaya; zizawauka ziye kwelinye izwe, kwahale (sike siddab) sipumw e*, these birds have now been treated by the doctor; they will now go away and go to another land, and we get a bit of rest.

301. *Andaba*, 'be before,' contracted to *and'*, is inserted with its pronoun before an infinitive, to express that the action of the verb has, or had, only *just taken place*. This particle always takes *se* before, and *'s* appears in the form *s'and'*.

Ex. *sese' and' ukufika*, we had but just arrived.

umawo a se' and' uluzalwa, a new-born child.

es'and' uk' shaya' a'aba, just as he had spoken.

wahabshela loka' a'ok' es'and' ukufika, he told them all that as soon as he arrived.

uyakubal' haka' l'yo' adaba es'and' ukufika, he will tell them that story as soon as he arrives.

zisaba le' and' ukupuma' shaya, we started just after sun-rise.

l'yo' se' and' ukufika' kwavala' la'uteto, I had but just before arrived when that lay came forth.

us'and' ulumulo' l'wakh' d'aba; es' d' uyabuyo; ai' na' ? you just now went away; you were for returning; when? (— how quickly you have returned.)

ahlabon' a' Nye; w' a' w' e' and' ukufika, kwafika' o' Rutume' e' futu, the other day, when Ngoya had arrived just before, there arrived the Governor also.

izaba' a' Sames' o' ubi' s' and' ukufika (ubi' es' and' ukufika) uab' es' buy' a' hamba, yesterday Mr. Shopstone had only arrived just before when he was gone again.

Andaba, andu'wa, (— *and'uma*) or *andume, andukuba, andu'lwani*, is used before a subjunctive, to express 'just before

that'; or it may often be rendered in English by 'and then,' 'and after,' &c.

Ex. *o! yebo-ke, bandhla; ake ngiye lapo anduba ngibuye*, O yes, good folk! please let me go there, and return afterwards.
ake uye kwoSizana, andume ubuye uze lapa, be so good as to go to Sizana's people, and then return here.

The above auxiliary may also be used with a pronoun.

Ex. *hamba uyohlakula wandakuba ubuy'udhle*, go and weed, and then return and eat.

305. *Anela* 'do nothing but,' 'do no more than,' 'be content with,' (used with an infinitive); it may be often expressed by *merely* or *just*: see *hla, sinza*.

Ex. *w'anela ukulengeza; kabonanga efika lapa pambi kwami*, he merely shouted from a distance; he never came here before me.
wanele ukubuka nje, wadhula, he just merely looked and went on.
w'anela ukufika, kodwa wasenyapenduka, he merely arrived, but he was at once for returning.

b'anela ukumbona kodwa, basbesuka babaleka, they merely saw him only, they started off at once and ran away.

y'iloku s'anele ukupuma lapa kuyo, ever since we just came out from here from home.

kube kwanela ukukela inkuku, as soon as the cock crowed.

Sometimes *anela* may be rendered by 'to no purpose.'

Ex. *y'anela ukazala kodwa, yafa inkonyane yayo*, it (just only bare) -- to no purpose, its calf died.

ng'anele ukwosa nje, I did nothing but merely roast, -- I got nothing for my trouble, I roasted to no purpose, I had to be content with roasting, I got nothing to eat.

ng'anele ukasheza, I have worked to no purpose.

306. *Buna*, see, is used negatively with a participle, to express the coming or happening to do anything: see *ka, za*.

Ex. *angibonanga ngigibona inkwazi ihlaba kangakayo*, I have not come to see (-- I have never seen) a ball pushing in that fashion.

bengingabonanga ngigibona into eje, I had never seen such a thing.

babengukabonanga bejika kili s'oku (y'iloku) iwele, they had never come to our place ever since they crossed (the river).

etoku epume (plur. *heloku epume*) *kusasa wadlwana yayabonanga edhla, umlomo us'auka, us'ahlaza y'indhala*, ever since this child went out this morning, having: ever eaten, his mouth now smells, he is quite blue with hunger.

y'iloku afikayo unapula, kabonanga evaka pansi, ever since he arrived he is sick, he has never risen from the ground (= his mat).

ankabonanga umbona na? qa! angibonanga ngibona, did you never once see him? no! I never once saw him.

angibonange (angibonanga) ngibona umuntu onjalo, I have never seen such a man.

abantu engingabonange nyibabona, people whom I never saw.

N.B. *bone* is sometimes used for *be*.

Ex. *angahle akufipaze nje, ubone us'ugquagqa (ub'us'ugqungqa) nje uba muyama*, he might daze you (that) you should now be changing and becoming dark.

307. *Buya* is used to indicate that something is done *after* something else, and may often be expressed by *then* or *after that*.

Ex. *ubuy'uhlangane nabo*, do thou after that join with them.

kona siza'ubuye (buya) sihambe, then we will be on our way again.
sagoduka-ke sabuye (sabuya) sabutwa-ke, we went home and then we were mustered.

wenza-ni ukubuy'aezele amazwi, what does (means) he by adding again words.

basechuy'e bebuya, they had again returned.

agisabambezele, ngiyauze ngibuye agijike, I am now busy, but afterwards I will come.

N.B. The verb in such a case usually comes next after *buya*.

Ex. *wabuya wati uTshaka*, then Chaka said.

wabuya uTshaka wati, Chaka returned, and said

But this rule is not always observed.

Ex. *wabuya uMhopa wabulawa naye uDingane*, afterwards Mbopa he also was killed by Dingane.

308. *Cilya* (perf. *cilye*). 'be on the point of' doing something unintentionally: see *puasa*.

Ex. *agicitsh'e ukuwa*, I was on the point of falling.

wacitsha ukukuluma, he was on the point of speaking.

bacitsh'e ukuninza, they were on the point of sinking.

zacitsha z'emuka nomfula izinkomo zika'Ntenti, the cattle of Ntenti nearly went down with the stream (in the flood).

ianja yamqaza yaritsh'uku aluma, the dog flew at him and nearly bit him.

309. *Dutaru* or *di*. 'continually, repeatedly,' do a thing: see *zing'e*.

Ex. *bedamane behab'labeyaku' Cetshwayo*, they running off continually to Cetshwayo.

ababunga abed'labijha wase, the white-men were now continually drawing their swords.

wal'e lu'asipha ze, he was continually talking nonsense.

bade'be'lek' ababuy'ocome'z'ho, they were continually taking aim by their rank.

310. *Fika* (perf. *fike*), is used as an expletive, as follows.

Ex. *ufik'uti, angihambe; upind'uti, buya*, you get to say let me go (= I was to go); again you say, come back.

abelungu, ukwaka kwabo izindhlu, bafike babangqe izinti pezulu, white-men, in their building houses, get to join together beams above.

ngafika ngadhla nawo (amadoda), I got to eat with them, = they allowed me to eat with them.

into efik'is'ahlule, a thing which got to master us.

ukusinda kwami mina, ngifike ngaba owas'emaXoseni, as to my being saved, (I got to be =) they found that I was one of the amaXosa.

wafike-ke uDingane, &c., Dingane under those circumstances, &c. *inkosi is'iyafike, &c.*, the chief, under those circumstances, will, &c.

was'efika uGilo elitshaye elinye iBunu, was'efika uMtweni elihlaba ngomkonto elinye, now Gilo got to hit one Boer, now Mtweni got to stab another with his assegai.

311. *Funa*, to be 'on the point of doing' a thing *on purpose*, or as if on purpose: see *tanda*.

Ex. *ufuna ukuwa*, he means to fall.

ufuna ukulimala, he intends to be hurt.

312. *Hambe* or *hanjwe*, is used to express, having been 'continually, all along, constantly,' doing something, &c.: see *hleze, libele, zinge*.

Ex. *uhambe eti, bazinge bemtshaya lowo'mfana*, he has been all along saying, they are continually beating that boy.

uhambe utshaya le'ntombazana, you have been continually beating this girl.

kuhanjwe kubanjwa nje kubulawa, men were continually being caught and killed.

niyauhamba nihambe-ke nizidhle izinkumbi-ke, ukuba kupele izinkomo, you will (go) live continually eating locusts, when the cattle have come to an end.

213. *Hla* (perf. *hle*) is used, as below, in the sense of *se*.

