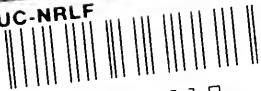


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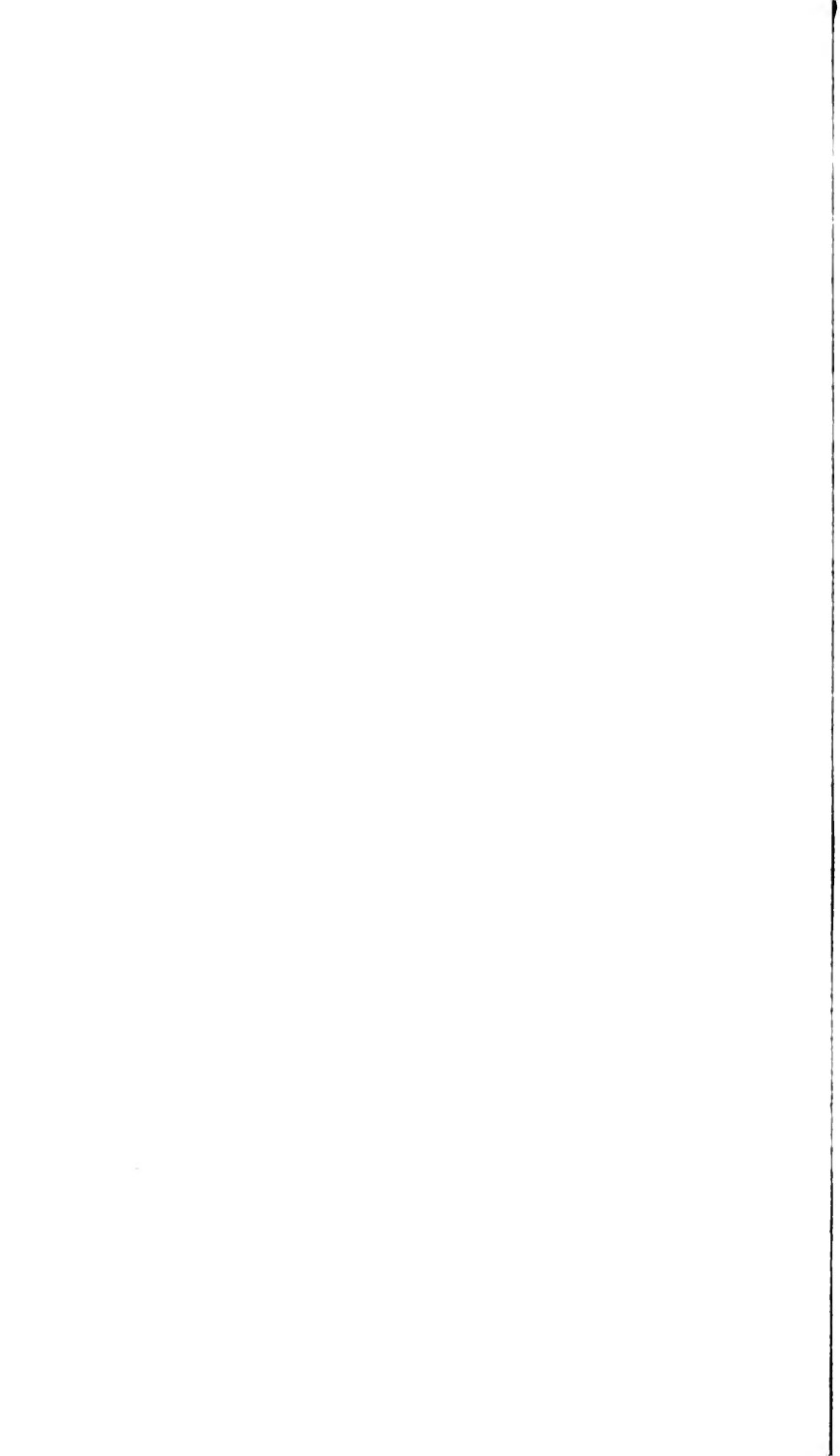
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A

GRAMMAR AND VOCABULARY

OF THE

NAMAQUA-HOTTENTOT LANGUAGE.

BY

HENRY TINDALL,

WESLEYAN MISSIONARY.

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SOLD BY

A. S. ROBERTSON, ADDERLEY-STREET; W. L. SAMMONS, FLEIN STREET;  
J. C. JUTA, WALE-STREET; W. BRITAIN, ST. GEORGE'S-STREET;  
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## ERRATA.

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PAGE	LINE	FOR	READ
9	20	teta	tita.
11	9	tê	tî.
14	25	vkagha	vkâgha.
18	35	teras	taras.
22	19	qkai	qkâi.
22	19	qkairo	qkâiro.
23	2	qka	qkâ.
28	1 &c.	xeip	xêip.
29	1 &c.	xeip	xêip.
32	2 & 28	te	tî.
34	31	qku	qkû.
36	16 &c.	xnau	xnâu.
42	17	îtanihâ	itanihâ.
58	10	ei-qa	eiqâ.
64	19	sinini	sisini.
65	9	qouhâ	qauhâ.
66	10	vkouzkara	vkauzkara.
66	38	zû-qkaba	zu-qkâba.
67	3	vkoudamap	vkaudamap.
67	14	qkuba	qkûba.
70	35	s	ø.
76	27	dum-qkhua	dun-qkhumi.
77	2	v	s.
83	29	a	s.
89	31	v	s.
95	14	a	s.
109	3	s	adj.
111	23	a collection	recollection.
116	24	vkho-vkho	vkho-vkhos.
116	33 & 34	vkhum	vkhun.
120	20	v	s.





## A GRAMMAR, &c.

THE history of the Hottentot race is intimately connected with the rise and progress of the Cape Colony. This people were the aboriginal inhabitants of the greater part of that portion of Southern Africa which is now subject to British rule, but have been deprived of their land, and gradually reduced in numbers by the rapid and irresistible advance of civilized man. Much valuable and interesting information respecting their character, manners, and customs, has already been collected in the books of travellers and in other works; but, until very recently, their language has been a much neglected subject of enquiry. Its harsh and peculiar sounds have probably deterred many from grappling with its difficulties, and making it a field of philological research. Before the commencement of Christian Missions and the abolition of slavery, the aborigines were held in servitude and contempt by the Colonists, they were seldom regarded with philanthropy, and few efforts were made for their instruction and elevation. The very nature of their intercourse with the Colonists, forced upon them the language of the whites, and paved the way for the gradual extinction of their own. When the Missionary Societies of Europe turned their attention to South Africa, their agents found numbers of the Hottentots conversant with the Dutch language in which they commenced to communicate religious instruction to them. Wherever the native language still prevailed interpreters were employed, until the Missionaries had succeeded, not as has generally been the case with foreign Missions, in learning the language of the

aborigines, but in teaching them theirs. With reference to those Missions which have long been in operation among the Hottentots within the Colony, or those on its immediate border, the event has justified the course pursued: from a Hottentot a click is seldom heard.

A few Missionaries, however, have taken an interest in the Hottentot language, and have published several small works in it. These might have sufficed but for two reasons. *First*, Several tribes of the Hottentot race, and some others who speak the same language, are so remotely situated from the Colony, that it is highly probable a considerable time will elapse before they shall have formed a sufficient acquaintance with either the English or the Dutch language to enable them to dispense with their own, however certain its ultimate extinction may appear to be. For these it is necessary to provide translations of Scripture, in order to instruct them in the truths of Christianity. *Secondly*, It will be interesting to preserve some additional record of the language spoken by a people so peculiar and once numerous, as it may assist in tracing their descent, and removing the obscurity in which their origin is at present involved.

These two reasons have induced me to compile a sketch of the Grammar of the Namaqua Hottentot dialect, which will form a basis for more critical and philosophical research into its structure and general principles.

The following are the different dialects spoken by the several varieties of the Hottentot race:—

*The Hottentot proper*, which was spoken by the tribes that inhabited the greater part of the Districts now comprised in the Cape Colony. This dialect is almost extinct. A few who are still conversant with it may be found in the back settlements, and along the Eastern frontier. Two or three of the lepers at the Robben Island Establishment converse in it with fluency.

*The Coranna*, which is spoken by the tribes inhabiting the banks of the Orange River, and by others in the

vicinity of the Vaal and Modder Rivers, with a few stragglers who have branched off from these towards the interior.

*The Namaqua*, which is used by the tribes of Little and Great Namaqualand, and by the Berg Damaras. It has not yet been satisfactorily ascertained how these two races, so essentially different in many respects, have acquired the same language; the probability is that the Berg Damaras were formerly in a state of vassalage to the Hottentots.

*The Bushman*, which is spoken by numerous roving clans who inhabit the desert and mountainous tracts of the interior. Their dialect is, in its turn, subdivided into numerous brogues, some intelligible, and others unintelligible, to the other varieties of the Hottentot family. They exceed the Hottentot in the uncouthness and barbarity of the sounds of which they are composed, but sufficiently resemble it in grammatical structure to shew that they belong to it.

To shew what has already been done towards the formation of a Hottentot literature, we append the following list of works that have been published in the several dialects:—

“*A Hottentot Catechism*,” by Dr. VAN DER KEMP, in the Hottentot proper.

“ <i>The Four Gospels</i> ,” by the Rev. H. SCHMELEN,	} In the Namaqua Hottentot.
“ <i>The Gospel of Luke</i> ,” by the Rev. C. H. KNUDSEN,	
“ <i>Outline of Hottentot Grammar</i> ,” by Prof. WAHLMAN,	
“ <i>A Coranna Catechism</i> ,” by Rev. Mr. WURAS.	

Appleyard’s Work on the “Kafir Language” also contains an outline of the Grammar of the Coranna Language, by Rev. Mr. WURAS.

It appears that the most has been effected in the Namaqua Hottentot dialect, and as that is still extensively spoken, and the Rhenish and the Wesleyan Missionary Societies are vigorously prosecuting their labours in Namaqualand, it is probable that Scripture translations will continue to be made in that dialect. It is hoped that this

small work may prove not only interesting to the curious, but also of practical utility to Missionaries among the Namaqua Hottentot tribes.

## I. ORTHOGRAPHY.

In reducing a barbarous tongue to a written form one of the first and principal difficulties which occurs is the construction of an Alphabet. This difficulty may be the more easily surmounted if it be found that the Roman Alphabet contains sufficient signs to represent all the elementary sounds which compose the language to be formed. In such a case the shortest and easiest method is to avail ourselves of their aid, and, by so doing, obviate difficulties which would arise from the construction of new characters. As the letters of the Roman Alphabet, which are commonly in use among European nations, are merely arbitrary signs, and have, properly speaking, no definite power, except such as may be assigned to them by common consent, we may, until such consent shall have established uniformity in the power of letters, give them such sounds as may seem most proper and natural; being guided, however, as far as practicable, by analogy, and the genius of the language concerned. If it be found that new elementary sounds occur, they will have to be represented by new characters, unless, on the other hand, there be characters in the Roman Alphabet which have no corresponding sound in the language which has to be reduced, when there will be no reason why these should not be appropriated to meet the deficiency of signs which would otherwise occur.

It is on this principle that the orthography of the present work and some manuscript translations has been determined. The Namaqua contains articulate elementary sounds which have no representing signs in the Roman Alphabet, and the latter contains signs which either have no corresponding power in the Namaqua, or may be adequately represented by some of the other characters. It



will be very easy, then, to let those signs which are superfluous with respect to the Namaqua stand for the sounds which are extraordinary and unrepresented. The alphabet of the Kafir language has been modelled on the same principle. C, Q, and X, have been spared to stand for the clicks which the Kafirs have borrowed from the Hottentots, and R for the guttural which occurs as an elementary sound.

In the absence, then, of any approved Universal Standard Alphabet, as the Roman Alphabet affords sufficient signs to meet the exigences of Namaqua orthography, it would be useless to invent new characters, and the clearest, simplest, and most convenient way would be to confine ourselves almost exclusively, if not entirely, to those which are so readily at command.

These views have been controverted, and the orthography of those works which have already been published in the Namaqua Hottentot dialect has been based on an opposite view of the question. "*The Four Gospels*" have signs for the clicks; but although the translation must have been a work of great labour and application, the system of orthography followed by the late respected translator was essentially defective, and consequently the work has never been of any practical utility. "*The translation of the Gospel of Luke*," is based on a regularly constructed and copious Alphabet, but here also the following signs are employed to mark the clicks—( ' ' : . ). These, from their similarity to the stops used in composition, and from their being used for that purpose in the same work, can hardly be considered a happy selection. Professor WAHLMAN has adopted nearly the same orthography in the short sketch of Namaqua Grammar which he has prepared. But although this system can thus claim the sanction of precedence as far as the Hottentot dialects are concerned, room is left for a fair trial of the system already sketched, which has in principle been so successfully employed in the Kafir literature.

It would, however, be better that both systems of orthography should give way to an approved universal Alphabet. The subject of a uniform orthography has recently engaged the close attention of eminent linguists and philologists in Europe; and among others, Professor LEPSIUS, of the Berlin University, has proposed an Alphabet which has been very generally adopted or recommended by the great Protestant Missionary Societies of England, France, and Germany, and upon which several works on African languages have already been based. The directors of the Rhenish Missionary Society, who are deeply interested in Namaqua Missions, have relinquished the system of KNUDSEN and WAHLMAN, and have instructed their Missionaries to adopt that of LEPSIUS. The able Professor, in framing his Alphabet, has found it necessary to invent new signs for the clicks, and by the aid of these all the elementary sounds of the Namaqua stand clearly represented. For the sake of uniformity, as well as on account of other advantages which LEPSIUS' system affords, it will be best to waive all objections and adopt it. In the mean time, however, as considerable delay has already retarded the publication of this small work, and as the requisite type to carry out the system of LEPSIUS in its application to the Namaqua language is not at hand, it has been thought better to proceed with the undertaking at once, and, if it be deemed advisable, to issue another edition in the orthography of the Standard Alphabet, as soon as circumstances will permit. The transposition will be merely a mechanical process.

#### LETTERS.

There are twenty-seven letters in the Namaqua Hotentot language, which are arranged as follows:—

Vowels:—a, e, i, o, u.

Consonants:—b, d, f, g, gh, kh, h, k, l, m, n, p, r, s, t, w, y, z.

Clicks:—c, q, v, x.

Letters.	Names	Powers.	Examples.
A a	a	a <i>in</i>	father ma, ama.
E e	e	a „	may nep, nes.
I i	i	i „	pin mi, di
O o	o	o „	bone qop, vo.
U u	oo	oo „	moon tu, enanup.
B b	be	b „	band bo, buru.
D d	de	d „	day dan, danas.
F f	fe	f „	far — —
G g	ge	g „	go gus, gâs.
Gh gh	ghe	guttural as in Dutch. ghun, ghua.	
Kh kh	khe	deep guttural. khau, khop.	
H h	he	h <i>in</i>	hand ha, huri,
K k	ke	k „	keep kankan, kosi.
L l	le	l „	love — —
M m	me	m „	mau mâ, mari.
N n	ne	n „	no nu, na.
P p	pe	p „	put hap, khoip.
R r	re	r „	run cara, coro.
S s	se	s „	sun soris, subu.
T t	te	t „	too tani, teta.
W w	we	w „	we wan, wakha.
Y y	ye	y „	ÿe — —
Z z	tse	ts „	hats zu, saz.
C	} No corresponding sounds.		
Q			
V			
X			

The sounds in the Roman Alphabet represented by *f*, *l*, and *y* are not found in the Namaqua Hottentot, the characters are, therefore, only inserted to provide for the introduction of foreign words, as:—*Faro*, *Ghalilea*, and *Yohanip*.

The sounds for which *x* and *v* commonly stand likewise do not occur.

The hard and soft sound of *c* may be expressed when necessary by *k* and *s*.

A caret  $\wedge$  marks the strong nasal accent which often occurs as,—*mâ*, *tê*, *xnâ*.

## VOWELS.

The vowels preserve in all places the same radical sound, the only variation being in the act of enunciation. They are long and short. As a general rule they are long in accented syllables. All the vowels are invariably sounded. The genius of the language seems to require that vowels should rather be added, for euphony's sake, than elided.

The following examples will illustrate the quantities of the vowels :—

a	long, as in gas.	short, as in van.
e	„ „ „ be.	„ „ „ ke.
i	„ „ „ zî.	„ „ „ mari.
o	„ „ „ vo.	„ „ „ coro.
u	„ „ „ mû.	„ „ „ kuru.

## DIPHTHONGS.

The Namaqua has the following rather copious list of diphthongs,—ae, ai, au, ei, oi, ou, ui.

Close attention must be given by the learner to the sound of these combinations of vowel sounds, as many nice distinctions depend on their correct pronunciation.

<i>ae</i>	as <i>a</i> in <i>bay</i> ;	<i>gae-awp</i>	a spy.
<i>ai</i>	„ <i>y</i> „ <i>ny</i> ;	<i>xnai</i>	to sing.
<i>au</i>	„ <i>ou</i> „ <i>thou</i> ;	<i>qau</i>	to fear.
<i>ei</i>	„ <i>ey</i> „ <i>they</i> ;	<i>rkei</i>	to call.
<i>oi</i>	„ <i>oy</i> „ <i>boy</i> ;	<i>khoip</i>	a man.
<i>ou</i>	„ <i>ow</i> „ <i>sow</i> ;	<i>qou</i>	to shout.
<i>ui</i>	„ <i>ui</i> „ <i>tuin</i> (Dutch)	<i>ckui</i>	onc.

When the vowels which in combination form a diphthongal sound, have to be sounded separately, the latter of the two is marked by a diæresis, as,—*ghoaïke*, it is written.

Nasal diphthongs take the circumflex over the first vowel, as,—*qkâi*, *qôu*.

## CONSONANTS.

The Consonants proper to the Namaqua language may be thus divided :—

- Labials :—b, p, m.
- Dentals :—t, d, z, s.
- Palatal :—g, k, h, gh, kh.
- Lingual :—n, r.

We are of opinion that *B* and *P* are both needed to meet the requirements of the language; this will be seen from the following examples:—

<i>berip</i> , bread.	<i>pirip</i> , a goat.
<i>khoip</i> , a man.	<i>buru</i> , to wonder.

The same may be said of *D* and *T*, as is evident from the following examples:—

<i>danis</i> , honey.	<i>tani</i> , to carry.
<i>di</i> , to do.	<i>té</i> , to ask.

*Gh* is a soft guttural, as in the Dutch word *gaan*.

*Kh* represents a much deeper and harsher guttural than *gh*. We have no corresponding sound, either in English or Dutch, by which to illustrate its power.

These two letters are simple sounds, though represented by compound consonants. In spelling, they are pronounced at a single articulation, without separating the combined characters; thus *ghun* is spelt *gh-u-n*, and not *g-h-u-n*. *Khap* is spelt *kh-a-p*, not *k-h-a-p*.

*Y* is only used as a consonant at the beginning of a sentence or word; its vowel sound is represented by the diphthongs *ai* and *ei*.

*W* is a semi-vowel, and at the beginning of syllables and words is sounded like the English *w*.

#### CLICKS.

The clicks constitute the most peculiar feature of the Hottentot language. The principal, if not the only, difficulty to a European of ordinary capacity and industry, in learning it, consists in these strange and barbarous articulations. They occur so frequently, and form such an important part in the root of many words, that they appear to have become an essential element in the language, and could not be dispensed with unless it were entirely reconstructed.

In pronouncing the click simply by itself, without any supplementary vowel or consonant sound, the breath, instead of being thrown out as is usual with other articulations of the voice, is checked, or drawn inward, but as

soon as it is combined with any other sound it is strongly emitted. It is difficult to speak the Namaqua fluently or intelligibly, until the art has been acquired of checking and aspirating without any perceptible interception of the breath.

We denote the four clicks which are heard in the Namaqua Hottentot by the characters *c*, *v*, *q*, and *x*.

*C* is a dental click; it is sounded by pressing the tip of the tongue against the front teeth of the upper jaw, and then suddenly and forcibly withdrawing it.

*V* is a palatal click, and is sounded by pressing the tip of the tongue with as flat a surface as possible against the termination of the palate at the gums, and removing it in the same manner as for *c*.

*Q* is a cerebral click, according to the Alphabetic system of LEPSIUS.\* It is sounded by curling up the tip of the tongue against the roof of the palate, and withdrawing it in the same manner as during the articulation of the other clicks.

*X* is either a lateral or a cerebral click, that is, it may be sounded either by placing the tongue against the side teeth, or by covering with it the whole of the palate, and producing the sound as far back in the palate as possible, either at what LEPSIUS calls the faucal or the guttural point of the palate. European learners almost invariably sound it as a lateral, and hence their articulation is harsh and foreign to the native ear. A Namaqua almost invariably articulates this click as a cerebral.

In composition the clicks only occur at the beginning of syllables; they combine with all the vowels, and with a certain number of consonants, which are liquid with respect to them. Whilst the anterior part of the tongue

\* "Cerebral was the original English denomination, which arose, indeed, from a false translation of the Indian name *múrdunya*, i.e., letters of the *dome* of the palate, but has not yet been supplied by a more appropriate one.—(Note to Lepsius, p. 45.)

is engaged in articulating the click, the throat opens itself to pronounce any letter that is to be sounded in combination with the click, and the sound pronounced at the same time with the click gives it a nasal, aspirate, guttural, or other determination.

It is the most natural and proper way to write the click before every other letter. In enunciation the organs of speech first prepare to articulate the click, and any other sound, either vowel or consonantal, is clearly supplementary.

The clicks ought properly to be classed among the consonants, for although they are by themselves distinct articulations, yet they cannot be considered complete sounds without the aid of a vowel.

The consonants which can be combined with the clicks are h, k, g, kh, n.

The following tables will show all the possible click combinations:—

## I.

Click and Vowel.	{	ca	ce	ci	co	cu
		va	ve	vi	vo	vu
		qa	qe	qi	qo	qu
		xa	xe	xi	xo	xu

## II.

Click and Diphthong.	{	eai	eac	cau	cei	coi	cou	cui
		vai	vac	vau	vei	voi	vou	vui
		qai	qac	qau	qei	qoi	qou	qui
		xai	xac	xau	xei	xoi	xou	xui

## III.

Click with Consonant, and Vowel.	{	cha	cka	ega	ekha	ena
		chc	cke	egc	ekhe	enc
		chi	cki	egi	ekhi	eni
		cho	eko	ego	ekho	eno
		chu	cku	egu	ekhu	enu
		vha	vka	vga	vkha	vna
		vhc	vke	vge	vkhe	vne
		vhi	vki	vgi	vkhi	vni
		vho	vko	vgo	vkho	vno
		vhu	vku	vgu	vkhu	vnu

Click with Consonant, and Vowel.	qha	qka	qga	qkha	qna
	qhe	qke	qge	qkhe	qne
	qhi	qki	qgi	qkhi	qni
	qho	qko	qgo	qkho	qno
	qhu	qku	qgu	qkhu	qnu
	xha	xka	xga	xkha	xna
	xhe	xke	xge	xkhe	xne
	xhi	xki	xgi	xkhi	xni
	xho	xko	xgo	xkho	xno
	xhu	xku	xgu	xkhu	xnu

## IV.

Click, with Consonant and Diphthong.	chai	ekai	egai	xkhai	xnai
	chae; and so forth, through all the forms of Tables II. and III.				

*W* is the only remaining consonant that appears to be at all liquid with respect to the clicks, but when it occurs in combination with a click, it will be better to regard it as a vowel, and write it *u*, as *qkua*, instead of *qkwa*. In the Namaqua it is never followed by any other vowel than *a*.

Examples:—

ca, <i>sharp.</i>	câ, <i>wet.</i>	chamis, <i>a collection.</i>
ckamsa, <i>hot.</i>	cgâ, <i>poor.</i>	ckhu, <i>to tremble.</i>
enams, <i>love.</i>	— —	— —
va, <i>to slaughter.</i>	vû, <i>to eat.</i>	vha, <i>to push.</i>
vkagha, <i>to enter.</i>	vguap, <i>clay.</i>	vkha, <i>to oppose.</i>
vnu, <i>black.</i>	vnû, <i>to sit down.</i>	— —
qas, <i>a place.</i>	qâ, <i>to hunger.</i>	qhamis, <i>a hunt.</i>
qkam, <i>to kill.</i>	qgam, <i>deep.</i>	qkham, <i>to fight.</i>
qua, <i>in.</i>	— —	— —
xa, <i>to wash.</i>	xâ, <i>to love.</i>	xha, <i>to chop.</i>
xkams, <i>water.</i>	xgari, <i>to urge.</i>	xkha, <i>to be able.</i>
xna, <i>to fall.</i>	— —	— —

By the above examples, any person acquainted with the language will be able to identify the sound which each combination of the clicks and consonants is intended to represent. The distinctions, though important, are, in many instances, very nice, and require a quick ear to catch, and a practised tongue to articulate them.



The caret, denoting a strong nasal accent, is often placed over a final vowel, which appears to have the ringing sound of *ing*, as in *ring*, *sing*, &c., but which is not sounded with sufficient distinctness to warrant our adopting the same orthography as in English. The Universal Alphabet of LEPSIUS, as he proposes to adapt it to the Namaqua Hottentot, will require his *ñ* to meet this case, and his *q* to represent the deep guttural which we have denoted by *kh*. With these two additions it will form a basis for a correct, concise, discriminating, and highly intelligible spelling and syllabification for the Namaqua and all its cognate dialects.

## II. ETYMOLOGY.

The words of the Namaqua language admit of the following classification,—Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection.

This order corresponding with that generally adopted by English Grammarians, is the most easy and simple. The Article, however, properly belongs to the Noun, as will be seen when treating of that part of speech.

### I. NOUNS.—THEIR DERIVATION.

The genius of the Namaqua language affords considerable latitude for the derivation of nouns. Nothing is required for this process but to take the root or most convenient part of a word belonging to another class, and affix to it a letter distinctive of gender. Sometimes a particle is introduced between the root and the sign of the gender.

1. We have nouns derived from adjectives, as *amap*, truth; from *ama*, true: *qkheip*, cold; from *qkhei*, cold.

A more numerous class is formed by adding the particle *si* to the adjective, with the masculine, feminine, or common terminational sign of the gender; thus from *qanu*, pure; *qkuri*, high; *qkhu*, rich; *ro*, narrow; *qgam*, deep; are formed *qanusip*, purity; *qkurisip*, height; *qkhusip*, lordship; *rosip*, narrowness; *qgamsis*, depth.

2. Many nouns are derived from verbs; these follow the same rule of observing the termination by which the gender is indicated with or without an intervening particle; so from *enam*, to love; *véi*, to think; *dan*, to conquer; *tanisin*, to conduct oneself; *musin*, to see oneself, we have *enams*, love; *véis*, thought; *dansis*, victory; *tanisins*, conduct; and *musinis*, a looking-glass.

For the process of derivation the root of the verb is employed through all its conjugations. In this service, it is more usual to adopt the feminine than the masculine termination, because, generally speaking, the euphony of the language is most promoted thereby.

3. *Participles*, which we regard as integral parts of the verb, assist in increasing the number of words which may form the subject of discourse, and thus enrich the language by extending the range of its essential parts; so from *mura*, seeing; *hara*, will be coming; and *xnaira*, singing; we derive *murap*, one that sees; *harap*, one that will come; and *xnairap*, one that sings. Nouns formed in this manner are personal. The Namaqua does not contain any verbal common nouns with a participial termination. Such as correspond in sense with the verbal nouns of the English language are formed in the regular manner from the primitive root of the verb, as;—*xnúus*, a hearing; *ghuas*, a writing; *qkús*, a going: from *xnúu*, hear; *ghua*, write; and *qkú*, go.

4. A few substantives may be traced to prepositions; thus from *xaika*, between, is formed *xaikap* or *xaikup*, the midst; *qouka*, outside; *qoukap*, the exterior; *qua*, in; *qnap*, the inside.

*Compound Nouns* may be formed by the combination of two or more simple nouns, an adjective and a noun, a verb and noun, or a participle and noun; as *qhu-khaus*, an excavation, or a mining operation, from *qhup*, ground, and *khaus*, a digging; *qgaru-qhup*, a wilderness, from *qgaru*, waste, and *qhup*; *xkhaxkha-aup*, a teacher, from *xkhaxkha*, to teach, and *aup*, a man; *cumi-aup*, an heir;

from *cumi*, to inherit, and *anp*, a man; *hara-xaip*, the future; from *hara* coming, and *xaip*, time. It will be seen that in all combinations of this kind the letter or particle which denotes gender, is essential to the formation and must constitute the final member of the word.

*Proper names* are formed from nouns, adjectives, verbs, and participles. Any little circumstance attending the birth of a child, or any peculiar feature in the character, manner, or appearance of an individual, will suggest an appropriate appellation.

Thus we have *hatup*, from *ha*, to come; *vkharis*, from *vkhari*, small; *qkubus*, from *qkubu*, round; *qnoughap*, from *qnoup*, red clay; *vkuivnubisarkumtis*, one-that-does-not-fear-a-multitude.

#### NOUNS OF MULTITUDE.

Collective nouns, when only employed in the singular number, take the termination of the feminine gender, as: *vkui-vnubis*, a multitude; *chamis*, a collection or assembly. The feminine form of many nouns is taken in a collective sense, as: *xkús*, a springbok; *gumas*, a cow; *vhums*, a locust; which severally become, a *flock of springboks*, a *herd of cattle*, and a *swarm of locusts*. But when a collective noun is put into a plural form it assumes the terminations of the common gender, as,—*vkui-vnubin*, *chamin*, *vhumu*.

#### GENDER OF NOUNS.

In the Namaqua Hottentot we find three genders, the masculine, the feminine, and the common.

These are easily distinguished from each other, for words of the masculine always end in *p*, as *khoip*, a man; words of the feminine always end in *s*, as *khois*, a woman; words of the common always end in *i*, as *khoi*, a person. There are no deviations from this simple rule.

Except for the names of living creatures which naturally take the termination required by their sex, there is no fixed rule to determine to which gender any given noun

shall belong. The names of things without life may be either in the masculine or in the feminine gender. The only law which the Namaqua appears to follow in the imposition of gender upon things inanimate is that of euphony, and, in some cases, that which is imposed by a certain distant resemblance or analogy to the natural distinctions of the two sexes;—a rule which we observe in English, when, by making the names of inanimate objects either masculine or feminine, we depart from the literal for the figurative style.

It appears from the classification of words which we have adopted, that the Namaqua language contains no article, but this deficiency is, to some extent, supplied in the following manner:—

The masculine or feminine termination serves to give every noun a definite sense, and the common to make it indefinite; the following examples will illustrate this provision:—

<i>vap</i> ,	the arrow :	<i>vaï</i> ,	an arrow.
<i>heis</i> ,	the tree ;	<i>heïï</i> ,	a tree.
<i>xaiip</i> ,	the time ;	<i>xaviï</i> ,	a time.
<i>khoip</i> ,	the man ;	} <i>khoïï</i> ,	a person.
<i>khois</i> ,	the woman ;		

When the sex requires to be particularly shown, the words *auri*, male, and *tarari*, female, are often employed. Thus we have,—

<i>auri-khoi</i> ,	a male person ;	<i>tararikhoi</i> ,	a female person.
<i>auri-choï</i> ,	a male child ;	<i>tarari-choï</i> ,	a female child.

#### NUMBER OF NOUNS.

There are three Numbers,—the Singular, Dual, and Plural. The nominative masculine ending in *p*, changes *p* into *kha* in the dual, and *ku* or *ka* in the plural, as,—*hap*, the horse ; *hakha*, two horses ; *kaku* or *kaka*, horses.

The nominative feminine ending in *s*, changes *s* into *ra* in the dual, and *ti* in the plural, as,—*teras*, the woman ; *tarara*, two women ; *tarati*, women.

The nominative common ending in *i*, changes *i* into *ra* in the dual, and *na* in the plural, as,—*gui*, a sheep; *gura*, two sheep; *guna*, sheep.

Example of the masculine noun *ckop*, the boy; the feminine noun *ckos*, the girl; and the common noun *ckoi*, a child.

SING.	DUAL.	FLURAL.
ckop.	ckokha.	ckoku or ckboka.
ckos.	ckora.	ckoti.
ckoi.	ckora.	ckona.

From these rules there are neither deviations nor exceptions.

#### CASES OF NOUNS.

In enumerating the cases of Namaqua nouns, we shall only specify such a number as seem to be clearly indicated by the difference of termination. This will reduce the forms of nouns obtained by declension to three, viz.,—the Nominative, Objective, and Vocative.

A masculine noun ending in *p*, is thus declined :—

SING.	DUAL.
N. Qgap, <i>the servant.</i>	N. Qgakha, <i>the two servants.</i>
O. Qgaba, <i>the servant.</i>	O. Qgakka, <i>the two servants.</i>
V. Qgazi, <i>O servant.</i>	V. Qgakho, <i>O two servants.</i>

#### FLURAL.

N. Qgaku or Qgaka, <i>servants.</i>
O. Qgaku or Qgaka, <i>servants.</i>
V. Qgako, <i>O servants.</i>

A feminine noun ending in *s* takes the following forms :

SING.	DUAL.
N. Taras, <i>the woman.</i>	N. Tarara, <i>the two women.</i>
O. Tarasa, <i>the woman.</i>	O. Tarara, <i>the two women.</i>
V. Tarasi, <i>O woman.</i>	V. Tararo, <i>O two women.</i>

#### FLURAL.

N. Tarati, <i>women.</i>
O. Tarati, <i>women.</i>
V. Taraso, <i>O women.</i>

A noun of the common gender ending in *i*,—

SING.	DUAL.	PLURAL.
N. Cuii, <i>a stone.</i>	N. Cuira, <i>two stones.</i>	N. Cuina, <i>stones.</i>
O. Cuiba, <i>a stone.</i>	O. Cuira, <i>two stones.</i>	O. Cuina, <i>stones.</i>
V. Cuizi, <i>O stone.</i>	V. Cuiro, <i>O two stones.</i>	V. Cuido, <i>O stones.</i>

In composition the nominative case often takes the objective form ending in *a*, for the sake of euphony; thus for *zughup ni ha*, the night will come, we should say *zughuba ni ha*.

The possessive is formed by the particle *di*, which is placed immediately after the nominative form, as:—*gau-aup di guman*. The cattle of the chief.

But the particle is frequently dispensed with; thus we should say, *gau-aup guman*, which is equivalent to,—the chief's cattle

The dative is the same as the objective, as,—*qgaba ma*. Give it the servant.

When it is necessary to be more explicit the post position *qua* is employed to indicate the dative case, as,—*qgaba qua ma*. Give it *to* the servant.

The ablative is formed in like manner by the aid of post positions, which may follow either the nominative or the objective cases, as:—

omi qua, <i>in a house.</i>	amap ekha, <i>with truth.</i>
khoip gha, <i>of the man.</i>	quâba vui, <i>out of the light.</i>
qasa ghū, <i>from the place.</i>	cous diba, <i>at the fountain.</i>

#### DIMINUTIVE NOUNS.

There are two forms of diminutive nouns, the first is obtained by inserting the particle *ro*, and the second by inserting the particle *da* between the root of the noun and the final letter, which marks the distinction of gender, thus:

qums, <i>a hand.</i>	qumdas, <i>a little hand.</i>
zâup, <i>a calf.</i>	zâurop, <i>a little calf.</i>
qhumī, <i>a mountain.</i>	qhumdai, <i>a little mountain.</i>

Example of the declension of a diminutive noun, *agharop*, the little lad.

SING.	DUAL.	PLURAL.
N. Agharop.	N. Agharokha.	N. Agharoku.
O. Agharoba.	O. Agharokha.	O. Agharoku.
V. Agharozī.	V. Agharokho.	V. Agharoko.

The diminutive particle *rop* is more used for persons and things having life, and *dap* for inanimate objects, though this rule is often reversed in order to promote the euphony of sentences.

Example of a diminutive noun in *da*, *coudai*, a little fountain.

SING.	DUAL.	PLURAL.
N. Coudai.	N. Coudaira.	N. Coudaina.
O. Coudai.	O. Coudaira.	O. Coudaina.
V. Coudaizi.	V. Coudairo.	V. Coudaido.

## 2. ADJECTIVES.

The adjectives of the Namaqua Language resemble those of the English tongue in not being subject to any inflections of gender, number, or case. Whether primitives or derivatives, they invariably preserve the same form.

### DERIVATION OF ADJECTIVES.

A large number are primitives, such as, *quri*, white; *unu*, black; *cku*, near; *qkái*, good; *kei*, great; *vkhari*, small.

Many others are derived from nouns. These are formed by affixing the particles *gha*, or *sa*, to the radical part of the substantive, thus from *xkams*, water; *qnap*, light; *cais*, fire; *cnams*, love; we obtain,—*xkamgha*,<sup>2</sup> watery, or abounding with water; *qnasa*, light; *caigha*, hot or fiery; and *cnamsa*, lovely.

Some that are derived from the root of the verb take the same affixes as those which may be traced to nouns, as, *burugha*, wonderful, from *buru*, to wonder, *cnamgha*, lovely, from *enam*, to love.

The participial forms of verbs are likewise used in the sense of adjectives, as, *dáura-xkami*, running water; *nabara-quaï*, shining light; *xora-caip*, a dying fire. Also, *zwa-zwara*, beginning, from *zwa-zwa*, to begin; and *xkaura*, insipid, from *xkau*, to spoil. Sometimes nouns are used as adjectives, when placed before other nouns. In this case the sign of the gender must be elided, as, *hei-omi*, a wood house; *curi-qurip*, a metal bowl; *gham-ghamis*, a lion hunt.

When adjectives are used in the sense of substantives, they take the terminational sign of gender, as, *vkhamu qua tara kuba*, I speak to the young. Here the adjective *vkham* takes the letter *n*, which is the sign of the common gender, nominative case, plural.

#### DIMINUTIVE ADJECTIVE.

The particle *ro* is joined to an adjective, in order to give it a diminutive signification, in the same way that it is affixed to nouns for a similar purpose; thus, from *vnú*, *qkai*, *cku*, we have *vnuro*, a little black; *qkairo*, a little good; and *ckuro*, a little near.

#### COMPARISON OF ADJECTIVES.

Adjectives do not admit of any inflections in order to express the comparative and superlative degrees. The only method in which degrees of comparison can be formed is by employing prepositions or adverbs, such as *gha*, of, and *qká ei*, above. Although this provision exists, the genius of the Namaqua Language does not afford equal facilities for the process of comparison as are found in many other languages.

The following examples will illustrate the manner in which the comparative and superlative degrees are expressed:—

P. Kci, *great*.

C. Qká ei kei, *more great*.

S. Wan gha kci, *great of all*.

Qkáí, *good*.

Qká ei qkài, *more good*.

Wan gha qkáí, *good of all*.



P. Kei omi, *a large house.*

C. Ne omi ke xna omi gha qka ei kei, *this house is more great than that house.*

S. Xna omi ke wan gha kei, *that house is great of all.*

P. Nezi ke ekamsa, *to-day is hot.*

C. Xari ke qkâ ei ekamsa ke i, *yesterday was more hot.*

S. Aizi ke wan gha ekamsa ke i, *the day before was hot above all.*

Comparisons are often denoted in a general way. *First*, by adverbs, as,—*keisi*, greatly, *ama*, truly, *burughasi*, wonderfully; *qkhu*, rich; *keisi qkhu*, very rich; *burughasi qkhu*, wonderfully rich. *Second*, without any distinctive sign of degree, as,—*Yohanip ke qkhu xcip qkâsan qua*, John is rich amongst his brethren, *i.e.*: the richest of all his brethren.

#### NUMERAL ADJECTIVES.

The Namaqua language does not provide facilities for a very extensive numeration. In fact, counting is a very difficult process for a Hottentot should it ever be carried above a hundred.