Ex. *kuhle* (perf.) *kwati* or *kwahle* (past) *kwati*, so it came to pass.

kuhle wati, or *uhle wati*, so he said.

kwahle (kwahla) kw'esukela, so it came to pass once upon a time.

bahle basiyenge basiyenge, bangabe besaya, so they kept enticing us, (and after that) they were no more going (themselves).

ngihle ngimtshela; ah'apind'ati (plur. *bahle bapinde bati*) *angimtshelanga*, so I told him; and then he says, I have not told him. *besihle sahlala nje*, we had just sat down.

kuhle kwali, aza zheziyo, ngasengwibitshela inayoni, it came to pass, when it was perched, I then shot (with an arrow) a bird.
kuhle kwali sisapuma eadhlini, waya kuye wambamba wamkahlela, so it was that, as we were coming out of the hut, he went to him and seized him and kicked him.

uhl'utule (us'utule) aje kamba wena, kal'uhizwa umuntu omkulu! that you should (be quiet) not move, when you are called by a (great man) man in authority!

sokuhle kube amawalo angakaya! that there should actually be a burden so great as that!

angikuvabola amabele kuleli, una uyahle wacaba, you will not get *amabele* on this (land, *ize*), if you shall not have first cleared it.

uhle ufike (us'ufike) qede, ubale uyapeki, that you should as soon you arrive, lie down without cooking!

uhle udhle (us'udhle) uqede, that you should actually eat and finish off (without waiting for others)!

unawu-ke uhl'ahauke unawu amlo abapizekile, ali amtalasile! that a man should actually pity a person and adopt him and care for him, and that he should be impudent to him!

wahla wabeka aje wadhlula, he just looked and went on.

uhle wabeka aje wadhlula, he just looked (*late*ly) and went on.

wahla wafika kubu, wase eyapaluka, he only just arrived and was at once for returning.

uhl'aba! aje udhlula (qur. bahl'aba! aje badhlula), he just looks and goes on (— it is his wont to do so).

N.B. Observe the above idiom, where the *subjunctive* mood is used.

uhl'angane (ufike angane) badho ngasidhl'itu, he makes a point of entering into a matter headlong (lit. with long hair like Zulu soldier-).
uhl'alo unal'si ubhile-ke l'ape, he must be a fine young fellow indeed (there) in that case.

kwazasazi ukuhle lasabel'ale ng'ig'ig'isa? what do they mean that they actually expose themselves indelicately to us we being not children.

uhl'ali, abambo abidlanga, aqjwal', a'kupatule, he would act in a masterly way, (so as that) if the bone were actually joined with the membrane, he would lift it up.

una uyahle wati ababanda loku, set' masinyane, if he should have actually said that they should hold this, they would die at once.

Ihl'ityi-ke inkosi, 'Qubana koku loko!' Ahl'ali-ke uJemlana, 'Mina angizaturvazi ngas'ent'hezi yodwa.' Ahle-ke (ihle-ke or ngihle-ke) ngiti mina 'Yona.'

Ahl'-le uJemlana, ah'ufunge-ke. Ngihle-ke mina uphunge ubaba ngezibonqe zake; ngihle ngiti, 'Angizazi-ukukubona.'

Ihl'ityi-ke inkosi, ihl'itye kuJemlana, ihl'ig'ig'ime, ihl'itye uabwaba. So says the King, 'Out with that (story)!'.

So says Jemlana, 'For my part I will tell only (the story of) the *impi* of the Bushman's River.' So say I, '(Tell) all of it.' So Jemlana he swears. So I for my part praise my father by his *izibongo*; then say I, 'I won't say any more.' So the King, you see, he goes to Jemlana, he runs, he gets to seize him.

N.B The following idiom also is worthy of notice.

Ex. *ngaloko-ke sanihle nizibeke pansi*, on that account you ought to submit yourselves.

So with different pronouns, *aseagihle, asihle, asesihle, sanihle, asebahle, salihle, saihle, &c.*

314. *Hleze*, continually, constantly: *hamba, libela, zinga*.

Ex. *uhleze untshaya lora'nfana*, you are continually beating that boy.

leyo'nnyoni engihleze ngiyibona, that bird, which I constantly see. *ngihleze ngifika lapa: uti ungiyaboko namandorje?* I am continually coming here: do you suppose you see me for the first time to-day?

agihleze ngintsho'la ngeli uketi ukuthe akuyikubona, uma kwini agaloko, uti-ke yawa: tula awazi! I am continually telling him, saying (to-wit) that such a thing will not be right if it (stands) is done in that way, and says he, 'hold your tongue, you don't know!'

kayikuhle: etskutela ajelanjalo, he will not continue angry always. *kungatitli ngiaguhle: ngikwenonono*, it seems as if I could be always scratching it.

ayakuhla nje amah'eshi aibale'eziz'ama: i'ho horses just eat it, and then they always drink water.

315. *Ka*, literally to cull (flowers) or dip (water), is used to express to 'just reach, effect, compass,' a thing, to *manage* to do it, do it *a bit*, &c.: see *bama, za*.

Ex. *uke wandona na?* did you ever see him?

kok'eze. -koka'eze he shall (let him) manage to come.

uyakuka ahlal' na? will he just stop a bit?

waka waya y'ni kwa'Zulu na? did you ever manage to go to Zululand?

ume ngike ayeabona, if I ever saw him.

us'ezo'uke abona, now he will see it a bit.

ab'us'uke way'zwa lony'adaba y'ni na? did you ever hear that story, eh?

asikanya size siye kwoMudhliwengenaba, y'iboku kwanda akwenaguziswa, we have never managed anymore to go to Mudhliwengenaba's people ever since the marriage-dance (sufficed) broke-up.

wokani (wokanini) nihlwa'le ayesikoti sobusuku, continue to watch at night time.

wok'uze ubuyise konke loko owakudhlayo and'uba uhambe, you shall manage to get to return all that you have plundered before you go.

waka wabubona wena utshani obutsha ongabonanga ububona? akona amatshe ongabonanga uwabona? ungek'ukutole, did you ever see new grass which you never saw (before)? are there stones which you never saw? you can't manage to find it (any such thing).

316. *Kade*, long ago.

Ex. *kade 'muka*, he went away long ago.

kade sikufuna, we have been long seeking you.

kade uhlalele-ai kangaka? why have you stayed so long?

kade bengikuhlupa, I have been long vexing you.

kade sikele inncwadi le, we have been long about this book.

consisa laro'mazwi okade uwashumayela, explain those words which you were saying long ago.

ngasikade (singasikade) sifikile lapa, we ought long ago to have arrived here.

kade ile inkosi lamaba uyekulata amahashi, long ago the chief said go and bring the horses

kw'esabeka loko pakati kwabantu bekade betule, it was (fearful) surprising that (noise) among the people who had been long silent.

317. *Kalisa* is used for 'generally, usually, commonly.'

Ex. *laba'bantu bakalisile kakulu ukuzala amawele*, those people have very commonly produced twins.

azirami ukuhlala kade izinkau zas'ekaya, zikalis'ukufa, (kraal-monkeys) albinos do not usually live long, they commonly die.

318. *Iibeh* continually, constantly: see *hamba*, *hleze*, *zinge*.

Ex. *ulibeh'usola*, you are constantly scolding.

ulibeh utshaya laro'nfana, you are continually beating that boy.

umalwana ulibeh'ekala chusuku, the child is continually crying in the night.

ngizakwazi unyogo lapa; ngilibeh ngiwucupa ngakusihlwa, I will make a trap (small enclosure) here, I regularly set it at evening.

oMtikazana laba balibeh behadaza aje, Mtikazana and his people here are continually behind-hand (in this step).

Lahle is used in the same sense with a *past* tense.

Ex. *ulahle wangisaba*, you are continually scolding me (lit. all along you scolded me).

319. *Mane* is used to express strong entreaty. 'O do.'

Ex. *siza, manne, mane ungapuze*, do oblige me, friend, by giving me a drink

mane uhambe, mgone, siza, do go, friend, o'lige (me). sizani, bangane, ekaleni, mane ningishiyele, oblige me, friends, (with snuff) for the nostril; do leave (some) for me.

320. *Nce* is used to express 'presently, bye-and-bye.'

Ex. *unce uye lapaya kwoKabinala, go over there bye-and-bye to Kabinala's people.*

wance wa i, kasayikukunika innja, after a while he said, he will no longer give you the dog.

ngiza'unce ngihambe; nakukungatitiliyahlo, I will go presently; since it seems it (izulu) is arming, = there will be a storm.

babence bati abasoyikufinyelela kwoMehlwana, betsho-ke bebona izulu, presently they said, they will never reach Mehlwana's people, saying so seeing the sky.

engikudhlise, kona uzautshetsha ugede, unce uhambe, let me give you some food, then you will be quick and finish, and presently be off.