We insert the following lists of Cardinal, Ordinal, and Adverbial Numbers.

ekui, <i>one.</i>	qnani, <i>six.</i>
ekam, <i>two.</i>	hû, <i>seven.</i>
qnona, <i>three.</i>	xakhaisi, <i>eight.</i>
haka, <i>four.</i>	goisi, <i>nine.</i>
kore, <i>five.</i>	disi, <i>ten.</i>

The combinations of tens, and also of tens and units, have to be expressed in the following way,—

ekam disi,	<i>two tens.</i>
qnona disi,	<i>three tens.</i>
haka disi,	<i>four tens.</i>
disi disi,	<i>a hundred.</i>
ekam desi desi,	<i>two hundred.</i>
qnona disi disi,	<i>three hundred.</i>
kei v̄gou disi,	<i>a thousand (or great whole ten).</i>
ekam kei v̄gou disikha,	<i>two thousand.</i>
qnona kei v̄gou disika,	<i>three thousand.</i>
disi ekui ekha,	<i>eleven, or ten with one.</i>

disi ekam ekha,	<i>twelve, or ten with two.</i>
cham disi ekui ekha,	<i>twenty-one, or two tens with one.</i>
ekam disi ekam ekha,	<i>twenty-two, &amp;c.</i>
disi disi ekui ekha,	<i>one hundred and one.</i>
disi disi ekam disi ekui ekha,	<i>one hundred and twenty-one.</i>
kore disi disi, qnona disi, haka ekha,	<i>five hundred and thirty-four, or,</i> <i>literally, five ten tens, three ten</i> <i>with four.</i>

In counting eleven, twelve, &c., the word *disi*, ten, is often omitted, and then we say *ekui ekha*, *ekam ekha*, &c.

There is only one numeral to express an ordinal adjective, viz., *ekuro*, first; all the rest are formed by adding the particle *xêi* to the cardinal numbers, as,—

ekam xêi, <i>second.</i>	qnanî xêi,	<i>sixth.</i>
qnona xêi, <i>third.</i>	disi xêi,	<i>tenth.</i>
haka xêi, <i>fourth.</i>	ekam disi xêi,	<i>twentieth.</i>
kore xêi, <i>fifth.</i>	ekam disi ekui ekha xêi,	<i>twenty-first.</i>

Adverbial numbers are formed by employing the term *quas*, turn or time, which being a noun, observes the inflections of number, as,—

ekui quas,	<i>one time or once.</i>
ekam quara,	<i>two times or twice.</i>
qnona quadi,	<i>three times or thrice.</i>
disi quadi,	<i>ten times.</i>

Multiplication may be carried on in the following manner,—

ekam quara ekui ke ekam,	<i>twice one, &amp;c.</i>
ekam quara ekam ke haka,	
qnona quadi ekui ke qnona,	<i>three times one, &amp;c.</i>
qnona quadi ekam ke qnanî,	
qnona quadi qnona ke goisi, &c.	

This is the simplest mode of which the language admits, but it will readily be conceived that if the whole multiplication table were worked out it would be exceedingly complex and puzzling to the unpracticed ear of a Namaqua, who has no idea of the elementary rules of arithmetic; for



instance, twelve times twelve are one hundred and forty-four, would stand thus,—*disi ckam ckha qnadi disi ckam cka ke disi disi zi haka disi zi haka ckha*.\*

### 3. PRONOUNS.

The pronouns of the Namaqua language admit of the simple and comprehensive classification adopted by many English Grammarians, viz. : Personal, Relative, and Adjective. The last will include Possessive, Interrogative, Demonstrative, and Indefinite Pronouns.

#### PERSONAL PRONOUNS.

These resemble substantive nouns, in being subject to inflections of gender, number, and case. In the gender of the personal pronouns there are some nice distinctions, which, from their peculiarity in the structure of language, are both interesting and important to philological science. It will be seen, for example, that distinctions of gender are not, as in the dead and nearly all the known living languages, confined to the third person, but that they also extend over the first and second person in all the numbers, except the singular of the first person. There are likewise double forms of the first personal pronoun in the dual and plural numbers, which serve to express both an exclusive and inclusive signification. This will be more fully explained below.

To illustrate the manner in which personal pronouns are inflected, we subjoin the following formula, showing the terminations distinctive of gender, number, and case. This will not only prove serviceable in the declension of pronouns, but also in the conjugation of verbs, when it will be seen that the primitive part of the pronoun is often rejected and only the terminational signs of gender,

\* The guttural is often omitted in *ckha*, and the word sounded simply as *ca*, by which much of the asperity of the pronunciation is taken off.

number, and case are retained, to show the governing person.

FORMULA OF PERSONAL AFFIXES.

*First person :—*

MAS.		} The feminine and common the same as the masculine.
SING.	$\left\{ \begin{array}{l} \text{Nom. ta,} \\ \text{Obj. te,} \\ \text{Voc. tai,} \end{array} \right.$	

	MAS.	FEM.	COM.
DUAL.	$\left\{ \begin{array}{l} \text{Nom. khum,} \\ \text{Obj. khuma,} \\ \text{Voc. —} \end{array} \right.$	$\left\{ \begin{array}{l} \text{im,} \\ \text{ima,} \\ \text{—} \end{array} \right.$	$\left\{ \begin{array}{l} \text{rum,} \\ \text{ruma,} \\ \text{—} \end{array} \right.$
PLUR.	$\left\{ \begin{array}{l} \text{Nom. ke, kum,} \\ \text{Obj. ke, kuma,} \\ \text{Voc. —} \end{array} \right.$	$\left\{ \begin{array}{l} \text{se,} \\ \text{se,} \\ \text{—} \end{array} \right.$	$\left\{ \begin{array}{l} \text{da,} \\ \text{da,} \\ \text{—} \end{array} \right.$

*Second Person :—*

	MAS.	FEM.	COM.
SING.	$\left\{ \begin{array}{l} \text{Nom. z,} \\ \text{Obj. za,} \\ \text{Voc. zi,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{s,} \\ \text{sa,} \\ \text{si,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{z or s,} \\ \text{za or sa,} \\ \text{zi or si,} \end{array} \right.$
DUAL.	$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Obj.} \\ \text{Voc.} \end{array} \right\} \text{kho,}$	$\left\{ \begin{array}{l} \text{ro,} \\ \text{—} \end{array} \right.$	$\left\{ \begin{array}{l} \text{kho or ro,} \\ \text{—} \end{array} \right.$
PLUR.	$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Obj.} \\ \text{Voc.} \end{array} \right\} \text{ko,}$	$\left\{ \begin{array}{l} \text{so,} \\ \text{—} \end{array} \right.$	$\left\{ \begin{array}{l} \text{du,} \\ \text{—} \end{array} \right.$

*Third Person :—*

	MAS.	FEM.	COM.
SING.	$\left\{ \begin{array}{l} \text{Nom. p,} \\ \text{Obj. ba, bi,} \\ \text{Voc. —} \end{array} \right.$	$\left\{ \begin{array}{l} \text{s,} \\ \text{sa, si,} \\ \text{—} \end{array} \right.$	$\left\{ \begin{array}{l} \text{i,} \\ \text{i,} \\ \text{—} \end{array} \right.$
DUAL.	$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Obj.} \end{array} \right\} \text{kha,}$	$\left\{ \begin{array}{l} \text{ra,} \\ \text{—} \end{array} \right.$	$\left\{ \begin{array}{l} \text{kha or ra,} \\ \text{—} \end{array} \right.$
PLUR.	$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Obj.} \end{array} \right\} \text{ku or ka,}$	$\left\{ \begin{array}{l} \text{di,} \\ \text{—} \end{array} \right.$	$\left\{ \begin{array}{l} \text{n or na,} \\ \text{—} \end{array} \right.$

The personal pronouns are *tita*, I; *saz*, thou; *xéip*, he; *xéis*, she; and *xéi*, it.

*Tita* is thus declined:—

		MAS.				FEM.		COM.	
SING.	$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Obj.} \\ \text{Voc.} \end{array} \right.$	$\left. \begin{array}{l} \text{tita, I,} \\ \text{tita or ti, me,} \\ \text{titai, O me,} \end{array} \right\}$		The feminine and common are the same as the masculine.					
		DUAL.	$\left\{ \begin{array}{l} \text{Obj.} \\ \text{Voc.} \end{array} \right.$	$\left. \begin{array}{l} \text{sakhum,} \\ \text{sikhum,} \end{array} \right\}$ <i>we two.</i>		$\left. \begin{array}{l} \text{saim,} \\ \text{siim,} \end{array} \right\}$ <i>we two.</i>		$\left. \begin{array}{l} \text{sarum,} \\ \text{sirum,} \end{array} \right\}$ <i>we two.</i>	
				$\left. \begin{array}{l} \text{sakhuma,} \\ \text{sikhuma,} \end{array} \right\}$ <i>us two.</i>		$\left. \begin{array}{l} \text{saima,} \\ \text{siima,} \end{array} \right\}$ <i>us two.</i>		$\left. \begin{array}{l} \text{saruma,} \\ \text{siruma,} \end{array} \right\}$ <i>us two.</i>	
—				—		—			
PLUR.	$\left\{ \begin{array}{l} \text{Obj.} \\ \text{Voc.} \end{array} \right.$	$\left. \begin{array}{l} \text{sakum,} \\ \text{sikum,} \end{array} \right\}$ <i>we.</i>		$\left. \begin{array}{l} \text{sasi,} \\ \text{sisi,} \end{array} \right\}$ <i>we.</i>		$\left. \begin{array}{l} \text{sada,} \\ \text{sida,} \end{array} \right\}$ <i>we.</i>			
		$\left. \begin{array}{l} \text{sakuma,} \\ \text{sikuma,} \end{array} \right\}$ <i>us.</i>		$\left. \begin{array}{l} \text{sasi,} \\ \text{sisi,} \end{array} \right\}$ <i>us.</i>		$\left. \begin{array}{l} \text{sada,} \\ \text{sida,} \end{array} \right\}$ <i>us.</i>			
		—		—		—			

*Sakhum* and *sakum* may be termed inclusive, whilst *sikhum* and *sikum* may be denominated exclusive pronouns. The first two include any person or persons addressed, but the latter only embrace the persons speaking, and those spoken of.

Thus, one person speaking to another would say, *sakhum ni qkú*, we will go; *i.e.*, you and I will go.

But in speaking of himself and a third party, he would say, *sikhum ni qkhú*, we will go; *i.e.*, he and I will go.

*Saz*:—

		MAS.		FEM.		COM.			
SING.	$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Obj.} \\ \text{Voc.} \end{array} \right.$	$\left. \begin{array}{l} \text{saz, thou.} \\ \text{saza, thee.} \\ \text{sazi, O thou.} \end{array} \right.$		$\left. \begin{array}{l} \text{sas,} \\ \text{sasa, sasi,} \\ \text{sasi,} \end{array} \right.$		$\left. \begin{array}{l} \text{saz or sas,} \\ \text{saza or sasa,} \\ \text{sazi or sasi,} \end{array} \right.$			
		DUAL.	$\left\{ \begin{array}{l} \text{Obj.} \\ \text{Voc.} \end{array} \right.$	$\left. \begin{array}{l} \text{sakho, you two.} \\ \text{sakho, you two.} \end{array} \right.$		$\left. \begin{array}{l} \text{saro,} \\ \text{saro,} \end{array} \right.$		$\left. \begin{array}{l} \text{saro,} \\ \text{saro,} \end{array} \right.$	
				$\left. \begin{array}{l} \text{sakho, O you two.} \end{array} \right.$		$\left. \begin{array}{l} \text{saro,} \end{array} \right.$		$\left. \begin{array}{l} \text{saro,} \end{array} \right.$	
—				—		—			
PLUR.	$\left\{ \begin{array}{l} \text{Obj.} \\ \text{Voc.} \end{array} \right.$	$\left. \begin{array}{l} \text{sako, you.} \\ \text{sako, you.} \end{array} \right.$		$\left. \begin{array}{l} \text{saso,} \\ \text{saso,} \end{array} \right.$		$\left. \begin{array}{l} \text{sadu,} \\ \text{sadu,} \end{array} \right.$			
		$\left. \begin{array}{l} \text{sako, O you.} \end{array} \right.$		$\left. \begin{array}{l} \text{saso,} \end{array} \right.$		$\left. \begin{array}{l} \text{sado,} \end{array} \right.$			
		—		—		—			

*Xeip* :—

	MAS.	FEM.	COM.
SING.	{ <i>Nom.</i> xeip, <i>he.</i> <i>Obj.</i> xeiba, <i>him.</i>	xeis, <i>she.</i> xeisa, <i>her.</i>	xei, <i>it.</i> xei, <i>it.</i>
DUAL.	{ <i>Nom.</i> } xeikha, <i>Obj.</i> }	{ xeira,	} xeikha or ra,
PLUR.	{ <i>Nom.</i> } xeiku or xeika, <i>Obj.</i> }	{ xeidi,	} xein, xeina.

The Possessive Cases of Pronouns are expressed in the same way as those of Substantives by the aid of postpositions, thus, *Tita di, tita gha*, of me; likewise the Dative and Ablative, as,—*xeiba qua*, to him; *tita ekha*, with me; *saz aghu*, from thee, *xeis osi*, without her.

*Te-eizama*, I myself; *sa-eizama*, thou thyself; and *xei-eizama*, he himself, are Compound Personal Pronouns. Except in the nominative case, which has no distinction of gender, they are declined as the examples above.

The nouns *aup*, man; *taras*, woman; and *khoi*, person, would be thus declined in conjunction with the first and second personal pronouns :—

	MAS.	FEM.	COM.
SING.	{ <i>Nom.</i> } ti anta, <i>I man.</i> <i>Obj.</i> } <i>Voc.</i> ti autai, <i>O me man.</i>	{ ti tarata, ti taratai,	} ti khoita, ti khoitai,
SING.	{ <i>Nom.</i> } sa auz, <i>thou man.</i> <i>Obj.</i> } <i>Voc.</i> sa auzi, <i>O thou man.</i>	{ sa tarasa, sa tarasi,	} sa khoiza, sa khoizi.

In this mode of declining a noun and pronoun conjointly, the radical part of the substantive is inserted between the root of the pronoun and the various inflections.

The Dual and Plural numbers do not admit of any alteration either of the Noun or Pronoun; thus we should say, *sakum-aukum*, we men; *sase-tarase*, we women; *sadu-khoidu*, ye people.

*Ti ckuita*, I alone; *saz-ckuiza*, thou alone; *xeip-ckuiba*, he alone; *te xkhata*, I the same, and the like, follow the example just given.

To these may be added:—

<i>Mas.</i>	{ sakhum wakhum, sikhum wakhum,	}	<i>we both.</i>
<i>Fem.</i>	{ saim waim, siim waim,		
<i>Com.</i>	{ sarum warum, sirum warum,		
<i>Mas.</i>	sakho wakho,	}	<i>ye both.</i>
<i>Fem.</i>	saro waro,		
<i>Mas.</i>	xeikha wakha,	}	<i>they both.</i>
<i>Fem.</i>	xeira wara,		
<i>Mas.</i>	{ sakum wakum, sikum wakum,	}	<i>all we.</i>
<i>Fem.</i>	{ sasi wasi, sisi wasi,		
<i>Com.</i>	{ sakum wakum, sikum wakum,		
<i>Mas.</i>	sako wako,	}	<i>all ye.</i>
<i>Fem.</i>	saso waso,		
<i>Com.</i>	sadu wadu,		
<i>Mas.</i>	xeiku waku,	}	<i>all they.</i>
<i>Fem.</i>	xeidi wadi,		
<i>Com.</i>	xein wan,		

#### RELATIVE PRONOUNS.

In this class of Pronouns the Namaqua Language is very deficient. The only example corresponding to the Relatives of the English tongue is found in the word *hía*, that.

*Hía*, which is undeclined, may relate to antecedents of any Gender, Number, or Case, for example:—

khoip <i>hía</i> xari ke ha,	<i>The man who arrived yesterday.</i>
taras <i>hía</i> ra xnai,	<i>The woman who sings.</i>
dumi <i>hía</i> ra kuba,	<i>The voice which speaks.</i>
ghun <i>hío</i> ke maï,	<i>The things that were given.</i>

But although *hía* is undeclined in its relation to the antecedent, it takes the personal affixes which distinguish the gender of the noun governing the following verb, as—

khoip <i>hiata</i> xari ke mu,	<i>The man whom I saw yesterday.</i>
taras <i>hiáz</i> ke vkei,	<i>The woman whom you called.</i>
dumi <i>hián</i> ke xnau,	<i>The voice that they heard.</i>

The Relative Pronoun is, however, frequently dispensed with, and the sense expressed by transposing the members of the sentence. The verb is put before the noun it governs. According to this method the examples above given would stand thus:—

xari ke ha khoip.	xari ta ke mu khoiï.
xnaira taras.	vkeiz ke taras.
kubara dumi.	xnaun ke dumi.

This may be further illustrated by the following translations of Luke vii. 10: “*And they that were sent, returning to the house, found the serrant whole that had been sick*”:—

“Ziku xcin *hía* omichaku ke sihe xkhaba sio, on ke *qgaba hía* caisin ke hã vgousi ke ho.

Ziku ke sihe-keka omichaku ke xkhaba sio, caisin ke hã qgaba vgousi ke ho.

These two methods appear to be used according to the taste and style of the speaker. The former, however, is more general. The latter may contribute to the conciseness, but not to the perspicuity of sentences. Knüdsen invariably adopts it in his translation of St. Luke's Gospel, whether from its being more in use among the tribes with whom he resided, or from having followed analogies furnished by other languages, I cannot say. In the passage above quoted he has evidently assimilated the translation to the German text as closely as the idiom of the Namaqua would allow.



Pronouns termed in English Compound Relatives are, in the Namaqua, derived from Interrogatives, and will, therefore, fall more properly under that division.

ADJECTIVE PRONOUNS.

In this class we have comprehended Possessive, Interrogative, Demonstrative, and Indefinite Pronouns. Those termed Distributives, as, each, every, either, neither, have no corresponding words in the Hottentot dialects.

*Possessive Pronouns* ;—

These are derived from the Personals, and, in some instances, exactly correspond with them. The following list includes all of them :—

SING.	{	ti or tidi,	<i>my.</i>
	{	sa or sadi,	<i>they.</i>
	{	xêip or xêipdi,	<i>his.</i>
	{	xêis or xêisdi,	<i>hers.</i>
	{	xêi or xêidi,	<i>its.</i>
DUAL.	{	sakhum or sakhundi,	} <i>our.</i>
	{	sikhum, &c. or sikhundi,	
	{	sarum or samdi,	
PLUR.	{	sakum,	} <i>our.</i>
	{	sikum,	
	{	sasi,	
	{	sisi,	

And so forth through all the inflections of Number and Gender. There is another form of possessive pronoun expressed by the particle *á*. To this the various terminations which stand as signs of the Genders and Numbers may be affixed, and thereby all the possessive pronouns will be represented in a convenient and comprehensive manner. The first form of possessive pronouns is derived from the roots of the personal pronouns, and the latter from the inflections.

Examples of nouns and possessive pronouns,—*qkâq*, brother, *qkâs*, sister, and *khoi*, friend.

	MAS.	FEM.	COM.
SING.	te qkâp	te qkâs	te khoi
DUAL.	{ sakhum qkâkha	sasi qkâra	sarum khoikha
	{ siklum qkâkha	sisi qkâra	sirum khoikha
PLUR.	{ sakum qkâka	sadi qkâdi	sada khoin
	{ sikum qkâka	sidi qkâdi	sida khoin

Or,—

SING.	qkâp âta	qkâs âta	khoi âta
DUAL.	qkâkha âkhum	qkâra âsi	khoikha ârum
PLUR.	qkâka âkum	qkâdi âdi	khoin âda

SING.	sa qkâp	sa qkâs	sa khoi
DUAL.	sakha qkâkha	saro qkara	saro khoikha
PLUR.	saku qkaka	saso qkadi	sadu khoin

Or,—

SING.	qkâp âz	qkâs âs	khoi âi
DUAL.	qkâkha âkhu	qkâra âro	khoikha âro
PLUR.	qkâka âku	qkâdi aso	khoin âdu

SING.	xêip qkâp	xêis qkâs	xêi khoi
DUAL.	xêikha qkâkha	xêira qkâra	xêkha khoikha
PLUR.	xêiku qkâka	xêide qkâdi	xêin khoin

Or,—

qkâp âp	qkâs âs	khoi âi
qkâkha âkha	qkâra âra	khoikha âkha
qkâka âku	qkâdi âdi	khoiu ân

According to the first form the pronoun stands before the noun, but in the latter the substantive takes the precedence, thus,—

*Te omi*, my house, and *sa qhanap*, thy garden, are changed into *omi ata* and *qhanap az*.

*Saku tani cnami qua*, *saku cumdi uhâ*, “*In your patience possess ye your souls*,” may be rendered by *Tani cnami âku qua*, *cumdi âku uhâ*.

*Interrogative Pronouns* :—

*Hami* ? *who* ? *mai* ? *which* ? and *tari* ? *what* ?

From these are formed *hamitap-wap*, whoever; *maiï-wai*, whichever; and *tari-wai*, whatever. The two former admit of inflection of gender, as,—

*Mas.* hamitap-wap. *Fem.* hamitas-was. *Com.* hamitai-wai.

*Demonstrative Pronouns* :—

*Ne* this; with *nou* and *xna* that, are thus declined.

	MAS.	FEM.	COM.
SING.	{ <i>N.</i> nep	nes	nei
	{ <i>O.</i> neba	nesa	nei
	{ <i>V.</i> nezi	nesi	nezi
DUAL.	{ <i>N.</i> nekha	nera	nekka
	{ <i>V.</i> nekho	nero	nekho
PLUR.	{ <i>N.</i> neka	nedi	nen nena
	{ <i>V.</i> neko	nedo neso	nedo

*Noup, nous, noui*, the same as *nep*.

SING.	{ <i>N.</i> xnap	xnas	xnai
	{ <i>O.</i> xnaba	xnasa	xnai
	{ <i>V.</i> xnazi	xnasi	xnazi
DUAL.	{ <i>N.</i> xnakha	xnara	xnakha
	{ <i>V.</i> xnakho	xnaro	xnakho
PLUR.	{ <i>N.</i> xnaka	xnadi	xnan
	{ <i>V.</i> xnako	xnado-xnaso	xnako, or xnado

The Demonstrative Pronouns are only declined when they stand singly without any noun expressed.

*Indefinite Pronouns* :—

Such as *cni*, some; *cni ckui*, or *cni kumai*, any; *ckui*, one; *cniï*, other; *ckhara*, another; *ghari*, none; *wan*, or *wazoma*, all; *wakha*, both; *xnadi*, such.

These, like the Demonstrative Pronouns, when standing in conjunction with a noun expressed, are undeclined,

but otherwise admit of the following inflections of gender:—

enip,	enis,	eniï,
eni-ckuip,	eni-ckuis,	eni ckuiï,
ckuip,	ckuis,	ckuiï,
ckharap,	ckharas,	ckharaiï,
gharip,	gharis,	ghariiï,
wakha,	wara,	wakhaï,
xnadip,	xuadis,	xnadiï.

*Cniï*, *wan*, and *wazoma*, are exceptions which have no variations.

#### 4. VERBS.

In treating of Namaqua Verbs we have to notice their Derivation,—Forms, Voices, Moods, Tenses, Numbers, Persons, and Conjugation.

##### THEIR DERIVATION

The roots of verbs in the Namaqua Language are found in the second person singular of the Imperative Mood, as:—*enam*, love; *mu*, see; *qkú*, go.

A large class of Verbs consists of primitives. All monosyllabic verbs are of this kind, some of more than one syllable are also included, as, *cari*, to sprinkle; *qhami*, to hunt; *eguri*, to pray.

Some are obtained by a reduplication of the radical part of primitive verbs, thus from *van*, know, is formed *van-van*, to inform; from *veï*, think, *veï-veï*, to remember; from *kon*, move, *kon-kon*, to disturb.

Others are compounded of two or more different verbs, as, from *khái*, to rise, and from *vnu*, sit, is derived, *khái-vnu*, to sit up, from *qku*, to go, and *ma*, to stand, is formed *qkú-ma*, to walk about.

Many are formed by combining a preposition with the root of a primitive verb, thus, from *ha*, come, and *vam*,

upon, we have *ha-ram*, to happen; from *rkei*, call, and *rui*, out, is formed *rkei-rui*, to challenge; from *ma*, stand, and *qua*, against, *ma-qua*, to oppose or resist; from *cu*, to be ignorant of, and *ba*, for, is formed *cuba*, to forgive.

A few are obtained from nouns by affixing *ri* to the radical part, as, from *gui*, a sheep, is formed *guri*, to herd; from *cká*, grass, *ckári*, to graze; from *caip*, fire-wood, is formed *cairi*, to fetch wood. *A* may also be added to the root of a substantive to construct a verb, as from *xkams*, water, we obtain *xkama*, to give water, or irrigate.

The reduplication of substantive roots also serves for the formation of verbs, as from *quap*, light, is formed *qua-qua*, to illumine, and from *qkhup*, a lord, *qkhu-qkhu*, to enrich.

A large number of verbs are also obtained by the reduplication of adjectives, as *quri-quri*, to whiten, from *quri*, white; *qkái-qháí*, to appease, from *qkái*, good; *rou-rou*, to tame, from *rou*, tame; *kei-kei*, to honor, from *kei*, great; *ckabi-ckabi*, to elevate, from *ckabi*, high; *qgam-qgam*, to deepen, from *qgam*, deep.

#### FORMS OF VERBS.

Namaqua Verbs assume various forms by which their signification is extended irrespective of the regular inflections of Mood, Tense, Number, and Person. The particle indicating an alteration or extension in the sense of the verb is inserted between its root, and the different signs used in conjugation.

The following forms are found in connection with Namaqua Verbs:—The Primitive, Relative, Reflective, Causative, Reciprocal, Diminutive, Negative, Potential, and Optative.

The *Primitive* form exhibits the verb in its radical state, and forms the basis upon which the rest are constructed.

The Relative is formed by adding *ba* to the primitive, as

*xuâuba*, to hear for, from *xnâu*, to hear,  
*muba*, to see for, from *mu*, to see.

*Ba*, is equivalent in sense to the preposition *for*, and hence this form indicates that the action denoted by the verb, has a relative purpose.

The Reflective adds *sin* to the primitive form. In this form the action is reflected upon the actor; thus

*xnâusin*, to hear oneself, from *xnau*  
*musin*, to see oneself, from *mu*  
*enamsin*, to love oneself, from *enam*

The Causative affixes *kei* to the primitive form: *kei* signifies to cause, and shews that the action of the verb is necessitated, as

*mukei*, to cause to see  
*xnaukei*, to cause to hear  
*cnamkei*, to cause to love

The Reciprocal is derived from the primitive by adding *ku*, and denotes that the action is performed by two or more mutual actors, thus

*xnauku*, to hear one another  
*muku*, to see one another  
*cnamku*, to love one another.

The Diminutive is derived from the primitive by adding the particle *ro* to it, as

*xnauro*, to hear a little  
*muro*, to see a little  
*cnamro*, to love a little.

The Negative form is derived from the primitive by adding *dama* to it, thus

*xnâudama*, not to hear  
*mudama*, not to see  
*enamdama*, not to love.

The Potential is formed from the primitive by affixing to it *xkha*, to be able. This form stands instead of a Potential Mood. It ranks more properly as a form than as a mood, since it corresponds with the other forms in standing before and not after the pronominal affixes, thus,

*xnâurkha*, to be able to hear  
*murkha*, to be able to see  
*enamkha*, to be able to love.

The Optative form adds *vkau*, to wish, to the primitive. It may be considered a form for the same reasons as the Potential, thus

*xnâurkau*, to wish to hear  
*murkau*, to wish to see  
*enamvkau*, to wish to love.

From the above simple Derivative forms, some compound forms may be obtained.

The Relative and Reflective are often combined, thus,

*xnâubasin*, to hear for oneself  
*mubasin*, to see for oneself  
*enambasin* to love for oneself.

To these may also be joined the Potential and Optative, thus,

*muxkhabasin*, to be able to see for oneself  
*xnâuvkaubasin*, to be able to hear for oneself.

To the above the Negative may be affixed, as

*xnâubasin*, not to hear for oneself  
*xnâuvkaubasindama*, not to wish to hear for oneself.

The Reciprocal and the Negative, and the Reciprocal and the Optative, may also be combined, as

*xnâukudama*, not to hear one another  
*xnâukuvkau*, to wish to hear one another.

It will be shewn below to what extent these forms run through the various moods and tenses in conjugation.

#### VOICES OF VERBS.

The Primitive forms of Verbs have two voices, the active and the passive. The passive voice is formed by adding *hê* to the radical part of the active, as

<i>xnauhê</i> ,	to be heard,	from <i>xnâu</i>
<i>muhê</i> ,	to be seen,	„ <i>mu</i>
<i>enamhê</i> ,	to be loved,	„ <i>enam</i>

The Causative, Diminutive, and Negative forms are also found in the passive voice, thus,

<i>xnaukeihê</i> ,	to cause to be heard
<i>murohê</i> ,	to be seen a little
<i>cnambêdama</i> ,	not to be loved.

The remaining forms are generally confined to the active voice, though there is nothing in the genius of the Namaqua Language to prevent their being conjugated passively should the sense of discourse require it.

#### MOODS.

There are four moods, the Infinitive, Imperative, Indicative, and Subjunctive. The definitions generally given of these moods in English Grammars will fully explain their nature in Namaqua Grammar.

The Infinitive is used to express a thing in a general manner.\* It contains the Present, Perfect, and Future Tenses.

The Imperative commands, exhorts, entreats, or permits.

The Indicative simply declares a thing.

The Subjunctive represents a thing under a condition, supposition, motive, or wish.

\* The particle *se* is often required to assist in its formation.



## TENSES.

The Tenses of a Namaqua Verb are the Present, Past, Perfect, Pluperfect, Future, and Future Perfect.

The Present Tense represents an action in a state of progress. It may also be used as in English and other languages in a general sense, without allusion to any particular time.

The Past Tense represents an action either as completed or in a state of progress, at some time past.

The Perfect Tense represents an action as completed at the present time.

The Pluperfect Tense represents an action as completed previous to some other past event.

The Future Tense represents an action as yet to come.

The Future Perfect represents an action as about to take place subsequent to some previous event or action.

The Tenses are formed by the help of the Substantive Verb.

The Tenses of the Substantive Verb are as follows :—

PRES.	a, ke, ke-a, ra,
PAST	ke, kcke,
PERF.	ko,
PLUFT.	ke, ko,
FUT.	ni, keni,
FUT. PERF.	nihâ, ke-ni-hâ.

*A, ke, ke-a* of the Present; *kcke* of the Past; *keni* of the Future, and *ke-ni-hâ* of the Future Perfect, are forms not used in the conjugation of Tenses but in the construction of sentences, and when the substantive verb is employed separately.

## NUMBER.

Verbs have three numbers, the Singular, the Dual, and the Plural. The number is not distinguished by any

inflection of the root of this verb, but by the governing noun or pronoun. In the case of pronouns governing, the number is indicated by remnants of the personal pronouns which are usually inserted between the verbal root, and the particles of the substantive verb, thus,

*mutara*, I see  
*mukumra*, we see.

## PERSONS.

There are three persons in the Conjugation of a Namaqua Verb. These, like the numbers, are only distinguished by the substantive or the governing pronoun, the radical part not being subject to any variation.

## CONJUGATION.

Under this head examples will be given of the manner in which verbs pass through the Forms, Voices, Moods, Tenses, Numbers, and Persons.

Conjugation of the verb *hâ*, to be.

## INFINITIVE.

PRES. *hâ*, to be  
 PERE. *hâko*, to have been  
 FUT. *hâni* —————

## PARTICIPLES.

PRES. *hâra*, being  
 PERE. *hâra*ko, having been  
 FUT. *hâira*, —————

## IMPERATIVE MOOD.

*Present Tense.*

	SING.		DUAL.
1 Pers.	<i>îta hâ</i> , let me be	1	<i>îkum</i>
2	<i>hâ</i> , be thou		<i>im</i>
3	<i>îp hâ</i> , let him be		<i>irum</i>
	<i>îs hâ</i> , let her be	2	<i>hâkho</i>
	<i>îi hâ</i> , let it be.		<i>hâro</i>
		3	<i>ikha</i>
			<i>îra</i>

} *hâ*, let us two be  
 }  
 } *be ye two*  
 }  
 } *hâ*, let them two be

## PLURAL.

1 ikum ise ida	} hâ, <i>let us be</i>
2 hâko hâse hâdu	} <i>be ye</i>
3 ikn idi in	} hâ, <i>let them be</i>

## INDICATIVE MOOD.

*Present Tense.*

SING.		DUAL.		
1 hâta-a	<i>I am</i>	1 bâkhuma	} <i>we two are</i>	
2 hâza hâsa	} <i>thou art</i>	hâima hâruma		
3 hâpa hâsa hâta		} <i>he is</i> } <i>she is</i> } <i>it is</i>		2 hâkhoa hâroa
			3 hâkba-a hâra-a	} <i>they two are</i>

## PLURAL.

1 hâkum-a hâse-a hâda-a	} <i>we are.</i>
2 hâko-a hâso-a hâda-a	} <i>ye are</i>
hâku-a hâdi-a hân-a	} <i>they are</i>

PAST	hâtake,	<i>I was,</i>
PERF.	hâtako,	<i>I have been,</i>
PLUP.	hâtakeko,	<i>I had been,</i>
FUT.	hâtani,	<i>I shall or will be</i>
FUT. PERF.	hâtanihá,	<i>I shall or will have been.</i>

## SUBJUNCTIVE MOOD.

PRESENT	hâtaka,	<i>If I be</i>
PAST	hâtakeka	<i>If I were</i>
PERF.	hâtakoka	<i>If I have been</i>
PLUP.	hâtakekahâ	<i>If I had been</i>
FUT.	hâtanikâ	<i>If I shall be</i>
FUT. PERF.	hâtanikahâ	<i>If I shall have been.</i>

*i* and *o* are also signs of the subjunctive mood used in conjunction with *ka*, thus *hâtakai*, or *hâtakao*, if I be.

The Present Tense is the model upon which all the remaining Tenses in the Indicative and Subjunctive Moods are conjugated.

*i*, to be, is conjugated in the same manner as *ha*, and with its assistance, thus,

PRES.	itabâ,	<i>I am</i>	PLUP.	itakeko,	<i>I had been</i>
PAST	itake,	<i>I was</i>	FUT.	itani,	<i>I shall be</i>
PERF.	itako,	<i>I have been</i>	FUT. PT.	îtanihâ,	<i>I shall have been</i>

Conjugation of the Verb *enam*, to love.

## ACTIVE VOICE.

## INFINITIVE MOOD.

PRES.	enam,	<i>to love</i>
PERF.	enamko,	<i>to have loved</i>
FUT.	enamni,	_____

## PARTICIPLES.

PRES.	enamra,	<i>loving</i>
PERF.	enamrahâ,	<i>having loved</i>
FUT.	enamnira,	_____

## IMPERATIVE MOOD.

*Present Tense.*

SING.		DUAL.
1 ita enam,	<i>let me love</i>	1 ikhum
2 enam,	<i>love thou</i>	îm
3 îp enam,	<i>let him love</i>	îrum
îs enam,	<i>let her love</i>	2 enamklo
îi enam,	<i>let it love</i>	enamro
		3 ikha
		îra

} enam, *let us love*  
} *love ye*  
} enam, *let them love*

## PLURAL.

1	íkum îse îda	} enam, <i>let us love</i>
2	enamko enamso enamdu	} <i>love ye</i>
3	îku îdi îin	} enam, <i>let them love.</i>

## INDICATIVE MOOD.

*Present Tense.*

## TRANSITIVE FORM.

## SING.

1	enamtara,	<i>I love</i>
2	enamzra, enamra,	} <i>Thou lovest</i>
3	enampra, enamra, enamira,	<i>He loves, She loves It loves</i>

## DUAL.

1	enamkhumra enamimra enamrunra	} <i>we love</i>
2	enamkhora cuamrora	} <i>ye love</i>
3	enamkhara enamrara	} <i>they love</i>

## PLUR.

1	enamkera enamsera cuamdara	} <i>we love</i>
2	enamkora enamSORA cuamdura	} <i>ye love</i>
3	enamkura cuamdira enamra	} <i>they love</i>

## INTRANSITIVE FORM.

## SING.

1	cuamtahâ,	<i>I am loving</i>
2	cuamzhâ, cuamshâ	} <i>Thou art loving</i>
3	cuamphâ enamshâ cuamihâ	<i>He is loving She is loving It is loving</i>

## DUAL.

1	enamkhumhâ enamimhâ cuamrunhâ	} <i>we are loving</i>
2	cuamkhohâ enamrohâ	} <i>ye are loving</i>
3	cuamkhahâ cuamrahâ	} <i>they are loving</i>

## PLUR.

1	cuamkehâ cuamsehâ cuamdahâ	} <i>we are loving</i>
2	cuamkohâ cuamsohâ cuamdubâ	} <i>ye are loving</i>
3	cuamkuhâ cuamdiâ cuamnhâ	} <i>they are loving</i>

The pronouns and particles may be placed before the root, thus,

tara cnam,		zra cnam,		pra cnam, &c.	
TRANSITIVE.			INTRANSITIVE.		
PAST	cnamtake	PAST	cnamtakehâ		
PERF.	cnamtako	PERF.	cnamtakohâ		
PLUPERF.	cnamtakeko	PLUPERF.	cnamtakekohâ		
FUT.	cnamtani	FUT.	cnamtanihâ		
FUT. PERF.	cnamtanihâ.	FUT. PERF.	cnamtanihâbâ.		

The above Tenses of the Indicative Mood, are all conjugated in the same manner as the Present.

SUBJUNCTIVE MOOD.

SIGNS *ka, kai, kao.*

*Present Tense.*

TRANSITIVE FORM.		INTRANSITIVE FORM.	
SING.			
1 cnamtaka	<i>If I love</i>	1 cnamtakahâ	<i>If I be loving</i>
2 cnamzka cnamska	} <i>If thou lovest</i>	2 cnamzkahâ cnamskahâ	} <i>If thou be loving</i>
3 cnampka cnamska caamika		<i>If he love If she love If it love.</i>	

The Dual and Plural Numbers are conjugated as in the Indicative Mood.

PAST.	cnamtakekâ
PERF.	cnamtakokâ
PLUPERF.	cnamtakekokâ
FUT.	cnamtanikâ
FUT. PERF.	cnamtanikahâ.

The Relative, Reflective, and other forms of Verbs, are conjugated in the same manner as the Primitive; thus, *cnamba*, to love for, forms in the Present Tense,—

SING.	
1 cnambatara	<i>I love for</i>
2 cnambazra cnambasra	} <i>Thou lovest for</i>
3 cnambapra cnambasra cnambaïra	

In the Reciprocal form the conjugation is necessarily confined to the Dual and Plural Numbers.

The Negative form is irregular in some of its Tenses.