321. *Pinda* is used to express the *repetition* of an action.

Ex. *upind'uhlangane nabo, join with them again.*

musa ukupinda wenze njalo futi, do not repeat to do so again.

wapinda w'enza as'ekuzwile, he repeated and did (that) about which he had already heard (had been scolded).

siza'upinda siye kona (siza'upindelela kona), lapa sako saya kona, we will go thither, whither we went once upon a time.

wapinda w'emuka-ke, he went away again.

pind'uyekuka futi, kona kuzougwala le'mbiza, go and draw (water) again, then this pitcher will be full.

upinde waya kona lapo eb'eye kona izolo, he went again thither whither he had gone yesterday.

umtshel'opinde uyekuka futi, tell her to go and draw (water) again.

ngizoupinde ngibuye, I will return again.

kukona loku ukuti 'ukupinda,' ngoba esuke epindile ukrenza; kepa likona lel'zwi elihleziyo, lokuti 'ukupinda,' elisizo ukushumayela liti ukupinda; njeangomuntu ati 'pinda uye kona,' engakanga waya (engabananga eya) kona kugala, kepa umuntu ati-ke 'pinda uye kona,' etsho ngoba jikile, there is this (phrase), namely ukupinda, because a person has happened to repeat an action; still there is this word in constant use, to-wit ukupinda, which helps speech by saying ukupinda; as if a man should say pinda uye kona, though he has never gone there before; yet a man may say pinda uye kona, saying it because he has come [i.e. the repetition in this case is in the act of going merely, not in going to the particular place].

322. *Ponsu* or *posu*, 'be on the point of' doing something unintentionally; see *citsha*.

Ex. *sasisate mahlaya mahlaya, kwasa kwalile!* we had said (it's) a trifle, a trifle—not a bit of it!

In the following expressions, with reference to something *left unfinished*, *sa* is the verb *ś* to dawn.

Ex. *wati usakula kwatshetshe kwasa*, while he was still growing, the day broke all of a hurry. = he stopped growing too soon.
lo'muntu wati esayilungu le'abenge, kwatshetshe kwasa, while that man was still stitching this basket, the day broke in a hurry. = he never finished it.

235. *Sala, sale, or asale*, (like *uhle, uke, &c.*), is used in the sense, 'it remains that,' &c., 'there is nothing to be done but, &c.

Ex. *ngisale sengiyeka*, I must now leave it.
asale siye eTekwini, we must go to Durban.
usal'us'uhlata, you had to stop.
basale sebebuya, they had to return.
wasal'us'ugoduka, you had to go home.
uya'usal'us'uhlata, you will have then to eat.
besale sebeya kona, they were obliged to go there.
basale sechhala, they could not help stopping.
usales'ebuya, kwahamba jama, he had to return, I went.
bengiyausale sengiyeka, I should have had then to leave it.
uyausal'es'ugoduka, he would have had then to go home.
uyausal'us'ugoduka, you would have had then to go home.
bebeyausale se'chhala, they would have had then to come down.
ngangiyausale sengiyoduka, I should then have had to go home.
wauyausale seuhamba, you would have had then to go.
wob'eya'usal'es'esebaza, he would have had then to work.
sale ni senihamba, you must now be going.
sal'us'ubuya wena, you have only now to return.
kasal'es'chamba, angisehambi miasa, he must now be going, I am not going at all.
kasal'es'ebuya, sokuzarhamba miasa, he must now be returning, now I will go.
basale sebeli us'uyakudlala kwacu, they would only then suppose that you (will) would eat at your kraal.
babengyasale sechhamba, wau babehona ukula kasafiki, they could have done nothing else but go, if they saw that he comes no more.
ngisale sengiyedela; usal'us'ungincitshela-ni na? I have had to finish it (snuff) off: why must you (= what made you) treat me (so) stingily?
kusasa ngiyitshelile leyo'ntombazana ngali asal'iqandula ilshe nauti, this morning I told that girl that she was to peek that stone there.
w'epuza ukuzakugitabato inaja, wasal'es'elenga ngayo, you delayed to come to take the dog, he was obliged to sell it.

lasale scibomcu izwe'zinkumbi, the ground was nothing else than red with locusts.

usal'us'u'situla nje pakati kwabantu, you are just nothing else than a simpleton among the people.

wati uyihlo kasal'es'eyu'ugqitshwa, your father said he must be buried.

N.B. Sometimes *a* is used for *asale*.

Ex. *asesiyek' (asale sesiyeka) ukulwa*, we must now leave war.

326. *Sala* is also used to express that one event has followed another in sequence of time, when there is no reference (as when *buya* and *pinda* are used) to the agent being the same in each case.

Ex. *asale (asisale) simbulale-ke*, then we shall afterwards kill him.

but *asale simbulala-ke*, we must kill him = *akusafanele ukuba simyake*, it is not proper that we should let him be.

kwasale kwaja inkosi, after that the chief died.

sasale s'eqa, then we ran away.

ngite ngisekwa'Kibana, sasala sadhla isilo omunye umfana nentombazana, while I was at Kibana's, a leopard ate afterwards another boy and a girl.

asal'amaSwazi ajike ebusuku, afterwards the amaSwazi came by night.

kuti uba busibulale-ke qede, bahamba, sasale saruka-ke, so, as soon as they had killed us, they went off, afterwards we arose.

sokuti-ke kusasa-ke kanti lowo'mlungu usale waike; watshaya-ke uMesisi wake, wati ub'engasipi ngani iziakomo ubeni sihlabe, well, and so in the morning why that whiteman afterwards arrived;

he beat his Missus, and said why did she not give us cattle that we might kill?

327. *Sinza*, or *simuza*, is used like *jika*, *hla*, *sa*.

Ex. *usimze wabeka nje wadhluba*, he looked merely and went on.

simz'utale (tala or uhl'utale) nje konke, uyokutela emanzini, take it all, and go and pour it in the water.

usimz'akulume (or uhl'akulume) nje engaqondile, he talks continually without having considered.

wasimza wajika kodwa; wasenyapenduka, he just only arrived; he was at once for returning.

stuze (simza) uyifumisele ngetshe nje, just make a shy for it with a stone.

uauuntu owabelayo yena, engabeki, usimz'acimele nje, a liberal person he, not looking (to whom he shall give), he constantly shuts his eyes.

usimz'angene indaba ngesihlulu, he continually gets into a matter with violence (lit. with long hair as Zulu soldiers).

besiyausimze simhlekke nje-ke tina, we should have just laughed at him ourselves.

ngisimze ngacita (ngihle ngaeita) nje; benging'azi ukuba kukona-ni pakati kwamanzi, I just threw it away; I did not know what there (is) was amidst the water.

sisimze satula nje; wab'esasibuze, satula nje; siyausimza situle nje; wob'esate, situle nje, we just kept silence; he had asked us, we just kept silence; we shall just keep silence; (suppose) he shall still have spoken, we shall keep silence.

wasimza (wahla) washiya zonke into zake; ang'azi uma wab'eti ziyautwalwa ubani na, he just left all his things; I don't know by whom he thought they (will) would be carried.

328. *Suka* (perf. *suke*), to 'start forth,' is used as below; *osuke* (plur. *abusuke*) may generally be rendered 'whosoever' = who happens.