The infinitive Mood with the Present, Past, Perfect, Pluperfect, and Future Perfect of the Indicative and Subjunctive Moods, are conjugated regularly. The exceptions are as follow:—

The Imperative Mood forms its negative by prefixing *ta* to the first and third person, and *titi* to the second person, as

*ta ita enam, let me not love*  
*ta ip enam, let him not love*  
*enamztiti, thou shalt not love.*

The Future Tense forms its negative by substituting *titi* for *ni* and *dama*, as

*enamtatiti, I will not love*  
*enamztiti, Thou shalt not love*  
*enamptiti, He will not love.*

The Future Perfect also admits of being expressed in a similar manner, as

*enamhatatiti, I will not have loved.*

When the object upon which the action of a verb terminates is represented by a substantive, then it may be placed either before or after the verb by which it is governed, as

*Eloba tara enam, I love God*  
*Cnamtara Eloba, „ „*

But when it is represented by a pronoun, the inflected part of the pronoun is joined to the root of the verb, so as to stand before the nominative pronoun, thus,

*enamzitara } I love thee*  
*enamsitara } I love him.*  
*enambitara } I love her.*  
*enamitara } I love it.*

## PASSIVE VOICE.

SIGN *héc.*

## INFINITIVE MOOD.

PRES. *enamhê*  
 PERF. *enamhêko*  
 FUT. *enamhêni.*

## PARTICIPLES.

PRES. *enamhêra*  
 PERF. *enamhêrabâ*  
 FUT. *enamhênirahâ.*

## IMPERATIVE MOOD.

*îda enamhê, let me be love*  
*enamhêz, be thou loved*  
*îp enamhê, let him be loved*  
 and so forth as in the Active Voice.

## INDICATIVE MOOD.

*Present Tense.*

## SING.

1	<i>enamhêtahâ</i>	<i>I am loved</i>
2	<i>enamhêzhâ</i> <i>enamhêshâ</i>	} <i>Thou art loved</i>
3	<i>enamhêphâ</i> <i>enamhêshâ</i> <i>enamhêihâ</i>	
		<i>He is loved</i> <i>She is loved</i> <i>It is loved.</i>

The Dual and Plural Numbers are the same as in the Active Voice, *héc* being inserted between the theme and its inflections.

PAST TENSE	<i>enamhêtake</i>	<i>I was loved</i>
PERFECT „	<i>enamhêtako</i>	<i>I have been loved</i>
PLUPERF. „	<i>enamhêtakeko</i>	<i>I had been „</i>
FUTURE „	<i>enamhêtani</i>	<i>I shall be „</i>
FUTURE „	<i>enamhêtaniha</i>	<i>I shall have been loved.</i>

## SUBJUNCTIVE MOOD.

PRES. TENSE *enamhêtaka* *If I be loved.*

And so forth through the remaining tenses.



## IMPERSONAL VERBS.

Impersonal Verbs correspond with the third person singular of the various tenses, as,—*cabiira*, it rains, *cabiinira*, it will rain, &c.

The remaining parts of speech comprehending Adverbs, Prepositions, Conjunctions, and Interjections, being undeclined, it will suffice to append lists of those most commonly in use.

## 5. ADVERBS.

Adverbs of manner, which constitute a large class in the Namaqua Language, are chiefly derived from Adjectives. They are formed by affixing the particle *si* to the root of the Adjective as, *ama*, true, *amasi*, truly; *vow*, slow, *vowsi*, slowly; *qkaí*, good, *qkáisí*, well.

## LIST OF ADVERBS.

a,	<i>yes</i>	ckui-ckuisi,	<i>singly</i>
aizi,	{ <i>day before yesterday</i>	ckuisi,	<i>only</i>
	{ <i>day after to-morrow</i>	ckusi,	<i>next</i>
ari-o,	<i>doubtless</i>	ckuri,	<i>alone</i>
eibi,	<i>first</i>	enií,	<i>another</i>
eka,	<i>afterwards, by and bye</i>	cuin,	<i>some</i>
íbi,	<i>very much, greatly</i>	enisi,	<i>perhaps</i>
osi,	<i>without</i>	enei,	<i>already</i>
ghari,	<i>not, never</i>	coro,	<i>few</i>
hê-e,	<i>no</i>	corosi,	<i>seldom</i>
ham ?	<i>which ?</i>	cuazisi,	<i>exceedingly</i>
hamo ?	<i>when ?</i>	qaroma,	<i>because</i>
hus,	<i>all</i>	qgo-cisi,	<i>separately, especially</i>
huka,	<i>long ago</i>	qhaisi,	<i>quickly</i>
huka ckui,	<i>always</i>	qkâ-ei,	<i>more</i>
kanubi,	<i>as yet, hitherto</i>	qkharaka,	<i>separately</i>
keisi,	<i>much</i>	qkum-qnoro,	<i>with the back towards</i>
khauqká,	<i>afterwards</i>		<i>one</i>
maba ?	<i>where ?</i>	qna-qkâsi,	<i>sideways</i>
maba-ghu ?	<i>whence ?</i>	qnoubi,	<i>early, quickly</i>
ma-cí ?	<i>whither ?</i>	qnup ci,	<i>then</i>
madi ?	<i>how ?</i>	ckharasi	<i>otherwise</i>
madi-kosi ?	<i>how much ?</i>	ckuibi,	<i>altogether, at once</i>
nari,	<i>this morning</i>	qnurisi,	<i>often</i>
neba,	<i>here</i>	quusi,	<i>far</i>

nedi,	<i>so, thus</i>	gouka,	<i>outside</i>
nedikosi,	<i>thus much, thus far</i>	quia,	<i>late</i>
neghaba,	<i>hither</i>	quagu,	<i>opposite</i>
nesi,	<i>none</i>	vanibi,	<i>wilfully</i>
nezi,	<i>to-day</i>	vheisasi,	<i>clearly</i>
nouba,	<i>there</i>	xari,	<i>yesterday, to-morrow</i>
saugu,	<i>successively</i>	xkhaba,	<i>again</i>
tari?	<i>what?</i>	xkhadi,	<i>also, too</i>
tari-qaroma?	<i>why?</i>	xkuaka,	<i>in the morning</i>
fazi,	<i>never</i>	xna-amaka,	<i>therefore</i>
fazi-tazi,	<i>by no means</i>	xnaba,	<i>there</i>
twazowa,	<i>finally</i>	xnaba-ghu,	<i>thence</i>
wa-zedi,	<i>daily</i>	xna cî,	<i>thither</i>
warakasi,	<i>altogether</i>	xnadi,	<i>so</i>
zâsi,	<i>perhaps</i>	xnadi-kosi,	<i>so much</i>
casi,	<i>soon, immediately</i>	xnei,	<i>then</i>
ckama,	<i>secondly, a second time</i>	xoubi,	<i>almost</i>
ekhara	} <i>different</i>	xousi,	<i>for nothing.</i>
ckurigha			

## 6. PREPOSITIONS.

The name usually given to this class of words is retained, although in the Namaqua Language they are generally placed after the words which they govern.

## LIST OF PREPOSITIONS.

ei,	<i>on</i>	eku,	<i>near</i>
ci-qâ,	<i>before</i>	qâ-xai,	<i>between, in the midst</i>
osi,	<i>without</i>	qna,	<i>in</i>
di,	<i>of, or belonging to</i>	qnaka,	<i>below</i>
diba,	<i>at</i>	qua,	<i>to</i>
gasi,	<i>as</i>	quagu,	<i>opposite to, against</i>
gha,	<i>of</i>	vama,	<i>upon</i>
ghu,	<i>from</i>	vkana,	<i>within</i>
khau-qkâ,	<i>behind, after</i>	xaika,	<i>between</i>
ckha,	<i>with</i>		

## 7. CONJUNCTIONS.

amaka,	<i>because</i>	ghui-ki,	<i>for</i>
au,	<i>because</i>	ka,	<i>if</i>
i,	} <i>and</i>	se,	<i>that</i>
o,		zî,	<i>and</i>
gha,	<i>than</i>	quup ei,	} <i>then</i>
ghabi,	{ <i>but, although, however, nevertheless</i>	xkuasi,	

## 8. INTERJECTIONS.

abozi!	<i>O my father !</i>	
aie !	<i>exclamation of surprise</i>	
aisi,	<i>do.</i>	<i>do.</i>
muho !	<i>do.</i>	<i>do.</i>
muzo !	<i>do.</i>	<i>do.</i>
okha !	<i>exclamation of impatience</i>	
tetai !	<i>O me !</i>	
zu !	<i>denotes cold or heat</i>	
eî,	<i>signifies pain</i>	
xnaûho,	<i>hear.</i>	



## SPECIMENS OF TRANSLATION.

LUKE IX. 1.

I. Zîp ke disi-ckam-ca qgaku âba ke vkei-chû, zî wa

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Zîp. *Aud he.* The pronominal remnant joined to the conjunction. The same arrangement would be observed if either the noun or the pronoun were expressed in full. In that case they would be in apposition with *p*, and would be put in the obj. case after the substantive verb: thus,—“*Zîp ke Jesiba,*” &c., or, “*Zîp ke xéiba,*” &c. If the sentence were in the subjunctive mood, the substantive verb would be omitted, and the nominative pronoun affixed to the possessive, thus,—“*Zî disi-ckam-ca qgaku âbap ke vkei-chúo,*” &c. The subject in an affirmative sentence is placed as near the beginning as possible. Nouns placed in apposition take the obj. case.

ke. The past tense of the substantive verb, used here as a temporary predicate. When *ke* is employed in this way, the verb to which it refers is put near the end of the sentence, as,—“*Qkhup ke Mosip qua ke mí.*” “The Lord said to Moses.” Knútsen places *p* and *ke* in the second member of the sentence. This does not accord with the usage of the Namaqua language, which seems to require that the subject and predicate should stand prominently forth.

disi-ckam-ca. *twelve.* A numeral adjective undeclined. Adjectives are generally placed immediately before the nouns they qualify, as;—*qkhu khoip*, a rich man; *gam heis*, a green tree. *qgaku*, *servants or disciples.* A noun, mas. gen. plur. obj., governed by the verb *vkei-chú*.

âba, *his.* Poss. pron. abbreviated terminational form,—see page 32. Obj. case agreeing with *qgaku*. Another form would be *xéip disi-ckam-ca qgaku*, in which the pronoun appears in full. Or a preposition, *di*, of, might be introduced, as,—*xéip di disi*, &c. The mode adopted in the text is, however, the most elegant and concise.

xkâuaku vama gaus zi egeiba ke maku, zi caisinhân  
âni vgou-vgouse.

2. Zîp ke ke sî-vuiku, Elob gau-qhuba ku ni au xna,  
zî caisinhâna vgou-vgou-ka.

ke vkei-chû, *called together*. *ke*, sign of the past tense, *vkei-chû*  
a compound verb, from *vkei*, to call, and *chû*, together.  
Active voice. Indic. Past. Sing. 3rd person governed by  
the pronominal remnant *p*.

zî, *and*, copulative conjunction. Here a repetition of the pronoun  
is not required.

wa, *all*, adj. pron. Standing in conjunction with a noun, and  
therefore undclined. See page 33.

xkâuaku, *devils*, n. mas. pl. nom.

vama, *over*, prep., governs the nominative case. All prepositions  
are placed immediately after the nouns or pronouns to which  
they relate, as ;—*qhumi ei*, upon a mountain ; *qasa-ghu*, from  
the place.

gaus, *authority*, n. fem. sing. nom.

zî egeiba, *and power*, n. mas. sing. obj. When two nouns are  
joined by a conjunction and followed by a verb, the first is  
put in the nominative and the latter in the objective case.

ke ma, *gave*. Verb. Active. Indic. Past, sing. 3rd pers.

ku, *them*. third pers. pron. affix. plur. mas. obj. See page 26.  
*ku* is the form employed as a dative. Being the object upon  
which the action of the verb terminates, it is affixed to the  
root of the verb. See page 45.

zî caisinhân, *and them that are sick*. noun plur. com. gen. obj.  
governed by *vgou-vgou*.

âni. *that they*. *â* is equivalent to the conj. that ; *n* is the pronominal  
remnant 3rd pers. com. gen. plur. nom.

vgou-vgou se. *might heal*. *vgou-vgou* formed from *vgou*, *whole*,  
*perfect*. Act. subj. fut. plur. 3 pers. *Nî* is the sign of the  
future, there being no pronominal affix, it is placed before  
the verb.

Zîp ke ke sî-vuiku. *And he did send out them*. *P* the pronominal

3. Zîp ke xêiku qua ke mi, Ta ghuĩ daup ei qkû-u, heĩ kai, koãĩ kai, beriĩ kai, mariĩ kai; zî ekuĩĩ âku gharĩĩ ekam ana-vam-gkukha ni uhâ.

affix, is the nominative to the whole verse. *Kê* the temporary predicate is often followed by the verb itself. *Sĩ-vui*, a compound verb, from *sĩ* to send, and *vui*, out. Act. Indic. past. 3 pers.

Elop. *God*. n. sing. nom. mas. A foreign word formed from the Hebrew. Introduced to supersede the term *Zui-xwap*, literally sore knee, by which the Namaqua God, "*Heilje Ebip*," was designated.

gau-qhuba. *Kingdom*. n. sing. mas. obj. The possessive case is generally expressed in this way, by placing two nouns in conjunction, the possessor being put before the thing possessed. The former must be in the nom. case, the latter may be either nom. or obj. When the possessor is represented by a pronominal affix, the order is reversed, as;—*qgaku âba*, his servants, as in the previous verse.

ku, *they*. pers. pron. affix, plur. nominative to the verbs *au-xna* and *vgou-vgou*.

ni au-xna, *shall preach*. *ni* is the sign of the future tense. *au xna* compounded of *au* to throw, and *xna*, off, hence to throw off or preach.

Zî caisinhâna, *and them that are sick*, or, taken as a participial noun, *the sick*, the participle *caisinhâ*, being sick, is changed into a noun by adding the personal affixes, as *caisinhâp*, *caisinhâs*, *caisinhâĩ*.

Thus *caisinhâna* is the plur. com. gen. obj. governed by *vgou-vgou*.

*vgou-vgou-ka*, *that they might heal*. *ka* sign of the subj. mood.

When two verbs in the future subjunctive, occur in the same sentence, the sign of the future tense is prefixed to the former, and that of the subjunctive mood to the latter.

Zîp ke, *and he did*.

Xêiku *them*. 3rd pers. pron. mas. plur. obj. governed by *qua*, *qua*, *to*, governs an obj. case.

4. Zî tari omi wai qna ku ka vkâ, xnaba hâ, ê xnaba ghu qkû-vua.

5. Zî qkho-quaku dama kaïna, ku keni xna qasa ghu

ke mi. *said*, verb. aet. transitive form, Indic. past tense, sing. 3rd pers. governed by *p.* in zîp.

Ta, *do not*, sign of the imperative mood, forbids, or entreats, and always stand at the beginning of a sentence;—as *Ta xnadi di*, do not do so; *Ta îda ckama muzi*, do not let me see you a second time.

ghuï, *a thing*. n. com. gen. hence indefinite.

daup ei, *on the road*. *ei*, a præp. governs the nom.

qkû-u. *take along*. formed from *qkû* to go, and *u*, to take, Imperative mood. pres. plur. 2nd pers.

heïï kai. *whether staff*. *kai* from *ka* whether or if, with the personal affix *i* to agree with heïï. When used in this way it always takes the personal affixes, as *khoip kap*, *khois kas*, *khoïï kai*, whether man, or woman, or child.

koïï kai, berïï kai, *or knife, or bread*, &c.

zî ckui âku, *and one of you*. *ckui*, numeral adj. undec. *âku*, possessive pron. affix. see page 32.

ghariï, *none*. adj. indefinite pron. When combined with *ckui* it signifies not one. It is very emphatic. The personal affix of the com. gen. is attached to it here to be the nom. to the verb *uhâ*. When a noun or pronoun is expressed it must be placed between the numeral and the indefinite adjective, as: *ckui koïï ghariï* not one person; *ckui âke ghariï*, not one of us.

ckam ana-vam-ghukha, *two coats*, or literally *things to be worn over*, a compound noun formed from *ana* to wear, *vam* over, and *ghui* a thing.

ni uhâ, *shall have*, verb active, intransitive form Imp. fut. plu. 2nd pers.

zî tari, *and what*.



qkû-vua, zî xkhadi veika âku ghu zaraba qhaibi-xna,  
qkho-qkâsa qua xêm vama.

---

omi wai, *house soever*. *tari-wai*, whichever, forms one word, both members being declined; the noun to which it relates being expressed, requires to be placed in an intermediate position.

qua, *into*. prep.

ku ka vkâ, *ye may enter*. pres. subj. plur. 2nd pers.

xuaba hâ, *there remain*. *xuaba* is an adverb undec. Adverbs as well as adjectives generally stand before the verbs they qualify.  
*hâ*, imp. mood.

ê xnaba ghu qkû-vua, *and therefrom go out*. *ghu* prep. governs the obj. *qkû-vua*, a verb from *qhû*, to go and *vua*, out, agrees with *hâ*.

Zî qkho-quaku dama kaïna. *And receive you not that they*. *qkho-qua*. formed from *qkho*, to catch, and *qua*, to, verb. negative form. *ku* you, pers. affix of 2nd pers. pron. plur. num. obj. governed by *qkho-qua*. *kaï* sign of the subj. *na*. 3rd pers. pron. affix. plur. com. gen. nom.

ku kenî, *you shall*. *ke* substantive verb, used with *ni*, as temporary predicate.

xna, *that*. demonstrative pron. undec.

qasa, *place*. n. sing. fem. obj.

ghu, *from or out of* prep. governing *qasa*.

qkû-vua, *go out*. Active transitive. Imperative mood. fut. plur. num. 2nd person.

zî xhadi, *and also*.

veika, *feet*, n. plu. mas. obj.

âku ghu, *your from*, *âku* possess. pron, affin. agreeing with *veika* in number, gender, and case.

zaraba, *dust*, n. sing. mas. obj. governed by the following verb.

qhaibi-xna, *shake off*, verb. act. trans. form.

qkho-qkasa. *a testimony*, n. compounded of *qkho* to catch, and *qhâ*, back, literally to catch behind, so to take up, or witness. sing. fem. obj.

qua, *to or for*, prep. governing *qkho-qkâsa*.

xêm vama, *them upon*. *vamu* governs *them* in the nominative.

G. Zî ku ke vua, zî wa qarodi qua ke qkû qkâi-vhuâs ara au-xna, zî qkhein wan debara vgou-vgou,

---

zî ku ke vua, *and they went out.* vua, verb. act. trans. indic. past. tense. plu. 3rd pers.

zî wa qarodi qua, *and all small places in :* qarodi, a diminutive noun. fem. plur.

ke qkû, *went.*

qkâi-vhuasa, *the gospel.* literally the good news, n. fem. sing. obj. ara au-xna, *preaching,* pres. participle.

zî qkhein wan, *and places all.* wan adj. pron. agreeing with the noun in num., gen , and case.

deba, *at.*

ra-vgou-vgou *healing.* present participle.

## EXODUS XX. 1—17.

## THE TEN COMMANDMENTS.

1. Op ke Eloba ne midi wadi ke kuba, zî ke mi,
2. Tita ke a Qkhuta za Elota, hîa Egheipte qhuba ghu, qkai-omi ghu, u-vuaghazi-hâ.
3. Ckhara Elokaz ke ti-ciqâ uhâ tite.
4. Qkauihâ ip, zî ïi gharîi chumi qna qkurika hâ ghun gha, qhup vana qnaka hâ ghun kori, xkamka qhup qnaka qna hâ ghun zîn ghaz ke tazi dibasin titi.
5. Xnan ciqâz ke qhunsin titi, zîz ke sisinban titi, Tita Qkhuta sa Elota ke a ôâsa Elota, hea xkun di

1. Op ke Eloba. *and God.* O has the signification of then. *ke* the temporary predicate. *Eloba* put in the acc. because in apposition with *p*, the personal affix. This construction has been explained above.

Ne midi wadi ke kuba, *these words all spake.* *ne* demonstrative pron. undec. because placed before a noun; *wadi*, adj. pron. dec. when following a noun. Agreeing with *midi*, words, in gender, number, and case. *ke kuba*, v. Active transitive form, Indie. past tense.

Zî ke mi. *and said.* *mi* agrees with *kuba*.