Ex. *usuk'etanda*, (plur. *basuke betanda*), by reason of his loving.

ngisuke ngingeko, through my not being present.

usuk'ukona, seeing that you were present.

asuk'emukile, through their (*amadoda*) having departed.

isuk'igijima, by reason of its running.

ngisuke nging'azi, because I did not know.

owab'esuk'eza kumi, whosoever came to me.

osuk'ehlakanipile, whoever is clever.

isuk'is'ikatele leyo'nkabi, through that ox being just now tired.

osuk'es'endhlini yako, whoever is in thy hut.

uma kusuke kusey'ikusasa nje, whenever it is morning.

uma isuke innyanga is'iselwa lapa pezulu, isuke is'indala, whenever the moon is here on high (drunk up) faded, it is through its being now old.

ningambeki lo, uma nisuke nishumayela iudaba, don't mind him, whenever you talk over a matter.

nisuke niti abantu laba b'esase bonke njengani? do you mean to say, venture to say, that all these people exult as you do?

usuke ekona, noko unlilo ucitshe nje, ehlezi engawukwezeli, he sits there, although the fire is gone out, not keeping it in for (us), where *suke* expresses the habit of doing so:

basuke bepanga umdaka linile; mhla ufudumaliswe ilanga las'ehlobo, kutshetshe kumile imbeu, ngoba umhlaba usuk'ufudumele, they are always eager after the moist ground (they want to hoe and sow it), it having rained; on the day when it is warmed by the summer sun, the seed quickly grows, because the earth is always warm.

angisena'kutsho'luto, ngoba kusuk'ekwenza amakosi ami, I have not a word more to say, because my masters are constantly doing it.

akufanele ukuba indoda imtshayele ekaya umfana, uma esuke eyishiyile endhle, it is not right that a man should beat a boy at home, whenever he has left him (= outrun the man) outside.

ngicaculwe y'ilo' anatu osuke ukudhla akwenza isicanucamu, I have been surfeited by that person who happens in respect of the food to have made it luscious—who has gone and made it, &c.

bonke abasuke bevela emDibuli kuhle akuba abatshele bangahambi agenyakagaba indhla, inamotaba e'ngqini, whoever are coming from the Umdloti, (it would be) well that you should tell them (that) they should not go by the path of the table-land, it has an *inamotaba* with its tail cut off (and therefore very savage).

basuke bevela eNoozi, behamba-ke beqal'azizwe; baya bazi-faka abakwini akulu bresikhamba, they happened to be coming from the Nooti, going along not observing the country; they went and put themselves into a great bog of the low meadow-land.

329. *Tatya*, negative of *ti*, may be used as follows.

Ex. *angilanga ukuciza a jeshike inoradi, eyat yoyakungikombisa lapa agiya kona?* why, did I not as to my doing leave (behind) the note, which would have shown me where I was going to?

330. *Tata* and *tayela* are used like *java*, to express, by way of ridicule, a person's seeming to do a thing on purpose.

Ex. *ubal'abuya lom'antata, or azizqel'ab'ona lom'antata*, that man means to have a fall.

331. *Thota*, to do a thing violently, might and main, &c.

Ex. *ab'anga ase abatshele*, he went off at full speed.

ab'anga abhadaba n'akaba, he walked away with might and main.

izandaba ziqat lapa ziyibhel' indimi e lapa, the goats have nibbled clean away the root here.

332. *Fanta* or *zizipha* expresses the *frequency* of an action.

Ex. *Luwana alubaba usuke kulshaba lapa kuzal mo*, it is wont to rot, whenever happens to have been planted here among the vegetables.

usama ukhela; ngaloko zizolama zoke luyizagene zoke, he was given to sitting down—and so his throws are not even all of them.

usama ukhela; a'epuz' ukhelaqela, he did plenty of ploughing—he loitered in sowing.

lappa usama ukhela, laka behadwa na abafana laba, they will have plenty of loitering, since these lads here are alone.

usama qal'ete lapa ya a, wazanywa ukutshiswa ilanga, our garden over there (refused) did not bear, it was frequently scorched with the sun.

333. *Za* (never in the form *zo*) is used, in connection with another verb, to express a *progressive*—'becoming,' or 'coming

to do.' what that other verb indicates. Its force may be often expressed by 'at length' or 'until.'

Ex. *iminyaka yaza yaba'mashumi matatu*, the years came to be thirty.

waza uqede nini na? when at length will you finish?

uz'ugede leyo'ndaba, make an end at length of that story.

ngoza ngiŋke kona, I shall get there some time or other.

uyakuz'afe ngaloko'kufa, he will get to die of that disease.

uyakuz'enzi-ni? what will he come to do?

uz'ungitshela loko, come now, tell me that.

waz'ungitshela loko, you shall come and tell me that.

waza wanga angahamba, he would actually, it seems, have gone.

baza banga bangakala ebakwele, they would have actually cried, it seems, he being down upon them.

ngisabambezele ngiyauze ngibuye ngiŋke, I am now busy, I shall manage to come afterwards.

izulu l'omisa. iminyaka yaza yaba'mitatu (ya'mitatu), the sky dried-up (the ground), the years ran on to be three.

wahlala kona-ke waza wafa uDingane, he stayed there till Dingane died.

waza wanga ungahlala ungakwezi wa? would you actually have eaten, it seems, without washing?

az'ang'etuki ngomtvalo nje, that he may not get to be frightened with the load.

balala ubutongo kwaza kwasa, they lay asleep till it dawned.

imibala engingaze (engingazange) ugingayibona, colours which I never got (that I may be) to be able to see.

ngingaze ngatsho ukuti nokuti, I cannot say to-wit, (it is) this or that.

bonisisa kahle pela, kuqaze kuti (kuze kungoti), uma amakosi es'ekuzoba, ukale ngami, look carefully, that it may not come to pass that, when the gentlemen are cross with you, you complain of me.

wab'enza nje eti aboze banguti (abangaze bati) besihambela ku'muntu onge'muntu, he was doing (it) thinking that they should not come to say we came to visit a man who is not a man.

anokwaka iandhu eqalileyo nize ningoti (ninguze nife) amakaza, build ye a stout hut that ye may not get to die of cold.

wowabeka amakashi aze angabuyeli (angaz'abuyele) emuva look to the horses, that they may not manage to go back.

waza wanga angahamba unganginiki imali yami; selo (seloku) ufikile ngikuncenga, ngiti njinika imali yami, so you would have gone, it seems, without giving me my money; ever since you arrived, I entreat you, saying, give me my money.

ngaleso'sikati amaBunu ka'ababona abantu abamnyama, at that time the Boers had (not got to see) never seen black people.

abaza bakaba bababawana, those children never cried.
angaza ngapendula'luto, I never answered anything.
leyo'impì uyaze yajumana'ukomò, that *impì* never found a beast.
abaze bazifala izinkomo, they never found the cattle.

The following idiom deserves especial notice, where the *Past Tense* of the Indicative is used after the Subjunctive indicating a *Present* or *Future* time.

abeka ukumba peza kwasungulu bangaze lwawa, he places a pot upon a needle that it may not get to fall.
le'nayama aibacutwa, ingeze y'epulwa ngile'akali, this meat is not yet cooked, it cannot be taken off at this moment.
uhl'abasele indiza ingaze yabila, she is always kindling for this pot, it cannot get to boil.
angez'awapuzo la'awazi, bangaze lawapuzo, he cannot get to drink this water, they cannot get to drink it.

N.B. The following idiom is also noticeable.

Ex. *abaza (— abe awakuzo or az'aze) nawo u apangolo*, come on with the box.

So *abawuyeka (— abe awakawuyeka or az'awuyeka)*, leave it then.
sibantshela (— sibe abokantshela or size sintshela) na? are we to tell him?

abumika (— abe awokumika) na? is he to give him.

Also *uTshaka aze (aze) wafa*, Tshaka (at the time) at which he came to die.

plur. *baze (abaze) bafa*: for which might be written:

uTshaka aze wafa (plur. *baze bafa*) or *aze wafa* (plur. *abaze bafa*).

N.B. *vela* is sometimes used as an expletive in place of *za*.

Ex. *benyechi ayayibona (vampi) chusuka*, I got to see it (the *impì*) at night.

334. *Zizij* is used to express 'repeatedly,' 'continually,' 'habitually,' &c.: see *he'aba, libizi, libile*.

Ex. *uzijayalaba*, you are continually writing.

uzijayesukasuka, he is continually getting up.

bazijayebuzo, they are for ever asking questions.

zizijayezibulaba (izinkomo), they are accustomed to go.

uzijayezantata amapanda cakaka zombuzo, you will continually take the eggs of the whiteman's fowls.

CHAPTER XX.

PECULIARITIES OF CONSTRUCTION.

335. An oath is expressed by the vocative of the person or thing sworn by (unless the verb *funga* is introduced); and the natives are accustomed to swear by their chief, if a great one, (as Mpande), or his wife, if they are under her, or, if their chief is not famous, then by their oldest sister.

Ex. *aginpate uMpande*, I carry (the name of) Mpande by Mpande!

ana kuengenjalo, Tshaka! ayakubalawa, if it be not so, by Tshaka! you shall be killed.

uau uyaseyilelangu ataklanje indaka gani, ayifung'edabwetu, nyaku ayibona ayameklo, if you shall not have brought my staff this very day, I swear by my sister, you shall see me with your eyes.

beka, mjaan! watshela agihla uyayoko akaha utahle uwakonto wami; kepa uau ayingazawaboni ngawiso kusasa, Bantwana ka'boba! (or *Bantwana!*) *nyaku ayibona*, look you, boy! tell your father and mother that you have lost my assegai; but if I do not see it to-morrow morning, by Bantwana (daughter) of my father! you shall see me.