2. Tita ke a Qkhuta sa Elota. *I am the Lord I thy God I.* *ke a* the substantive verb. The pronoun is repeated twice by means of its pers. affixes. This is a peculiarity of idiom which the genius of the language requires.

hîa Egheipte qhuba ghu; *that Egypt land from,* *hîa* is the Relative pron. undec. *qhuba* gov. by *ghu* in the obj. c.

qkai-omi ghu, *the bondage house from,* *qkai-omi*, from *omi*, a house, and *qkai* to bind.

u-vuaghazihâ. *have brought thee up.* *U-vuagha* from *u*, to take, and *vuagha*, to come out. *Zî* the personal affix of the 2nd pers. pron. obj. c. The verb is in the intransitive form, indie. pres. literally means, am bringing thee up.

3. Ckhara Elokaz, &c. *other gods before me thou have not.* *ckhara*, see p. 33. *ke* the temporary predicate. The negative future,

- vkhabap ckon vama ra xkui, qnona-xêi zi haka-xêi suriba qua, xnan xkhantihân gha ;
6. Zî kei-vgou-disin xêin enamtihân, zî qkhâi-kumdi ada ra sâun gha, ckhumsara xkou.
  7. Cuns Qkhup sa Elop dis êz ke xousi kuba-u titi. Qkhup ke chabi-osi qkuâbi titi, hîa xêip cunsa xousira kuba-uba.
  8. Sabat-zeba vêi-vêi, îz qanu-qanubi.
  9. Qnani zedi eiz keni chumrebasin, zî sisins was âza di.

- as indicated by the negative form *titi*. See p. 45. *ti-eiga*. *ti* is here used as a possessive pron. with the prep. *eiga* before.
4. Qkaihlâ ip. *A cut likeness. ip* a likeness or image from *i* to be. *qkaihlâ*. cut. perf. part. pass. *hé* changed into *i* for the sake of euphony, and the particle *ra* omitted.
- Zî ii ghariî. *and image not any. ip* changed into the com. gen. because indefinite.
- chumi qua, &c. *heaven above are things of.* the prep. *qua* requires to be nearest the noun which it governs.
- qhup vama quaka hâ ghun kori, *the earth upon beneath are things also.*
- xkaunka qhup quaka qua hâ ghun zîn ghaz. *waters earth under in are things and of.* No Relative pron. being employed, the second noun and pronoun require to be placed between the antecedent noun and the pron. by which it is governed. *Zîn*, the affix 3 pers. plur. nom. joined to the conjunction to agree with *ghun*. On the same principle as *ta* is repeated in vs. 2. *ghaz*. affix of the 2nd pers. pron. joined to the preposition.
- ke tazi dibasin titi, *never make for thyself not. tazi*, never, adds to the force of the prohibition. *dibasin*. the compound Relative, Reflective form. *di*, to make, *ba*, for, *sin*, one's self.
5. Xnan eiqâz ke qhunsin titi, *Those before thou bow not.* The demonstrative pron. declined in the absence of a noun expressed. the pers. pron. affixed to the preposition. *qhunsin*. the Reflective form bow thyself.
- Zîz ke sisinban titi. *and thou serve them not. sisinban*, the Relative form, to serve for.

10. Ghabi hû-xêi zep ke Qkhup sa Elop sabbata, xêip eiz ke tazi sisin titi, saz, sa ôap kori, sa oàs kori, sa qgap kori, sa qgas kori, sa guman kori, sa omi-amka qua hà cu-khoi âz kori.
11. Quani zedi eip ke Qkhuba chumku kori, qhup kori, hurip kori, zî xêin qua hà ghui-wai a-ke kuru, zî hu-xêi zeba ke sâ, xua-amakap ke Qkhuba sabat-zeba ke ckhai zî ke qanu-qanubi.

Tita Qkhuta, &c. *I the Lord I, &c.* The pers. pron. appears four times in this sentence.

hea xkun di vkhabap ekon vama ra xkui, *that the parents of wickedness children upon do lay.* Tita is the nom. to *ra xkui*, the sign of the present tense.

qnona-xêi zî haka-xêi suriba qua, *the third and fourth generation to.* Xnan xkhanthian gha, *those that hate me of.* xhan hate, ti, me, han, they are. By this construction the relative pron. and *ra*, the sign of the pres. tense are dispensed with, and a participial noun substituted.

6. Zî kei-vgou-disin xêin enamtiban, *and thousands those loving me,* the numeral adj. pron. and participial noun agree in number and gender.

Zî qkhâi-kumdi âda ra sâun gha. *and commandments my they keeping of.* âda abbreviated form of poss. pron., *sâu* to keep, preserve; *n* the 3 personal affix.

ckhumsara xkou. *mercy do show, or showing mercy.*

7. Cuns Qkhup sa Elop dis. *The name of the Lord thy God's.* the gen. is here expressed by the prep. *di* of; the pers. affix fem. gen. is joined to it to agree with *cuns*.

iz ke xousi kuba-u titi. *thou idly use in speech shalt not.* *i* is a particle inserted for the sake of euphony, as *z* could not have been joined to the final *s* of the preceding word. If this were not employed the sentence might stand thus—"Qkhup sa Elop de cunsaz." *kuba-u*, to use in speech, from *kuba* to speak, and *u* to take.

Qkhup ke chabi-osi qkuâbi titi. *the Lord without fault count him*

12. Sa xkûp zî sa xkûsa amaba-ma, êka zeka âza vkui-vkui-bazi, Qkhup sa Elop ta mazi qhup ei.
13. Qkamz ke titi.
14. Ceiz ke titi.
15. Câz ke titi.
16. Amadama qkho-qkâiz ke sa cku-khoip vama qkho-qkâ titi.

*will not. chabi, fault, osi, without, bi* the objective pron. placed next to the root of the verb.—See page 45.

hîa xeip cunsa xousira kuba-uba. *that his name idly uses in speech. cunsa* obj. governed by *kuba-u. ba* the 3rd pers. affix obj. sing. to agree with *bi*.

8. Sabat zeba vêi-vêi, êz qanu-qanubi. *the Sabbath-day remember, that thou hallow it. i* has the force of that.

9. Qnani zedi eiz keni chumrebasin. *six days upon thou shalt labour. z* joined to the prep. *chumrebasin*, the relative-reflective form, future tense Imperative Mood.

zî sisins was âza di. *and work all thine do. was*, adj. pron. agreeing with *sisins* in gen., num., and case.

10. Ghabi hû-xei zep, &c. *But the seventh day, &c.* the definite article is expressed by the mas. termination *p* in *zep. Sabbata*, obj. case in apposition to *zep*.

xêip eiz ke tazi sisin titi. *him upon thou not work shalt not. tazi and titi* form a double negative equivalent to *not by any means, or not on any account*.

saz, sa oâp kori, &c. *thou, thy son or &c. kori* unlike *ka* does not require any sign of gender.

sa omi-amka qua hâ cu-khoi âz kori. *thy gates in is stranger thine or. sa and âz* are the two different forms of the poss. pron. *Omi-amka*, literally, *house-mouths*.

11. Qnani zedi eip ke Qkhuba, &c. *Six days upon he did the Lord, &c.*

12. Sa xkûp zî sa xkûsa amaba-ma. *thy father and thy mother give honour.* Two nouns joined by a conjunction, governed by an

17. Sa eku-khoip omiz ke dura titi; sa eku-khoip taras-az ke dura titi, xêip qgap kori, xêip qgas kori, xêip gumap kori, xêip qkori-hap kori, zî ghuiï garü, sa eku-khoi di.
- 

active verb, the last only put in the obj. *amaba-ma*, literally *to give truth*.

13. Qkamz ke titi. *kill thou shalt not*. Imperative Future ke though a sign of the Past Tenses, is often used both in the Pres. and Fut. as an expletive.
16. Amadama qkho-qkâs, &c. *a false witness thou thy neighbour upon witness shall not*.

## THE LORD'S PRAYER.

Sida îzi, chumku qua hâzi, sa cuns as qanu-qanuhê, sa gau-qhup ap hare, sa vêis as ire, chumi qua kmi, xnadi on qhup ei ; wa zedi ei vhâdahâ vuna madare,

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Sida îzi. *Our Father.* Sida, the 1st poss. pron. plur. com. gen. it is the exclusive form which is always used when addressing a third party not associated with those speaking. îzi the voc. case of îp.

chumku qua hâze. *heavens in art.* the voc. case of the 2nd pers. pronoun is affixed to the verb *hâ*, to be, to govern it.

sa cuns as qanu-qanuhê. *thy name let her hallowed be.* the sign of the obj. case in *cuns* is elided, because it is immediately followed by another vowel in *âs*, let, *s* keeps up the pronominal concord between *cuns* and *as*. *qanu-qanuhê*, the imp. mood pass. 3rd pers.

sa gau-qhup ap hare. *thy kingdom let him come.* *re* is often affixed to verbs in the imperative mood, it is a particle denoting either earnest supplication or impatient entreaty.

sa vêis as ire. *thy will let her be done.*

chumi qua kmi. *heaven in as.* *kmi* from *i* to be, and *kuma* like.

xnadi on qhup ei. *so also earth on.* *ei* governs a nom. case.

wa zedi ei. *all days on.*

vhâdahâ vuna madare. *need we are food give us.* *vhâdahâ*, verb act. Intransitive form. Indic. pres. plur. num. 1st pers. *da* is the pronominal affix. *da* in *madare* is the acc. plur. of the 1st pers.

ê sada xorena cubada. *and our sins forgive us.* *cuba*, to forgive, is the relative form of the verb *cu*, not to know, and means literally *to be ignorant of for*, hence to forgive.

sida on surnte-dahan-ara cuba ghasi. *we also owe us they that do forgive us.* *surnte-dahan-ara* is abbreviated for *xein hêa side surntihan ida ra*, &c., they that us owing are we do, &c. If



ê sida xorena cubada, sida on surute-dahan-ara cuba  
ghasi; ê xeiba ghu oreda, sadip ke gauqhuba, zî  
egeiba, zi keisiba, camop qua. Amai.

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the sentence had not contained the particle *on*, it might have  
been still further abbreviated into *suruti-dahan idara*, &c.

e xeiba ghu oreda. *and evil from save us.*

sadip ke gau-qhuba, &c. *thine is the kingdom*, &c. *gau-qhuba*, *egeiba*,  
and *keisiba* are in the obj. case because in apposition with *p*  
in *sadip*.

## NAMAQUA PHRASES.

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Koiï ke cumsa u-lâ	<i>Man has a soul</i>
Cums ke camop qua ni ûi	<i>The soul will live for ever</i>
Madiz xuasa van-hâ?	<i>How do you know that?</i>
Elop mis gha take xkhaxkhasi hâ	<i>I am taught it by God's Word</i>
Cam op qua ta ka ûi!	<i>O that I might live for ever</i>
Soros ke ni xo	<i>The body will die</i>
Cuin ke vkhamsis qua ra xo	<i>Some die in youth</i>
Tari hozi hâ	<i>What is the matter with you?</i>
Zâsise ta caisinhâ	<i>I am very sick</i>
Madi ko ha caisini?	<i>How did the sickness come?</i>
Cutaha?	<i>I do not know</i>
Ckurizhâ?	<i>Are you alone?</i>
Huïï hâbazi dama-hâ	<i>There is no help for you</i>
Ckhumzitara	<i>I pity you</i>
Hamo tani vuru?	<i>When shall I recover?</i>
Xkheis ke-a qkum	<i>The fever is severe</i>
Xnadi idama	<i>It is not so</i>
Huigure xna sinini cka	<i>Help each other with that work</i>
Nep ke amabara mi, noup kera kara	<i>This one tells the truth, the other deceives</i>
Madiz vanha?	<i>How do you know?</i>
Xousi tara mu	<i>I perceive it without difficulty</i>
Tari ghaz xuâuenamsindama hâ?	<i>Why are you not obedient?</i>
Cabi ni xkua	<i>It will soon be day-break</i>
Hamos sorisa ni vli?	<i>When will the sun rise?</i>
Tariba dâusa sorï!	<i>What a burning sun!</i>
Nidi xkhûaba ta vumghasi zâda- ma-hâ	<i>Such a heat I have not long felt</i>
Cabinira se ra xklûa	<i>It is becoming hot in order to rain</i>
Ckluruko qluba	<i>The land has become dry</i>

Ni xkhâp qua ni keisi zâbi eabi	<i>It will probably rain very much during this month</i>
Ckui xkami	<i>It is all one sheet of water</i>
Hamo ni soua ?	<i>When will it be fine weather ?</i>
Kois ke nabap gha ke vnouhê	<i>The wagon was struck by lightning</i>
Qhoua au-khoim ke ke vnou-qanhe	<i>Three men were struck dead</i>
Ibi ta qouhâ gluï ke nabai	<i>Lightning is a thing I am very much afraid of</i>
Nep ke saup qkheiba	<i>This is winter cold</i>
Ckhitara qkheip gha	<i>I tremble with cold</i>
Nep ke tu-enuu xaiba	<i>This is the time of thunder showers</i>
Xkhumap ke qkua-i-hâ	<i>Summer is gone by</i>
Qhamis ke xari ko da-xua	<i>The hunt started yesterday</i>
Zi ni hamo uwa ?	<i>And when will it return ?</i>
Tari vanhâ ?	<i>Who knows ?</i>
Tarinta qou qkû ?	<i>What are they going to hunt ?</i>
Honta kmi	<i>Just as they find</i>
Qneim ke zâbi xkûagha nihâ	<i>The Giraffes will perhaps have come down</i>
Hamoza ra xaru	<i>When are you going home ?</i>
Qhamisa tara qôu	<i>I am waiting for the hunt</i>
Khona ta vâhâ-hâ	<i>I am in want of skins</i>
Xuas ke quabasa kou	<i>There goes a Rhinoceros</i>
Vnua xkuisi	<i>Shoot her down</i>
Vnua-sa ta ko	<i>I have missed</i>
Qabusa mati îda sau-qkousi	<i>Give me the gun that I may follow her</i>
Xou cibi ita xha	<i>Wait a little till I load</i>
Qhaire, ûi-qari ni	<i>Be quick, she will escape</i>
Hê-ê, arin usi-hâ	<i>No, the dogs have her</i>
Macizara dui ?	<i>Whither are you removing ?</i>
Qap ke ra dâu	<i>The river is running</i>
Ham qhaus koiza ?	<i>To what nation do you belong ?</i>
Tita ke a Qgami-vnuta	<i>I am a Bundel Zwaart</i>
Xua Damaba vkei	<i>Call that Damara</i>
Caïsa khou	<i>Make a fire</i>

Nkami mati	<i>Give me water</i>
Qharasa tara di	<i>I am making a kraal</i>
Xna gumas ke caui gha ke nalê	<i>That cow was bitten by a snake</i>
Qhouna tara enami qkû.	<i>I am going to throw partridges</i>
Taribi vkhubii	<i>What noise is that ?</i>
Cubizi ta lâ	<i>I am tired of you</i>
Haï tani ekhubizi	<i>I will lend you a horse</i>
Burugha khoiz ke saza	<i>You are a strange person</i>
Ta xnorati	<i>Do not tease me</i>
Vkouzkara, o tani ha	<i>If you wish I will come</i>
Qkû ez gau-auba vkei	<i>Go and call the chief</i>
Hâ-qari tani	<i>I will remain altogether</i>
Curuzi ta titi	<i>I will not forget you</i>
Taribi vhuanaz ko ulha ?	<i>What news have you brought ?</i>
Ghuï ta xnâutama lâ	<i>I have heard nothing</i>
Cneiz ta qkû ?	<i>Are you going already ?</i>
Mebazi tako macî tara qkû qkheii	<i>I have told you whither I am going</i>
Vhanizi ta titi	<i>I will not detain you</i>
Ta xnadikosi chana	<i>Do not delay so long</i>
Tariz saza xnas eka xaihâ ?	<i>What have you to do with that ?</i>
Qôuzi tani	<i>I will expect you</i>
Qôubazi tani	<i>I will wait for you</i>
Mibabe âp qôn	<i>Tell him to wait</i>
Qôukecibi tako	<i>I have caused him to wait</i>
Qkâibai tama tahâ	<i>I am not pleased</i>
Tari kon-konzi hâ ?	<i>What has disturbed you ?</i>
Ckama ta vnuagus qna vkâ titi	<i>I will not enter into strife a second time</i>
Vhanuba ta ke ulhâ	<i>I was in the right</i>
Tariï ni xhoba vhanu-vhanubati ?	<i>Who will make the affair right for me ?</i>
Gau-aup eiga tani xkuïsi	<i>I will lay it before the chief</i>
Macitz ta qkû-uti ?	<i>Whither are you taking me ?</i>
Xarukunra	<i>We are going home</i>
Xua-ghuti ida be-ghuzi	<i>Let me alone, that I may leave you</i>
Zû-qkaba tara mu	<i>I see danger</i>

Maba ta luiba ni ho ?	<i>Where shall I find help ?</i>
Nep ke xuâuenausindama ckûaba	<i>This is a disobedient child</i>
Xkha xkha-vkoudamap ke hâ	<i>He does not wish to learn</i>
Têtizka ota ka mebazêkâ-ha	<i>If you had asked me I would have told you</i>
Mibati xnei nesi	<i>Tell me then now</i>
Cuisi ta sa-hâ	<i>Perhaps I am mistaken</i>
Xhoba xnei ôa-quadamaz-hâ	<i>Have you not then investigated the case ?</i>
Vheizisi ta mu-vuidama	<i>I do not apprehend clearly</i>
Nesatara di enamtiz-nika	<i>I do this that you may love me</i>
Tara-kosiz chubu-hâ !	<i>How weary you are !</i>
Vkharidama dauba ta qku-ha	<i>I have not travelled a little way</i>
Ma qasaz qkuba-hâ ?	<i>To what place are you going ?</i>
Daup ke-a xkam-o	<i>The road is without water</i>
Taziz xnadekose si titi	<i>You will never get so far</i>
Ckhurap ani xkhaizi	<i>The drought will turn you</i>
O ta kmo ni owa	<i>Then I will return</i>
Qno xuaza ?	<i>Can you not be silent ?</i>
Tari vhani-hâ, kuba tani qkheï	<i>What hinders me from speaking ?</i>
Ariu ra qhu	<i>The dogs bark</i>
Anip ta a	<i>The cock crows</i>
Moos qna ta nzi-hâ	<i>I have you under observation</i>
Qkûa-ghuzi ta-hâ ?	<i>I despise you</i>
Tari ta xnei dizi-hâ ?	<i>What have I then done to you ?</i>
Tariz ko nari di-vûi ?	<i>What have you accomplished this morning ?</i>
Ti sisinsa ta ko di-twa	<i>I have finished my work</i>
Ziz tari am-quâi uhâ	<i>And what reward have you ?</i>
Nep ke noup gha qkuri-hâ	<i>This is higher than that</i>
Maï qkâi nen wan gha ?	<i>Which is best of all these ?</i>
Wan ke-a ckuidi	<i>All are alike</i>
Ha, ikum qkû	<i>Come, let us go.</i>





## VOCABULARY.

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### A.