Matomela Tshisa — *Matomela ka Tshisa*, by Matomela daughter of Tshisa!

336. It is very common to confirm an assertion by a kind of oath which implies that the person could be or has been guilty of some outrageous act of indecency, or that something impossible has happened if he is not speaking the truth. The following are some of the forms used in such cases.

Ex. *dade wetu!* may I lie (I have lain) with my sister!

mezala! (used by women) my husband's father!

amezala (used by women) my husband's father and his brothers!

bakwekazi = may I lie (I have lain) with my wife's mother and her sisters!

ngingene, ngingene enkusini, ngingene esiqodhlweni! may I enter, enter to the king, enter the royal harem!

sigodhlo! ulimele wena! by the king's harem! you are dead (hurt) – I will be the death of you!

ngiyipande inkosi ikwa' Dukuza! I have disinterred the king at Dukuza (Tshaka's kraal)!

ngiqele kwa' Monase! I have made-myself-at-home at Monase's (Mpande's chief wife)!

ngafunqa ngabulula okudala, I swore I dug up an old (corpse).
kuqahle kuruke uDingane abantu ayezinayawo, Dingane might rise and walk.

When such words are used by *wena*, they are words of *ukufunqa*; but, if used by *wawena*, they are words of *ukubina*, as in the following instances.

Ex. *angirazi la'majula; selo ngarabona nje ngamkelo. ngibona ngo ngiwapala ayezika' baba lezi izandhla, amezala!* I know nothing about that fat; ever since I saw it with my eyes, I have never touched it with these (hands of my father's) hands of mine. I swear.

angirazi ngoba' baba lu unlomo; ai-ke! ngamakala yanginukela; ahle kube amezala ngaka ngayifaka, I know nothing of it (*ingama*) with this mouth of (my father's) mine; no! with my nostrils its savour reached me; it would be *amezala* (if) I put it in (my mouth) at all.

In the mouth of males *ukubina* is to say something offensive, either to annoy a man (*ukunqal'kisa*, *ukuntaka*), or to forbid a thing being done.

Ex. *nanqamise kabili eadhl' bani' ejiye iziaja*, he cut him in two in the path, having been jumped over by dogs.

ngatubeki nanyo' bapa; iwe ubeka unyawo nyakuba unpatela unqal' zela, don't you put your foot here; if you do, you will be treading on your father-in-law and his brothers (in their graves).

So certain phrases are used to affirm an assertion (*ukupika*).

Ex. *lakoma ingazal' ununtu*, a cow would bring forth a man (if that is not true).

337. The Infinitive Tense is often used as an Interjection.

Ex. *ula' banga ku' d'!* his rascality!

ula' d' ahl' lu' d' u' ek' d' lu' adhla! the beauty of that ex. good people!

no! nasa! ul' d' aza lwaka kubu' siloto! ah! don't speak of it! your action at that time!

The subjunctive mood is often used as an ejaculation.

Ex. *ula' d' lu' adhl' kumpaka n' e, nanyo' ezowng' lezi!* that it (these) could be trodden down so much with these many feet! – how is that, a

umuntu uhle asinze ayibumbuluze nje inkomo obala! that a person should actually come upon an ox in the wilderness!

adhle omunye umuntu! that a man should eat! = how some men will eat!

omunye umntwana womuntu ice lake lihle libe likulu! that (one child of man's =) some person's luck should be great!

unomgolo lo'mfana; ut'edhla ab'ekala imihla yonke! that boy is greedy; while eating, (to think) that he should be crying every day!

338. It is the practice in Zulu, as in English, to assert a thing very decidedly, (ironically, *ukubinqa*), by denying it.

Ex. *kana'lulaka yena!* he is not passionate, he! = he is very passionate.

kana'musa yena nakade! he has no kindness ever!

yaiingahlabi leyo'akuazi! yai ukufa; ayigibonanga ayigibona inkunzi ihlaba kangakayo, that bull did not push! it was death!

I never saw a bull push like that.

kakuti yena! uyabongozela nje, he doesn't grow, he is just shooting up.

aikulupele leyo'ukomo! iy'esabeka, that beast is not fat! it's tremendous!

aku'hashi leli! ukufa! this is no horse! it is death!—words of strong commendation, meaning, perhaps, that it is death to vie with it or to try to mount it.

asiyo nendhlala kili lapa! inkulu, there is not a famine either here with us! it is great—may be said when there is no food at all, or *none at hand*, no *ushwala* ready, &c.

ufodo aku'manga kuyena? kuy'esabeka. Fodo—there are no lies with him! it's tremendous.

339. Frequently a noun, and especially an infinitive verbal noun, with a possessive pronoun, is used in *apposition* to the pronoun or noun which marks the subject or object of the principal verb, in order to develop more fully the meaning of the said pronoun.

Ex. *wamabopa amawechel ayendwangu,* he bound him his wounds with a cloth.

wangikweza ngoba nabababami, he preserved me, my person and my children (including wives, and, indeed, all the persons of a kraal, if the head-man is speaking).

shumayela-ke uba i;are leli inkosi yala kuyenzakube ay'aba'aa? (speak) say (as to) this land, its chief, it will come to be who? *sebezikalela-ke lapa amaBunu,* thereupon they lament themselves (do) the Boers.

agihle ngajika zibutisile umhlab'upakati ngapezulu bayayo, I just arrived (when) they had come together, our (herd within) fine herd up above there.

naBwan amtsbaya uZulu amacala (emacaleni) amatatu, the Boers hit him, the Zulu (= the Zulus), (on) three sides.

wanqquhaza iaboko etsheni, he smashed him, the head, upon a stone.

* N.B. The verb in the last case is *uqquhaza*, so that with *ba* we should have *wabanqquhaza*; but the *w* cannot be sounded after *a*.

349. A noun or infinitive may be repeated with *na* or *uqo*, in order to increase the intensity of the expression.

Ex. *akwacwa kwabo kwanamandhla aqamandhla*, their doing is most violent.

abantu bezizwe egezizwe, people of different tribes.

neka be'bfama betaw' ianyana? badhla loku kungeso ananzinyana ananzinyana, *ku'busaba aje*, how these boys love flesh! they are eating this being not young birds, but only chicks.

naaa aginike akuyitani aje, *ngibonile akuti akuse'akuma ad'akuma*, *sokumandhla kadhuma aje weze*, I for my part have given up buying it, I saw it was no real ox, only a little old bullock.

kwanqo capuzwa kutanagumakaxi pa' anq'ozuama kubusela-pi na; akunq' ekum'qum ad'qum; *ozatu aje*, there are many as to whom I hear it said (they are) chiefs truly! I don't know where they reign; somewhat (of them) has no name whatever; (they are) things merely.

uzokufa wokuje, you will certainly die.

qel' ekh'atatu kumayib' kumayozela amayade adh'ana; abasaw' esale sokum'sule, how naughty these people are! they smash eggs in the hut; they do not wipe them up at all.

namandla amandla amazwe amandlana ad'kulibana, the men agreed about a word-matter (I not seeing it at all) which I know nothing about.

Iandh'ozu' ad'andh'ozu' ad'ad'aba, he did not particularly care about that matter.

Iandh'ozu' ad'ad'aba, it not being quite enough, where *akufele akum' ad'ad'aba* is not enough (enough, perhaps, the heart's desire being not to be away).

tanq' ad'ad'aba ad'ad'aba ad'ad'aba, they have hearts (to do) those things; they are very anxious (said either in jest or in earnest).

naa amandla amandla ad'ad'aba, here at our place we don't live with (I) peaceful things; we live uncomfortably.

naa amandla amandla ad'ad'aba ad'ad'aba, *I amaka*, we could not (be) satisfied effectually, because we were so hungry; if we had not been so hungry, we should have been more satisfied.

naa amandla amandla ad'ad'aba ad'ad'aba, his for this thing it should have been (I) more.

naa amandla amandla ad'ad'aba ad'ad'aba, I hit away.

hebengelibone (ihashi) nokulihoo, they could not have seen the horse distinctly.

N.B. In such a case, if a pronoun is used as the object of the first verb, it must be repeated (as above) with the second.

341. The following are instances of what may be called a nominative absolute.

Ex. *bati ukucobawja*, they said (to think) with this thought.
bayakuhlala kunq'ukutubi, they will live (it being peace) in peace.
nangomuso mina aqiyakutakutela umuntu enqiyola, and (to-morrow) another day I for my part shall be angry when a man (begins at) attacks me.

Or the infinitive may be used without a preposition.

Ex. *wenzile ukwenza*, you have done your best.
ngibulaleni ukuqibulala, kill me outright.
uti uyise uyabona akuba ukwala uy'ala, says his father you see that he positively refuses.

And so the repetition of a verb implies intensity of action.

Ex. *us'edhle wadhla*, he ate away might and main.

342. When two nouns in the possessive form are dependent on the same antecedent noun, the proper relative is prefixed to the second noun, if it is desired expressly to draw attention to it as distinct from the first.

Ex. *inkosikazi yetu, eyamaNyisi amamaBunu abamaZulu*, our Queen, who is (Queen) of the English and Dutch and Natives.
 but *inkosikazi ya amaNyisi, aeyamaBunu, ayabamaZulu futhi*, Queen of the English, and of the Dutch, and of the Natives too.
ukwenza kweenu noMpende, the doing of you and Mpende.
kanikwe elinye izwe libe elake arizukulwana zake, let him be given a piece of land to be his own and his descendants'.
abekhanga ubutongo agokukala kwezinkabi na amasindo wampakati, sleep came not down because of the lowing of the cattle and the noise of the people.

N.B. Observe *na amasindo* (and not *amasindo*) in the above.

When one possessive refers to two or more antecedents it is used in the form proper for the nearest of them.

Ex. *izinkomo namahashi eekosi*, cows and horses of the chief.
amahashi vezinkomo zenkosi, horses and cows of the chief.

343. When two or more adjectives refer to the same noun, the copulative, by which they are connected in English, is omitted in Zulu.

Ex. *waka indlu enkulu ebule*, he built a large and beautiful house.

344. When a verb has two or more nominatives of the same class of nouns, it may take the corresponding plural pronoun.

Ex. *uyikho aonyoko bahlezi kahle*, your father and mother, they are well.

leli'hashi na leliga ayakuhamba, this horse and that there, they will go.

When a verb has two or more nominatives not of the same class of nouns, they may be treated (if possible) as *persons*, and be represented by the pronoun *ba*; otherwise the impersonal form may be used.

Ex. *leyo'ndaba aomkayo babalshura*, that man and his wife were bound.

lo'nfana na le'unje akwake, this boy and this dog are his.

345. When two or more verbs have the same accusative, the accusative pronoun, if inserted in one, must be inserted in each of them.

Ex. *bambamba, balalshaya, babalopa ngalamba*, they caught him, beat him, and bound him with a rope.

346. The verbs *ya* and *ya*, go and come, are regularly inserted after verbs, expressing the particular kind or cause of motion in any case, to complete the sense where one verb would suffice in English.

Ex. *wakupuka waga kwamakula*, he went up to the chief's place.

ngituyaye ekuzo'kakulshela, I have been sent to tell you.

w'elwa waga eapapathlani, he went down to the country.

So, too, *vela*, come from, is similarly used.

Ex. *shejikele bevela eantagaphlani*, they are now arrived, coming from Maritzburg.

347. Nenter or passive verbs are often followed by a noun in the simple form, which, though the same in form as the nominative case, we may regard as somewhat analogous to an accusative absolute.

Ex. *aalala utatongo*, he lay in sleep.

gagqachela eentona, it e-*abiza*, pot was tied of water.

bashchata e-akubamba, they were now tied with walking.

awaba lokupapa e-ndaba, a lagoon for entering with ships.

ezandhela e-akuhamba e-angaba, roads for going with wagons.

amaband akubhala e-ambata, military knads for living in by soldiers.

as'cwakhe e-ndaba le'ndaba, this water is now stinking with mud.

abantuqo bona e-dalalile, I have had a good sleep truly.

agibulawa izindhlobo, zipuma abovu. I am plagued with my ears, they (come out with =) exude matter.

wahamba (wohombela) ukhambela wafuti, he went off with a perpetual going = for good and all.

walala umlalela wafuti, he slept with a perpetual sleep.

cobela ngehau unguneti izinto zuko lezi, screen (your head) with the travelling-shield that you may not get wet with these things of yours.

twal'umantwana lo ju'ntshe izinyawo, carry this child, lest he get scorched in his feet.

ngihomba izinnwadi, I am going with the letters = I am carrying the post.

348. Nouns expressing length of time or distance are used in the accusative.

Ex. *wahlola nati ubusuku lonke,* he stayed with us the whole night; but *baza'upika ebusuku,* they will arrive at night.

bafika izwe lonke, they arrived throughout the whole land.

uyauhamba ubala, you will go through the wild-country.

ulipete namhlanje: balihlezi emuva, balihlezi pambili: uyalihamba uyalibuquza pakati, he has it (*izwe*) in hand to-day (= he travels fast over it); they are sitting all along it behind. they are sitting all along it before: he is going over it and shuffling, it (the dust) up between.

watshona'lukalo, yatshona'lukalo, he went down along the ridge it (*inkomo*) went down along the ridge.

The use of the noun with its inflex elided, as in the last example, is very common in such cases as the following.

Ex. *uyijisa kwaba'inkomo'ntagi,* he takes her to those with many cattle.

intango yaleyo'ntambi is'ibantwana ngababili kaloko, the contemporaries of that girl are now by this time (are with) have children by twos.

sasiyozingela ehlwazi, kweli'kuhala'kubi kweli'ngoyaku'antbi, we went to hunt in the bush, to that which has bad heat, to that which has bad yellow-ants where the heat is great and the ants troublesome.

N.B. *ihashi lakwa'hashi leli,* these horses are very numerous, for which might be said *ihashi laka'Nnamantuleli,* where *uNnamantu* is used to express a large number.

349. Verbs implying 'giving' or 'taking away,' and adjective verbs, take a double accusative.

Ex. *wapa uNgoza inzwadi,* he gave Ngoza a letter.

bas'amukile ukudhla kwethu, they took away our food from us.

banambula izingubo, they stripped off him his clothes.

wazikipa amakhlo izinkhali, he put out the eyes of the spies.

wabapa isinkwa aaziakobe aannyoana, he gave them bread and (cooked) mealies and meat.

wajinike amatanga aautata izola, he gave me three pumpkins yesterday.

wamtele ikwabi eawebeni, he poured on him the *ikwabi* on the wound.

wajabele izidaba zake, he has (distributed) charged on me his story.

wabulala imbulu, way'chala isikwaba, he killed an iguana, and took off it the skin.

ketingoabuluy' izingungungu izidhlebeni, let us extract for him the wax from his ears.

ikudunozile ianja akudhlo kwetu ; ikufake ikala eli'makaza, the dog has spoiled our food : it has put into it his cold nose.

N.B. *Nika* may also take a dative of the donee.

Some verbs, as *hanya*, *haza*, *lemba*, *kuza*, may be used either with the *accusative* or *dative* of the person thanked, &c., the accusative being used when the act is done *directly*, with reference to *actual personal communication* with the person acted on.

Ex. *abahya uSantsu*, he asked Santsu.

abahya ku'Santsu, he asked of Santsu (perhaps by a messenger).

balanya uTshaka, they thanked Tshaka (in person)

balanya ku'Tshaka, they sent thanks to Tshaka.

350. Verbs expressing motion to or from a place, are generally used with the locative.

Ex. *wany'wanya p'andhlo*, he went and entered into the hut

ewatubala eets'ani, he went through the gardens.

u'canku babuy' abababale, he departed from them as soon as he had told them.

wany'adshu wanya e'bhaya Tsho, he drove away from the kraal the dog that eats stealings.

N.B. The following are peculiar expressions.

aphabala a m'eth' uq' ab' andhlo na'acala, I am going to the law-court.

u'khal' u'khal' u'khal' u'khal' u'khal' u'khal', you spoke well, you went into that man.

351. Reciprocal verbs (in *a* and some others, as *dhlaba*, *th'aba*, &c.) are regularly used with

1. *th'aba*, as, *uq' u'khal' u'khal' u'khal'*, he went astray over the country, and went on all foot to Ng'aza's.

u'khal' u'khal' u'khal', he returned the cow.

dhl'aba, *u'khal' u'khal' u'khal'*, by them.

buciteka (bahlakazeka) nezwe lonke, they were scattered over the whole land.

lunga nezwi lami; kona uyatungena kahle ku'Manqondo, (keep straight with my word =) do as I tell you, then you will get in well to Manqondo (in argument).

h'emuka nendhlela eya kwa'Nodwengu, they went off with the road which goes to Nodwengu - they thought I meant that road.

h'emuka namanzi bengasizwa'muntu, they (went away with the water =) were carried down the stream, not being helped by anyone.