A, <i>adv.</i>	yes
a, <i>v.</i>	to cry, to weep
a-sin, <i>v.</i>	to sigh, to bewail one's self
a, <i>v.</i>	to drink
a-khanu, <i>v.</i>	to drink to satiety
a-twa, <i>v.</i>	to finish drinking
a-xo, <i>v.</i>	to drink to death, to be drowned
â, <i>v.</i>	let
âi, <i>v.</i>	to laughter
âi-qho, <i>v.</i>	to mock
âi-vui, <i>v.</i>	to hold in derision
âi-xo, <i>v.</i>	to laugh immoderately,
âis, <i>s.</i>	laughter
aia! <i>interj.</i>	exclamation of surprise
aise! <i>interj.</i>	do. do. do.
au, <i>prep.</i>	by. Used especially in taking oaths, as "ti qhâs au," by my sister
au! <i>interj.</i>	exclamation of surprise
au, <i>v.</i>	to throw
au-be, <i>v.</i>	to throw away
au-ghu, <i>v.</i>	to cast away
au-qaba, <i>v.</i>	to throw up
au-qhun, <i>v.</i>	to overthrow
au-vui, <i>v.</i>	to throw out, eject, reject
au-vkâ, <i>v.</i>	to throw in
au-xkui, <i>v.</i>	to cast down
au-xua, <i>v.</i>	to throw off
au-xnâ, <i>v.</i>	to preach

au-xuâ-aup, <i>s.</i>	a preacher
âu, <i>adj.</i>	sour, bitter
âu-taiï, <i>s.</i>	sour-milk
aup, <i>s.</i>	a man, husband, an aged person
auri, <i>adj.</i>	male
aus, <i>s.</i>	a woman, an aged female
ausin, <i>v.</i>	to perspire
ausini, <i>s.</i>	perspiration
ausin-qkheip, <i>s.</i>	a pocket-handkerchief
aûzi-vkaris, <i>s.</i>	the apple of the eye
aba, <i>v.</i>	to nurse an infant by carrying it on the back
abas, <i>s.</i>	a calabash
abop, <i>s.</i>	a father
abozi! <i>interjec.</i>	O my father!
abo-kusip-oata! <i>interj.</i>	an exclamation of surprise
aghap, <i>s.</i>	a lad, a youth
agharop, <i>s.</i>	a little boy
aghus, <i>s.</i>	a vessel to drink out of
am, <i>v.</i>	to broil or roast
am-xkani, <i>s.</i>	roast meat
ama, <i>adj.</i>	true
amaka, <i>conj.</i>	because
amamasi, <i>adv.</i>	verily, verily
amap, <i>s.</i>	truth
amaba-ma, <i>v.</i>	to honor
amasi, <i>adv.</i>	truly
ams, <i>s.</i>	the mouth
am-enip, <i>s.</i>	a wild animal
am-ekhap, <i>s.</i>	the right side
am-quas, <i>s.</i>	a portion, reward, recompence
am-quasa-ma, <i>v.</i>	to reward
am-quâs, <i>s.</i>	the palate, the inside of the mouth
am-vami, <i>s.</i>	a lip
am-vkâ, <i>s.</i>	to put into the mouth
am-xûap, <i>s.</i>	the right arm
am-xna, <i>v.</i>	to conquer, to surmount, to get over a difficulty



am-xua, <i>adj.</i>	blessed, happy
an, <i>v.</i>	to make a shew of one's self
an-ausin, <i>v.</i>	to beautify one's self
ana, <i>v.</i>	to put on, to wear
anasin, <i>v.</i>	to clothe one's self
ana-ghup, <i>s.</i>	a garment
ana-vam-ghup, <i>s.</i>	a cloak, mantle, any upper garment
anip, <i>s.</i>	rice
anis, <i>s.</i>	a bird
ani-as, <i>s.</i>	cock-crowing
ani-oms, <i>s.</i>	a bird's nest
anu, <i>adj.</i>	fit, worthy, becoming
anu-anu, <i>v.</i>	to beautify, to make right
anudama, <i>adj.</i>	unfit, unworthy
anugha, <i>adj.</i>	beautiful, seemly
anu-hâ, <i>v.</i>	to be fit, to be worthy
anusi, <i>adv.</i>	worthily, properly
anusip, <i>s.</i>	beauty
anzîbip, <i>s.</i>	an owl
ap	} Personal Affixes.
as	
ai	
ap, <i>s.</i>	a hole
ari, <i>v.</i>	to doubt, to be perplexed
ari-arisa, <i>adv.</i>	doubtful.
.	
.	
ê, <i>conj.</i>	and
ci, <i>prep.</i>	on, upon
ei-ei, <i>v.</i>	to lead, go before
eio, <i>adv.</i>	yes
eibi, <i>adv.</i>	first, a little, as <i>n-xam eibi</i> , wait a little
eigha, <i>adj. pron.</i>	own
eigha-ghup, <i>s.</i>	fatherland
ci-khup, <i>s.</i>	the firstborn

## E.

eîp, <i>s.</i>	the liver
eis, <i>s.</i>	a face, lid, cover of anything
ei-chamis, <i>s.</i>	a preparation
ei-qâ, <i>prep.</i>	before
ei-qrû, <i>v.</i>	to go before, precede
ei-qrûs, <i>s.</i>	the van, a going before
ei-qrû-aup, <i>s.</i>	a leader
ei-vuas, <i>s.</i>	the east
eka, <i>adv.</i>	afterwards, by and bye, ultimately
êka-egep, <i>s.</i>	eare, anxiety, doubt
Elop, <i>s.</i>	God
elosis, <i>s.</i>	Godhead, Divinity
êsa, <i>adj.</i>	beautiful, pretty
êsasi, <i>adv.</i>	well.

i, <i>v.</i>	to be
i, <i>v.</i>	to go to pass by
i-qrû, <i>v.</i>	to go beyond
i-vam, <i>v.</i>	to exceed, surpass
i-xua, <i>adj.</i>	impossible
i-xkha, <i>adj.</i>	possible
î-î, <i>v.</i>	to adorn, beautify
îgu, <i>v.</i>	to commit adultery
îgu-eis, <i>s.</i>	adultery
ip, <i>s.</i>	a likeness, an image
is, <i>s.</i>	a passing by
isi, <i>adv.</i>	whether.

## O.

O! <i>interj.</i>	how! what!
ôa, <i>v.</i>	to beget, bring forth
oâ, <i>v.</i>	to look for, seek
oâ-am, <i>v.</i>	to seek out
oâ-qua, <i>v.</i>	to tempt, to examine
oâ-quas, <i>s.</i>	temptation, examination

ôaghais, <i>s.</i>	a virgin
ôap, <i>s.</i>	a son
ôas, <i>s.</i>	a daughter
ôasa, <i>adj.</i>	lively
ôasasi, <i>adv.</i>	in a lively manner
ou, <i>adj.</i>	bitter
ou, <i>v.</i>	to give, used principally of food
okha! <i>interj.</i>	exclamation of impatience
om, <i>v.</i>	to build
omi, <i>s.</i>	a house
omi-ams, <i>s.</i>	a door
om-kuru-aup, <i>s.</i>	a builder
om-mu-vam-aup, <i>s.</i>	a steward
omi-quap, <i>s.</i>	the interior of a house
om-vami, <i>s.</i>	the roof of a house
on, <i>conj.</i>	also, and
on-xhon, <i>v.</i>	to shrug the shoulders
ora, <i>adv.</i>	raw
ora-xkani, <i>s.</i>	raw meat
ora-xnuüi, <i>s.</i>	butter
ori, <i>v.</i>	to loosen
ori-aup, <i>s.</i>	a deliverer, Saviour
ori-qkâ, <i>v.</i>	to saddle off
orip, <i>s.</i>	deliverance, salvation
oro, <i>v.</i>	to leap, spring, jump
osi, <i>prep.</i>	without
owa, <i>v.</i>	to turn back, to return
owas, <i>s.</i>	a return.

## U.

u, <i>v.</i>	to take
u-be, <i>v.</i>	to take away
u-be-ghu, <i>v.</i>	to take from, to deprive
u-diba, <i>v.</i>	to hold back, retain
u-ha, <i>v.</i>	to bring hither
u-hâ, <i>v.</i>	to have, possess, keep
u-hâ, <i>v.</i>	to retain

u-khâi, <i>v.</i>	to lift up
u-ma, <i>v.</i>	to stand holding
u-si, <i>v.</i>	to take thither, to conduct
u-qua, <i>v.</i>	to receive, accept
u-qkû, <i>v.</i>	to take along, to lead captive
u-qkûs, <i>s.</i>	captivity
u-vûi, <i>v.</i>	to take out
u-vkâgha, <i>v.</i>	to bring in
u-vkau, <i>v.</i>	to wish to take
u-xna, <i>v.</i>	to take down
ûi, <i>v.</i>	to live
ûi-ûi, <i>v.</i>	to quicken, restore to life, refresh
ûi-ûi-aup, <i>s.</i>	one that restores to life, a Saviour
ûi-kci, <i>v.</i>	to cause to live
ûis, <i>s.</i>	life
ûizama, <i>adj.</i>	alive, living
unu, <i>v.</i>	to move
unusin, <i>v.</i>	to change one's position
up, <i>s.</i>	a fault
uri, <i>v.</i>	to spring, jump, &c.
uri-khâi, <i>v.</i>	to jump up
uri-vua, <i>v.</i>	to jump out
urip, <i>s.</i>	a louse.

## B.

batari, <i>v.</i>	to pay (betalen?)
be, <i>v.</i>	to go away, depart
be-ghu, <i>v.</i>	to go from, leave
be-ghu-qari, <i>v.</i>	to go away for good
berip, <i>s.</i>	bread
bo, <i>v.</i>	to hate, to envy, to avenge
bo-aup, <i>s.</i>	an avenger
bos, <i>s.</i>	envy, hatred, vengeance
buru, <i>v.</i>	to wonder, to be surprised
buru-buru, <i>v.</i>	to astonish
buru-burusa, } <i>adj.</i>	wonderful
burugha, }	wonderfully.
burughasi, <i>adv.</i>	

da, *v.*  
   da-ma, *v.*  
   da-mas, *s.*  
   da-qkâ, *v.*  
   da-vui, *v.*  
   da-vui-qharas, *s.*  
   da-xua, *v.*  
 dâ, *v.*  
 dâsis, *s.*  
 dai, *v.*  
 daisi, *v.*  
 daiï, *s.*  
 dâu, *v.*  
   dâu-vui, *v.*  
   dâu-xkams, *s.*  
 dâu, *v.*  
   dâu-qua, *s.*  
   dâusa, *adj.*  
 dauï, *s.*  
   dau-ams, *s.*  
   dau-dau, *v.*  
   dan-xkou-aup, *s.*  
 dabi, *v.*  
 dabi, *adj.*  
 dabi-gup, *s.*  
 dabi-lap, *s.*  
 dabi-leis, *s.*  
 dabip, *s.*  
 dama, *adv.*  
 damap, *s.*  
 dama-qlup, *s.*  
 dan, *v.*  
 danas, *s.*  
 dana-khoip, *s.*  
 dana-zâp, *s.*  
  
 dana-vkhop, *s.*

## D).

to tread  
 to stand firm  
 a standing fast, steadfastness  
 to tread under foot  
 to tread corn out of the ear  
 a threshing floor  
 to start  
 to rejoice, to exult  
 exultation  
 to suck  
 to suckle  
 milk  
 to flow  
 to flow out  
 a stream, a flood  
 to burn, to scorch  
 to fill and light a pipe  
 scorching, burning  
 a road  
 a door, gate  
 to shew the road, to lead  
 one that shows the way, a guide  
 to geld  
 rich, wealthy  
 a wether  
 a gelding  
 the dabee tree  
 wealth  
 not  
 a Damara  
 Damaraland  
 to conquer, to overcome  
 a head, a chief  
 a headman, ruler  
 the headache, any disease of the  
   head  
 the skull

dana-xkha-xkha-aup, <i>s.</i>	a chief priest
danis, <i>s.</i>	honey, sugar
dansis, <i>s.</i>	a victory
di, <i>prep.</i>	of
di, <i>v.</i>	to do
di-hà, <i>v.</i>	to keep on doing
di-unu, <i>v.</i>	to rectify
di-twa, <i>v.</i>	to finish
di-zâ, <i>v.</i>	to try, attempt
di-eua, <i>v.</i>	to fulfil
di-qua, <i>v.</i>	to do in return, to resent an injury
di-vui, <i>v.</i>	to accomplish
di-xari, <i>v.</i>	to mix together
diba, <i>prep.</i>	at
disi, <i>adj.</i>	ten
disi-disi, <i>adj.</i>	a hundred
doi, <i>v.</i>	to remove, journey
doi-omi, <i>s.</i>	a ship
doi-be, <i>v.</i>	to remove
doi-vua, <i>v.</i>	to move out
doi-xkha, <i>v.</i>	to drive
doi-xkha-aup, <i>s.</i>	a driver
dora, <i>v.</i>	to bleed at the nose
dubu, <i>v.</i>	to dive, submerge
dubus, <i>s.</i>	a drum
dums, <i>s.</i>	a voice, the throat
dum-qkhum, <i>s.</i>	the windpipe
dura, <i>v.</i>	to desire, long for
durap, <i>s.</i>	desire
Jurup, <i>s.</i>	a mouse
druï, <i>s.</i>	a grape
druï-beis, <i>s.</i>	a vine
druï-qhanap, <i>s.</i>	a vineyard
druï-tûi-qúi-aup, <i>s.</i>	a vineyard keeper, a husbandman
ga, <i>adj.</i>	G,
ga-ci, <i>adj.</i>	wise
	wise

gau, <i>v.</i>	to rule
gau-aup, <i>v.</i>	a chief or governor
gau-omi, <i>s.</i>	a palace
gau-qlup, <i>s.</i>	a kingdom
gaup, <i>s.</i>	a gnoo
gaus, <i>s.</i>	dominion
gausap, <i>s.</i>	a king
gautas, <i>s.</i>	a queen
gagha, <i>adj.</i>	sly
gagha-quâ, <i>adj.</i>	deceitful
gagha-quas, <i>s.</i>	deceit
gakas, <i>s.</i>	a spirit
gâp, <i>s.</i>	a gander
gari, <i>v.</i>	to roll
gâri, <i>adj.</i>	stupid, dull
gârip, <i>s.</i>	stupidity, dullness
garu, <i>v.</i>	to straighten
gas, <i>s.</i>	wisdom
gâs, <i>s.</i>	a goose
gâ-qkâ, <i>v.</i>	to gape
goisi, <i>adj.</i>	nine
goisi-disi, <i>adj.</i>	ninety
goisi-ca, <i>adj.</i>	nine
guap, <i>s.</i>	foam
gumap, <i>s.</i>	an ox
gumas, <i>s.</i>	a cow
gup, <i>s.</i>	a sheep
gu-khop, <i>s.</i>	a sheepskin
gu-chaus, <i>s.</i>	a flock of sheep
gu-quí-aup, <i>s.</i>	a shepherd
gu-qharas, <i>s.</i>	a sheep-fold

## GII.

ghami, <i>v.</i>	to roll up
gha, <i>prep.</i>	of
ghâi, <i>v.</i>	to swell
ghâis, <i>s.</i>	a swelling
ghabi, <i>conj.</i>	but, although

ghan, <i>v.</i>	to grind
ghan-euis, <i>s.</i>	a mill-stone
ghan-dum, } <i>v.</i>	to strangle
ghan-gion, }	
ghari, <i>adv.</i>	not
ghasi, <i>prep.</i>	like, as
ghêi, <i>v.</i>	to blow a horn
gheï, <i>s.</i>	a kudoo, antelope
ghop, <i>s.</i>	a cheek, beard
ghokba, <i>s.</i>	the whiskers
ghora, <i>v.</i>	to scratch
ghori, <i>v.</i>	to loosen
ghu, <i>prep.</i>	from
ghu, <i>v.</i>	to leave
ghu-qqâ, <i>v.</i>	to permit, allow
ghu-qqâs, <i>s.</i>	permission
ghua, <i>v.</i>	to write
ghua-am, <i>v.</i>	to foam at the mouth
ghua-mei, <i>v.</i>	to imprint, inscribe
ghua-vui, <i>v.</i>	to erase
ghuas, <i>s.</i>	a writing, Scripture
ghuasa-van-aup, <i>s.</i>	a scribe
ghuï, <i>s.</i>	a thing
ghuï-au, } <i>prep.</i>	for, because
ghuï-ke, }	
ghuï-dama, <i>adv.</i>	nothing
ghûip, <i>s.</i>	wine
ghûi-heis, <i>s.</i>	a vine
ghûi-ekabis, <i>s.</i>	a wine cup
ghuï-xkubus, <i>s.</i>	a wine press
ghuri, <i>v.</i>	to lade water
ghuri-xuap, <i>s.</i>	a ladle
ghurup, <i>s.</i>	gunpowder
ghrika-xaip, <i>s.</i>	a Griqua

## KII.

kha, <i>v.</i>	to sink
kha-khoip, <i>s.</i>	an enemy



khái, <i>v.</i>	to rise, stand up
kháisiu, <i>v.</i>	to raise up one's self
khái-vnu, <i>v.</i>	to sit up
kháis, <i>s.</i>	a revolt, a resurrection
khau, <i>v.</i>	to dig
khau-qlá, <i>prep.</i>	behind
khaus, <i>s.</i>	the back
khaus-ei, <i>prep.</i>	afterwards
khabop, <i>s.</i>	a slave
khabu, <i>v.</i>	to flame up
khabus, <i>s.</i>	a flame
khabuï, <i>s.</i>	a blister
khap, <i>s.</i>	war
khap, <i>s.</i>	a bow
kha-xabap, <i>s.</i>	a bow-string
kharop, <i>s.</i>	a bed or couch
khei, <i>v.</i>	to separate
khôa, <i>v.</i>	to break
khôa-kaka, <i>v.</i>	to break in pieces, to shatter
khôa-qa, <i>v.</i>	to break asunder
khôa-xua, <i>v.</i>	to break off
khoïï, <i>s.</i>	a person
khoip, <i>s.</i>	a man
khois, <i>s.</i>	a woman
khoïgu, <i>v.</i>	to make friends
khoïghagus, <i>s.</i>	friendship, matrimony
khoi-khoip, <i>s.</i>	a Hottentot
khoisis, <i>s.</i>	humanity
khoi-chaus, <i>s.</i>	an assembly
khoi-enams, <i>s.</i>	philanthropy
khou, <i>v.</i>	to burn
khous, <i>s.</i>	a burning
khoba-am, <i>v.</i>	to open
khop, <i>s.</i>	a skin
kho-saran, <i>s.</i>	skin garments
khora, <i>v.</i>	to open
khora-xkui, <i>v.</i>	to open out, to spread
khum, <i>v.</i>	to speak, utter, break silence
khum-ei, <i>v.</i>	to read,

## H.

ha, <i>v.</i>	to come
ha-vam, <i>v.</i>	to happen
hâ, <i>v.</i>	to be
hâ, <i>v.</i>	to remain
hâ-i, <i>v.</i>	to be
hâ-be, <i>v.</i>	to remain away
hâ-hâ, <i>v.</i>	to continue
hâ-qari, <i>v.</i>	to remain altogether
ha-qkâ, <i>v.</i>	to wait for
ha-qkâs, <i>s.</i>	delay
ha-qkheis, <i>s.</i>	a dwelling place
ha-qna, <i>v.</i>	to dwell among
ha-qnasis, <i>s.</i>	presence
habai, <i>v.</i>	to mix
haba-zurup, <i>s.</i>	a mole
hagup, <i>s.</i>	a pig
haka, <i>adj.</i>	four
haka-ca, <i>adj.</i>	fourteen
haka-disi, <i>adj.</i>	forty
ham, <i>v.</i>	to smell
ham-ghus, <i>s.</i>	something to smell
ham-xkami, <i>s.</i>	scent
hami, <i>pron.</i>	who, which
hamo, <i>adv.</i>	when
hana, <i>adv.</i>	indeed
hap, <i>s.</i>	a horse
hara, <i>v.</i>	to swallow
hara, <i>adj.</i>	wide
hara-hara, <i>v.</i>	to widen
harasi, <i>adv.</i>	widely
has, <i>s.</i>	a mare
has, <i>s.</i>	a coming, an advance
hê-e, <i>adv.</i>	no
heis, <i>s.</i>	a tree, a stick
hei-omi, <i>s.</i>	a wooden house
hei-kuru-aup, <i>s.</i>	a carpenter
heira, <i>s.</i>	gum

hì, <i>v.</i>	to be
hì-kaka, <i>v.</i>	to destroy
hì-cluru, <i>v.</i>	to destroy
hì-clurus, <i>s.</i>	annihilation
hì-qkheis, <i>s.</i>	a duty
hìa, <i>pron.</i>	that
hía, <i>adv.</i>	whilst
ho, <i>v.</i>	to find, to beget, to bring forth
ho-vuì, <i>v.</i>	to find out
ho-qâ, <i>v.</i>	to discover
honi-xais, <i>s.</i>	a member
hora-hop, <i>s.</i>	the only begotten
horesap, <i>s.</i>	a comrade
hos, <i>s.</i>	a birth
hû, <i>adj.</i>	seven
hû-disi, <i>adj.</i>	seventy
hû-ea, <i>adj.</i>	seventeen
hui, <i>v.</i>	to help
huís, <i>s.</i>	help
hui-aup, <i>s.</i>	a helper, assistant
huís, <i>s.</i>	assistance
huka, <i>adv.</i>	long ago
huka-ekui, <i>adv.</i>	always, continually
huni, <i>v.</i>	to stir
hunguri, <i>s.</i>	a hen
huri, <i>v.</i>	to leap
hurinip, <i>s.</i>	an Englishman
hurip, <i>s.</i>	the sea
huri-omi, <i>s.</i>	a ship
huri-ekhiuap, <i>s.</i>	a partridge
huri-vuap, <i>s.</i>	the west wind
hurtup, <i>s.</i>	a lizard
hus, <i>adj.</i>	all