The following peculiarity in the use of Reciprocal Verbs deserves special notice, being different from the English idiom.

Ex. *sabonana nomgani wami*, we saw each other, (I) and my friend.
buhelingana noDingane, they were of the same size, (he) and Dingane.

sasitandana kokuba naye, we were very fond of each other, (I) and he.

sadukelana naye, we strayed from each other, (I) and he.

So *si'ataanga'nye naye*, we are of the same age, (I) and he.

ba'ataanga'nye naye, the two are of the same age.

antshela uti uyiyonjika ayonhlu, nanye njequloko sasikulume njelo naye, do you tell him (and) say (that) I will arrive to-morrow as we said, (I) and he.

The Zulu often inverts the English idiom in such cases.

Ex. *uwayo impahla*, he is with it, goods, he has goods with him.
omnye umfana esasihamba naye, another boy with whom we were going, who was going with us.

352. Passive verbs, formed from active *transitives*, are used with an *accusative*. This is somewhat in accordance with the English idiom; but in Zulu the construction is very remarkable in the case of verbs of the objective form.

Ex. *ngiyipive umbuso le'inja*, I have been given this dog by a white man.

balaliswe umfala wonke, they were made to lie along the whole river.

unikwe imali yake, he has been given his money.

bubasehwa umbuto, they were kindled for with a fire, a fire was kindled for them.

s'ehlelwa ukufa, we were come down upon by sickness.

bawehlwa inayola, they were fallen upon by a wagon.

abantwana abafelwa ayise, children whose fathers are dead.

leya'inja ukaliswe isibiba, let that dog be made to lick an antelope.

amazana agangir'enzelwa unatwe, the (drop of water -) small supply of *utshwala* which (I have been made for with it) has been made for me by my mother.

batshelwa lezo'adaba, they were told that story.

nyakramukwa bey'akomo, he will be deprived of that cow.

bakohlwa ukupata isitsha, they forgot to take a cup (lit. they were slipped in memory by the taking of a cup).

lo'antwana us'ezakumuka amazinyo, us'ezakumila amatsha, this boy is about to (become loose in -) shed his teeth, he will now grow (with) new ones.

agibilelwa ukufu, I am boiled over by sickness - sickness has overwhelmed me.

umihwe y'into lapa cabuzeni, he has been stuck by something here in the leg - something has struck him in his leg.

lapelela umandha akuhamba, they were come to an end for by strength to walk - strength came to an end for them.

aiko namborwana 'enzelwe yona? is there not a drop (of *tshwala*) (that he has been made for with it -) that has been made for him?

bey'ako na dukelwe, that cow has been increased for - a fetus has increased for it, it is in calf.

ngikulelwe ukufa ku'bantwana bami, (I have been increased for by sickness -) sickness has been rife for me among my children.

ufelwe unantwana, (she has been died for by her child -) her child has died or she has miscarried.

wajiso ukufelwa unantu na? did you wish (to be died for by a man -) that a man should die, be killed, on your account?

ngama bami engaliqujwa ababa amame ay'eMfokazana, my name which (I was struck out with it) was struck out for me by my father and mother is Mfokazana.

unalwan apu upitshuliswa uJojo kusasa asijongi, my mouth I was helped to refresh it by Jojo this morning with *isijongi*.

Jojo helped me to refresh it, he gave me some *isijongi*.

wonquka le'ab'awachelwa na, you shall give me this cow which has lost its calf.

a Monasi us'etshelwa ezwe, Monasi (refugee wife of Umpundle) has now her land dead to her - she is now in exile.

awh'angefutshelwa un'aw' angelwa wachelwa ezangangem? was he not asked-medicine for - was he not gone-for, besought-for, to the doctor?

... p. phamba le'aw' (sh'aw' -) le'aw' why, I was on my way, but (I was set for by the - and the -) set for me.

aw' pitshelwa unantwana? le'aba been refused for by her husband.

353 The passive form is often used in Zulu, where in English the active would be employed, and, in such a case, the impersonal form is frequently used.

- Ex. *kujiwa enyanjeni yokulumeka*, it is gone to the cupping-doctor.
Kuyiwe esililweni, they are gone to the wake.
kwaza kwahanjwa ngezinyawo, it came to be walked on foot.
kwalalwa kwa'Ngoza, it was slept (they slept) at Ngoza's.
akusahanjwa namhla, there is no more going to-day.
kwayiwa'kuzwa abantu abafayo, it was gone to (listen) consult (on account of) sick people.
kuhleziwe kahle kona? is it lived (do they live) pleasantly there?
kwakuhlalwa kahle kona; kusayokupindelwa kona, it was lived there pleasantly (formerly); (it will be still returned =) we shall still return thither.
kuke kwahlalwa, kutiwa uza'utshetsh'ujike, (it was stopped) we stopped a bit, it being said that you would quickly come.

354. As noticed already, tenses, which express *present* or *future* time, will often be used with reference to time, which is actually past, but was present or future at the time referred to in the narrative. This makes it often impossible to translate Zulu expressions, word for word, by corresponding English ones.

- Ex. *b'azi ukuba ukuluma ngabo*, they knew that he (is) was speaking about them.
wab'eng'azi uma uza'uti-ni na, he did not know what he (shall) should say.
yati inyanganga ingeze yamavka kung'ezire emhlahweni, the doctor said he (can) could not get to sm-ll him out (it not having been gone to a consultation -) without going through the regular process of enquiry.
angikuze (angiyikuzi) ngakohlwa y'ini na, ningibulolela abantu bami, I will not get (I forgot) to forget you, you killing for me my children.
ng'azi ukuti iyanti ikwela immini, beagilibona elakona izwe, I knowing that it will be high day, (I was seeing) when I shall have been in sight of the land of that (country).

355. When two verbs are connected in English by either of the words, 'and, nor, neither,' the conjunction is usually omitted in Zulu, and the second verb put in the *subjunctive* mood—more particularly, if the action expressed by the second verb is consequent in time, or dependent in any way, on that of the first.

- Ex. *yabusa iziakomo, uzibekisise, zingadhlhi emasimvu*, herd the cattle, and look well after them, that they eat not the meadie-grounds.
gaula izibonda, wake isanda, cut down poles, and construct an *isanda* (place for keeping grain).

kubizwa inayanga, kugakira (kugakukira) ikambi, abe songapuzo, then (is) will be called the doctor, and then will be gathered medicine, and he will then be for drinking (it).

razasi le kwa'Nyawo sasimba amagabe, siv'embe-ke siv'eze izihla, olunge lube agucano, olunge lube agopenhili, down there at Nyawo's we dug pits, we dug them and made rows (of them), one to be on this side, one to be further on.

abafana babamba wimbilwa; bamulasinisa bati, 'Ntete, atete, genz'amagum'akini!' tur'eze qobe, baluyeke lundize, the boys caught a large green locust; they make it dance, and say, 'Locust! Locust! make the songs of your people,' and so, as soon as it had made them, they let it go and it flew away.

sili lina nana amuntu chana ibiko, amanye ayolokozo, ali ngizakuba anhlwaha, katisiabe agizousuta, amanye adabuke, eli ingabe agizantshaywa, with us (2nd), if a man has seen an *ibiko* (ant with white spots on the abdomen) one rejoices and says, I shall have good fortune, perhaps shall get a belly-full, and another is sad and says, perhaps I shall be beaten.

umakoti ugama qobe, mhla emlo kudhlule izinyanga zibe abili, eye kuba ayolota amabele, awagaye, 'enze utshwala; loba'tshwala amahlanze, as soon as a bride marries, perhaps there pass two months, and she goes to her father's, and goes and takes *amabele*, and grinds them, and makes *utshwala*; that *utshwala* (is) is called *amahlanze*.

wa! wasa, agnue! vakuan imbara, emtsheni ku'belungu; akun-jaga kwa'Zulu; kama iziakama bazijayiro agcapi; esibungwini lapa amatalu ahlabahlalohle ku'ndungu ayizuze, is'ele wagingu imiyaka agcanyaka, oh! don't (talk of it), friend! a beast is dug on' of the rocks among the whitemen; it is not like (what it is) in Zululand; there cattle were obtained by an impi; among the white folk here a man stays and stays and stays with a whiteman and obtains it, having now managed to swallow whole years and years.

as'ezikabha-ke lapa amabunu akati, 'Hamba amhashi wami! aqjela lwa Zulu!' Sakuphe-ke ajalo; sukute ibidili nje sebetahle nezidama; sakukuta kabha-ke ajalo loba abahengamukile; sehpawo-ke sa akulshwawana sajaki, singesengakanani, sebhawana; seh kwele agababik'hasha'liana, v. the sakukatete elake, am ate amhaka kweleke, then they were lamenting themselves, were the Boers, to wit, 'Go, my horse! I have died among the Zulus!' And so there was an end, there was now utter confusion; now they throw away even their muskets; now there is the death of them continually, those who had been cut off; now there escapes a little group, so many, not worth naming, they being now few, mounted two on one horse, whosoever's horse was tired, (one) took him and put him on his own. N.B. *amhashi wami* a whiteman's bad Zulu for *hoshi lwami*.

356. But, if the first verb in such a case is in the *perfect* or *past* tense, the second verb is put in the *past* tense.

Ex. *sinfune sanfuna uKati*, we sought and sought for Kati.

izihlangu ezinetileyo zatamba, nezihamu ezinetileyo zaba'manzi, *nezikali ezopukileyo, lezo'zinto zonke z'okhulekile*, shields which have been wetted and got soft, and guns which have been wetted and have got moist, and weapons which have been broken, all these things are done for.

ngidulele ngudulela ning'ezwa, I called and called, you not hearing.

ngike ngambona kusasa, I just saw him this morning.

inkosi ise yavuna yamnika, the chief got to consent and give (it) to him.

kunonandi ukukhla kuguyive kwacoliswa, it is nice to eat when it has been ground and made fine.

umntwana ukole wakala waza waba nebsilayozi; wab'esambandulezele, kazatula; nokub'eze walaba, ukuba 'eze wazwaywa abutanga walaba, the child cried and cried till he got a fit of sobbing; she was now soothing it, it did not get still: and that it got to sleep, (it was) that it got to be surprised by sleep and slept.

ite ipika nje indhlala, ngasagiyiye ngatenga emKomazi le ngabekelela, when the famine was coming, I went and bought at the Umkomanzi far-away and stored.

kuyahlekwa, kube ingidigidi, scidlatshwe yahlinzwa, it is laughable - it is absurd, it being already killed and skinned.

uma le'aduku iwile ayabe (ayaba) isuruka, ayakwazi ukuba senjifile, if this staff (has) shall have fallen (it never rose again -) and never rise again, ye will know that now I am dead.

357. *Ukuba* is often omitted before a subjunctive verb, where 'that' would be expressed in English.

Ex. *soulunge sipume kusasa*, it is now right (that) we should set out to-morrow morning.

betshaya impi leyo engapelsheya, b'enzelele kuwile umlomo opambili, they hitting the impi there on the other side, doing it (that) the (mouth in front) men in advance may cross.

vati obabutane bouke, he said (that) they were all to assemble.

ute umntwana kasizomelelela unese, the boy said (that) we were come and ask for a knife for him.

azekuti-ke yena uDingane azekubuzi ebuza koMzuzu, ati-ke, 'Yipose (iponse) kulipi ibandhla na?' bazezuti-ke, 'Iponse em-Vokweni; azekuti, 'Yenze njani ukuponsa kwaga na?' bazezuti-ke boua, 'Nkosi, tina usinoko ukukutshela ukaponsa kwaga; bakona oyihlo, bay'ezwa, izinhlaba, zokutshela ukuba iposile yenze njani, ati-ke yena, 'Beangivele nguyihona ebusuku ima ngilele; nguyihona ukuti impi iwalshwe, kyo-ke ayayo iposile, so he.

Dingane, gets to ask, asking of Mzuzu and his party, so says he, 'It (*impi*) struck which troop?' So say they, 'It struck the Imvokwe (regiment):' so says he, 'How did it do (it), its striking?' So say they, 'Sire, we are not able to tell about its striking; there are your fathers, they are coming, the *iziinduna*, to tell about how it struck;' so says he, I had come (352, N.B.) to see it at night when I was asleep; I saw that the *impi* was routed, but it too had struck.'

358. In relating a narrative the natives often use what may be called the *historical subjunctive*.

Ex. *iahlokosela imila enyameni yeso, ivuruke, ab'es'eyibana unyatu, s'eli (as'eli) la'muntu uneahlokosela*, a styne grows on the fleshy part of the eye, it swells, and then some one sees it, and so he says that person has a styne.

s'el'uba (as'el'uba) aw'ake unkuubi, 'emo agapakati noDingane, then when they (*amabuto*) had made a circle, Dingane also stands within.

kepa-ke babuze-ke indhlelo hali: 'Fugasihambisa ngendhlela elungileyo' unwe-ke, akuba-ke s'azi akuba impi seipakwe, yalala kuya yonke iwayifayane le azawela ngayo; ahambe-ke ngayo indhlela le, but they ask about the way, they say 'Can you lead us by the right path?' he assents, because not knowing that the *impi* was now posted and lay at all the streams by which he (will) would cross; so he goes by that path.

359. The *w* of the pronoun of the 3rd Pers. Sing. of the Indicative Past is often omitted in rapid enunciation, especially after an adverb.

Ex. *lanwala kwaw, or (w) : 'Ivan, 'kapa wawle kwaw, whence he came*

seloku azalwa nana, ever since he was born.

lanwaw atika? when did he arrive?

kaz'abona'luta, for kaza wabona'luta, he did not see anything.

wati nna abalabayo, he said when he fled.

ka'afika kapa, sasesthi us'el'aba-ha (us'ewahamba or sowa-habab), long ago he arrived here, we had thought he (is) was now gone.

kaz'ena (for kaza a'e; eo), he did not go to hear.

awaw nse'at us'aw' : 'ama' : 'ab' ; another now got to be an invader.

awaw'ab' : 'awaw' : 'ab' : 'ta' ; he would not be chosen.

waw'ama' : 'awaw' : 'ab' : 'ta' : 'ab' : 'ta' noDimbura, he was now sending forth the *impi*, I was now saying (let it go) that it should go with Dimbura.

waw'ab' : 'awaw' : 'ab' : 'ta' : 'ab' : 'ta' : 'ab' : 'ta' noDimbura, Mpande now (from an aside parting) had to depart, he now came to the Boers.

360. The natives also sometimes clip their words by leaving out the pronouns, where the sense is plain from the context.

Ex. *sokatele (sokukatele) elake ihashi*, it being now tired, his horse.
sehambe (sebehambe) benqamula nje ngamashashi, they having now gone cutting off (the impi) by horses.
aso (akuso) umkuhlane na ? is it not a feverish cold?
seze (sebeze) batiwe swaca ukubulawa, they having now got to be seized and dashed down (in) the killing.
befike (besifike) singene endhlini lapa yomuntu engeko, we had come and entered the hut here of a man he not being there.

361. Adverbs such as *uma, lapa, loku, kona, mhla*, &c., and adverbial expressions, are followed by a participle.

Ex. *uma behamba, ngiya'uhamba nabo*, if they go, I will go with them.

lapo exa kona, sokweshwanyiwe, where he goes the *ukweshwama* has been performed = new mealies have been already eaten.

kona umuntu eyanzibizizela nabantu ngomuso odakeni, then a man will tramp himself and his people (to-morrow), some time or other in the mud.

mhla siye kwaMatshana, when we had gone to Matshana's.

wasibulala ngoba eti, &c., he killed us because he said, &c.

y'iloku ehle wabubula njalo, all the while he sighed continually.

So *lo'muti uyatshetsha ukukuba; auaa'nsuku umuntu ewunqumile*, this tree hastens to grow; it has no days (since) a man cut it down.

ngosuku lobuhlanu efikile, on the fifth day (it was that) he arrived.

362. In the following instances, where reference is made to past time, the verb is in the subjunctive.

Ex. *wat'uba abube una ka'Tshaka*, when Tshaka's mother died.

sati uba sibuye empini, when we returned from the impi.

ute uma aruke kusasa, when he arose this morning.

wat'um'aruke, when he arose (some time ago).

sat'ube sifike qede, as soon as we arrived.

sebet'uba babanye-ke, so when they had their family quarrel.

THE END.

le = this

nyise their

gabona. it saw: ubona in nest;

kwake in the: burat;

the time when they

was in the...

...

...

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DATE	NAME OF BORROWER