## K.

ka, <i>conj.</i>	that
ka, <i>v.</i>	to lose
kabus, <i>s.</i>	a native parasol, made of ostrich feathers

kabup, <i>s.</i>	foul weather
kama, <i>adj.</i>	crooked
kamauas, <i>s.</i>	the loins
kanubi, <i>adv.</i>	as yet
kan-kan, <i>v.</i>	to praise
kan-kaus, <i>s.</i>	praise
kap	whether, of
kas	
kai	
kara, <i>adj.</i>	cool
kara-kara, <i>v.</i>	to cool
karan, <i>s.</i>	beads (kralen ?)
karap, <i>s.</i>	the cool
kari, <i>s.</i>	to praise, extol
karibi, <i>v.</i>	to roll
karip, <i>s.</i>	praise
karusa, <i>adj.</i>	hard
ke, <i>v.</i>	past tense of the substantive verb
ke, <i>v.</i>	to look
ke-klhâi, <i>v.</i>	to look up
kei, <i>adj.</i>	great
kei-ghu, <i>adj.</i>	long
kei-ghup, <i>s.</i>	length
kei-korap, <i>s.</i>	a vulture
keira, <i>v.</i>	to be old
keirap, <i>s.</i>	old age
keisis, <i>s.</i>	greatness
kebo, <i>v.</i>	to prophesy
kebo-aup, <i>s.</i>	a prophet
kes, <i>s.</i>	a looking
ko, <i>v.</i>	to look
ko-qaba, <i>v.</i>	to look up
ko-vam, <i>v.</i>	to look upon
ko-vnamibe, <i>v.</i>	to look around
kôas, <i>s.</i>	a knife
kou, <i>v.</i>	to be going
kouï, <i>s.</i>	fat
kou-kou, <i>s.</i>	to hide
kousa, <i>adj.</i>	fat

koba, <i>v.</i>	to speak, to talk
koba-qua, <i>v.</i>	to speak against
koba-vui, <i>v.</i>	to speak out
kobap, <i>s.</i>	speech, language
kom-kom, <i>adj.</i>	rotten
kom-komi, <i>s.</i>	rottenness
kon, <i>v.</i>	to move
kon-kon, <i>v.</i>	to disturb
kon-kous, <i>s.</i>	disturbance, tumult
konidas, <i>s.</i>	a cart
kouis, <i>s.</i>	a waggon
koui-oms, <i>s.</i>	a waggon or coach-house
koni-kuru-aup, <i>s.</i>	a waggon-maker
koni-enus, <i>s.</i>	a wheel
korap, <i>s.</i>	a crow
kori, <i>adj.</i>	five
kori-disi, <i>adj.</i>	fifty
kori-ca, <i>adj.</i>	fifteen
korosi, <i>adv.</i>	as yet
kuasin, <i>v.</i>	to boast
kuasins, <i>s.</i>	a boast
kurip, <i>s.</i>	a year
kuru, <i>v.</i>	to create, make
kuru-aup, <i>s.</i>	a maker, creator
kurus, <i>s.</i>	a creation
kuru-unu, <i>v.</i>	to remake, to repair, rectify
kuru-khái, <i>v.</i>	to build up
kururu, <i>v.</i>	to measure
kururus, <i>a.</i>	measure
kururu-heis, <i>s.</i>	a foot rule or any other measure
kururu-xuahá, <i>adj.</i>	infinite
kmi, <i>adv.</i>	like, as.

## M.

ma, <i>pron.</i>	which
ma, <i>v.</i>	to give
ma-am, <i>v.</i>	to permit, allow

ma-ams, <i>s.</i>	permission
ma-gu, <i>v.</i>	to trade
ma-gus, <i>s.</i>	trade
ma-glu, <i>v.</i>	to give away
ma-quas, <i>s.</i>	tribute
ma-qkhuñi, <i>v.</i>	to give in exchange
ma-vui, <i>v.</i>	to give out, dispose
ma-xua, <i>v.</i>	to give up, deliver
mâ, <i>v.</i>	to stand
mâ-u, <i>v.</i>	to stand holding
mâ-hâ, <i>v.</i>	to remain standing, to persevere
mâ-hâs, <i>s.</i>	perseverance
mâ-khais, <i>s.</i>	an uproar
mâ-egei, <i>v.</i>	to stand steadfast
mâ-qua, <i>v.</i>	to resist
mâ-quas, <i>s.</i>	resistance
maba, <i>adv.</i>	where
mabaghu, <i>adv.</i>	whence
madi, <i>adv.</i>	how
madikosi, <i>adv.</i>	how much
madiko-quadi, <i>adv.</i>	how often
mana, <i>v.</i>	to chatter
mari, <i>s.</i>	money
mariros, <i>s.</i>	a small coin
mari-ckhubi, <i>v.</i>	to lend money
mari-ckhubis, <i>s.</i>	usury
mari-vkais, <i>s.</i>	a money-box or treasury
masin, <i>v.</i>	to yield
masinba, <i>adj.</i>	willing, submissive
macî, <i>adv.</i>	whether
mi, <i>v.</i>	to speak, to say
mi-ei, <i>v.</i>	to reproach, to tell tales
mi-eis, <i>s.</i>	reproach
mi-ba, <i>v.</i>	to tell
mî-mêi, <i>v.</i>	to promise
mî-mêis, <i>s.</i>	a promise
mi-sa, <i>v.</i>	to be mistaken
mi-ci, <i>v.</i>	to address

mi-chau, <i>v.</i>	to speak together, to agree
mi-chaus, <i>s.</i>	an agreement
mi-vui, <i>v.</i>	to speak out
mi-xna, <i>v.</i>	to confess
mi-xuas, <i>s.</i>	a confession
minis, <i>s.</i>	a net
mís, <i>s.</i>	a word
mu, <i>v.</i>	to see
mu-aup, <i>s.</i>	a seer
mu-qa, <i>v.</i>	to distinguish
mu-vam, <i>v.</i>	to overlook, to superintend
mu-vam-aup, <i>s.</i>	a superintendent
mu-vui, <i>v.</i>	to discern
mu-vuis, <i>s.</i>	discernment
mu-xna, <i>v.</i>	to forgive
mu-xuas, <i>s.</i>	forgiveness
muho! <i>interj.</i>	exclamation of surprise
mus, <i>s.</i>	an eye
muzo! <i>interj.</i>	exclamation of surprise.

## N.

na, <i>v.</i>	to bite
nagu, <i>v.</i>	to bite one another
na-qan, <i>v.</i>	to bite to death
na-vkhu, <i>v.</i>	to tear in pieces
naba, <i>v.</i>	to shine, to lighten
nabap, <i>s.</i>	lightning
nabasa, <i>adj.</i>	shining
nama, <i>v.</i>	to talk Namaqua
namap, <i>s.</i>	a Namaqua
nama-kubap, <i>s.</i>	the Namaqua language
nama-ghup, <i>s.</i>	Namaqualand
namis, <i>s.</i>	knowledge
namigha, <i>adj.</i>	possessing knowledge
namgha, <i>adj.</i>	talkative, loquacious
nams, <i>s.</i>	a tongue
nam-xanip, <i>s.</i>	the string of the tongue

nana, <i>v.</i>	to entice
nana, <i>v.</i>	to have ease after pain
nanip, <i>s.</i>	a spark
nari, <i>adv.</i>	this morning
naru, <i>v.</i>	to run round a corner
nei, <i>pron.</i>	this
neba, <i>adv.</i>	here
nebaghu, <i>adv.</i>	hence
nedi, <i>adv.</i>	thus
nedikosi, <i>adv.</i>	thus much, thus far
neghaba, <i>adv.</i>	hither
nesi, } <i>adv.</i>	now
nesara, }	
nezi, <i>adv.</i>	to-day
ni, <i>v.</i>	shall
noui, <i>pron.</i>	that
nouba, <i>adv.</i>	there
nouba-ghu, <i>adv.</i>	thence
nou-ci, <i>adv.</i>	thither
nu, <i>v.</i>	to take an oath
ni, <i>s.</i>	an oath.

## P.

pirip, <i>s.</i>	a goat
piriku, <i>s.</i>	the Kaffir tribes
piroi, <i>s.</i>	a kid.

## R.

Reisa, <i>s.</i>	a ring.
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## S.

sa, <i>pron.</i>	thy
sa, <i>v.</i>	to miss
sâ, <i>v.</i>	to rest
sâ-zep, <i>s.</i>	the Sabbath
sâ-qkheis, <i>s.</i>	a place of rest



sâ-qnaus, <i>s.</i>	a couch
sau, <i>v.</i>	to follow
sau-qkon, } <i>v.</i>	to follow after, to pursue
sau-xai, }	
sau, <i>v.</i>	to mark
sauï, <i>s.</i>	a mark
sauḡu, <i>adv.</i>	in succession
saup, <i>s.</i>	the wiuter
saup, <i>s.</i>	thy father
saus, <i>s.</i>	thy mother
sâu, <i>v.</i>	to keep, preserve
sâu-qkheis, <i>s.</i>	a place of safety
sami, <i>s.</i>	a breast
sanku, <i>s.</i>	the mammae
sam-sam, <i>v.</i>	to soften
sap, <i>s.</i>	a Bushman
sâp, <i>s.</i>	rest
sâp, <i>s.</i>	buchu (scented wood)
saran, <i>s.</i>	garments, clothes
sari, <i>v.</i>	to visit
sari-qkû, <i>v.</i>	to go on a visit
sas, }	thou
saz, }	that
} <i>pers. pron.</i>	
se, <i>conj.</i>	that
sâi, <i>v.</i>	to cook or boil
sâi-oms, <i>s.</i>	a kitchen
sezi-qkubip, <i>s.</i>	a bat
si, <i>v.</i>	to go
sî, <i>v.</i>	to sneeze
si, <i>v.</i>	to send
si-be, <i>v.</i>	to send away
sî-unu, <i>v.</i>	to order aright, to direct
sî-qgap, <i>s.</i>	an apostle
sî-qkou, <i>v.</i>	to send in pursuit
sî-vui, <i>v.</i>	to send out, to commission
sida, }	
sike, }	we
sisi, }	
} <i>pers. pron.</i>	

sisin, <i>c.</i>	to work
sisin-aup, <i>s.</i>	a workman
sisin-ma, <i>c.</i>	to employ
sisin-vui, <i>c.</i>	to carry into effect
sisin-twa, <i>c.</i>	to complete, finish
sisini, <i>s.</i>	work
sôip, <i>s.</i>	a lung
soua, <i>s.</i>	fine weather
somi, <i>s.</i>	a shadow, shade
som-som, <i>v.</i>	to overshadow
sonis, <i>s.</i>	the navel
sonu, <i>v.</i>	to strive, contend
sonus, <i>s.</i>	strife, contention
sora, <i>v.</i>	to despise
soraku, <i>s.</i>	the peel or rind of anything
soris, <i>s.</i>	the sun
sorop, <i>s.</i>	the bark of a tree
soros, <i>s.</i>	a body
subu, <i>adj.</i>	light
subu-subu, <i>v.</i>	to lighten, alleviate
subusi, <i>adv.</i>	easily
suruti, <i>v.</i>	to be in debt
suruti-aup, <i>s.</i>	a debtor, a creditor
surutip, <i>s.</i>	debt
sus, <i>s.</i>	a pot, pan, or any cooking utensil
swas, <i>s.</i>	a water barrel.

## T.

ta, <i>v.</i>	do not
tau-lhâ, <i>v.</i>	to be ashamed
tau-tau, <i>v.</i>	to make ashamed
tauis, <i>s.</i>	shame
tau-tausin, <i>v.</i>	to be bashful
tabidi, <i>c.</i>	to greet
tabidis, <i>s.</i>	greeting
tani, <i>v.</i>	to carry
tani-be, <i>v.</i>	to carry off

tani-bes, <i>s.</i>	captivity
tani-ei-ghup, <i>s.</i>	a ray, a bier
tani-cuami, <i>s.</i>	patience
tani-tanisa, <i>adj.</i>	patient
tani-vui, <i>v.</i>	to carry out
tarari, <i>adj.</i>	female
taras, <i>s.</i>	a woman
tara-ghus, <i>s.</i>	divorcee
tari, <i>adv.</i>	what, why
tarigha, <i>adv.</i>	what
tari-qaroma? <i>adv.</i>	why?
tazi, <i>adv.</i>	never
tazi-katip, <i>s.</i>	eternity
tazi-katise, <i>adv.</i>	eternally
ti, <i>pron.</i>	my
tî, <i>v.</i>	to ask
tî-am, <i>v.</i>	to offer in marriage, to court
tî-ams, <i>s.</i>	courting
tî-qna, <i>v.</i>	to inquire into, to investigate
tî-vui, <i>v.</i>	to find out
timi, <i>adv.</i>	so
tîs, <i>s.</i>	the thigh
tî-vkhos, <i>s.</i>	the thigh bone
tî-vams, <i>s.</i>	the lap
tita, <i>pers. pron.</i>	I
tôip, <i>s.</i>	a garden
tougu-eis, <i>s.</i>	jealousy
torop, <i>s.</i>	war
toro-vhûas, <i>s.</i>	a rumour of war
tu-enanup, <i>s.</i>	a thunder cloud, thunder rain
tu-vuap, <i>v.</i>	the North wind
tum, <i>adj.</i>	very small
tum, <i>v.</i>	to swallow
twa, <i>v.</i>	to end, to finish
twas, <i>s.</i>	an end
twazwa, <i>v.</i>	to begin
twazwas, <i>s.</i>	a beginning
twâsi, <i>v.</i>	to be in want
twâsis, <i>s.</i>	want, need, a defect.

wazoma, *adj. pron.*  
 wakha } *pron.*  
 wara }  
 warakasi, *adv.*

yâp, *s.*

za, *v.*  
 zâ, *v.*  
 zâ, *v.*  
   zâ-am, *v.*  
   zâ-ams, *s.*  
   zâ-zâ, *v.*  
   zâ-ekha, *v.*  
 zabap, *s.*  
 zabip, *s.*  
 zamap, *s.*  
 zamarop, *s.*  
 zamsa, *adj.*  
 zam-birip, *s.*  
 zam-zam, *v.*  
 zanas, *s.*  
 zanana, *v.*  
 zana-xkhuî, *v.*  
  
 zarap, *s.*  
 zarip, *s.*  
 zau-vui, *v.*  
 zaup, *s.*  
 zaûp, *s.*  
 zaura, *adj.*  
 zap, *s.*  
 zep, *s.*

## W.

all  
 both  
 altogether.

## Y.

a rebok.

## Z.

to lick  
 to swim  
 to feel  
 to begin  
 a beginning  
 to touch, to taste  
 to touch, to feel  
 gall  
 the ebony tree  
 a wild melon  
 snow  
 soft, tender  
 flour, meal  
 to soften  
 a hymn, song  
 to touch, to feel  
 to attempt in vain, to give up in  
   despair  
 dust  
 a fan  
 to purge, to winnow  
 ashes  
 a calf  
 soft  
 mucus, slime  
 a day

zî, *conj.*  
 zoro, *v.*  
 zoro-aup, *s.*  
 zû! *interj.*  
 zû-zû, *v.*  
 zu-ami, *s.*  
 zu-ke-ami, *s.*  
 zu-ekhap, *s.*  
 zu-qqâp, *s.*  
 zubu, *v.*  
 zughup, *s.*  
 zughu-qqâs, *s.*  
 zuui, *s.*  
 zûp, *s.*  
 zurip, *s.*  
 zwa-zwa, *v.*  
 zwa-zwas, *s.*  
 zwas, *s.*

and  
 to sow  
 a sower  
 denotes cold or heat  
 to hurt, put into pain, grieve  
 trouble, affliction  
 do. do.  
 danger, difficulty  
 do. do.  
 to grasp  
 night  
 midnight  
 to melt  
 pain  
 a rope, a cord  
 to begin  
 a beginning  
 anus.

## C.

ca, *adj.*  
 ca-ca, *v.*  
 câ, *adj.*  
 câ-câ, *v.*  
 câ, *v.*  
 caï, *s.*  
 caigha, *adj.*  
 caip, *s.*  
 caire, *v.*  
 cais, *s.*  
 caisin, *v.*  
 caisin, *adj.*  
 caisini, *s.*  
 cau, *v.*  
 caugha, *adj.*  
 cauï, *s.*  
 caup, *s.*

sharp  
 to sharpen  
 wet  
 to make wet, to moisten  
 to steal  
 wet, moisture  
 fiery, hot  
 fuel, firewood  
 to fetch firewood  
 fire  
 to be sick  
 sick  
 sickness  
 to milk  
 bloody  
 a serpent  
 blood

cau-khoi, <i>s.</i>	a relative
cau-qhuis, <i>s.</i>	a flow of blood
caba, <i>adj.</i>	red
caba-chúap, <i>s.</i>	a red wild cat
caba-egarú, <i>adj.</i>	red spotted
cabi, <i>v.</i>	to rain
cabi, <i>s.</i>	the front dress of women
cabiï, <i>s.</i>	rain
cabiï, <i>s.</i>	counsel, advice
cabi-cabi, <i>v.</i>	to take counsel
cabi-eis, <i>s.</i>	a device
cabi-ma, <i>v.</i>	to give advice
cabi-mu-qna, <i>v.</i>	to wink
cabi-xari, <i>v.</i>	to take counsel together
cabigha, <i>adj.</i>	ingenious, skilful
cabop, <i>s.</i>	splinter
caghari-glu, <i>v.</i>	to curse, to swear
caghari-ghuï, <i>s.</i>	a curse
camis, <i>s.</i>	an ostrich
cami-qamku, <i>s.</i>	ostrich feathers
cam-cam, <i>v.</i>	to finish, to come to an end
camika, <i>s.</i>	the eyelashes
cam-o, <i>adj.</i>	eternal
cam-op, <i>s.</i>	eternity
camosi, <i>adv.</i>	eternally
cams, <i>s.</i>	an end
can, <i>v.</i>	to smoke
cana, <i>v.</i>	to delay
canai, <i>s.</i>	delay
cana-qkâ, <i>v.</i>	to accuse
cana-qhâï, <i>s.</i>	an accusation
cani, <i>s.</i>	smoke
cangha, <i>adj.</i>	smoky
cap, <i>s.</i>	a weapon
cara, <i>v.</i>	to blame, find fault
carap, <i>s.</i>	a rib
cari, <i>v.</i>	to extinguish a fire, evaporate, dry up, to staunch

caro, <i>v.</i>	to add to
caroha, <i>adj.</i>	increased
carup, <i>s.</i>	manure
casa, <i>adj.</i>	new
casi, <i>adv.</i>	soon
casi-casi, <i>adv.</i>	immediately
catanin, <i>s.</i>	armour
cci, <i>v.</i>	to commit fornication, or adultery
ccii, <i>s.</i>	fornication, adultery
cci-aup, <i>s.</i>	an adulterer, fornicator
cci-aus, <i>s.</i>	an adultress
cî, <i>interj.</i>	exclamation denoting pain
co, <i>v.</i>	to smell, to stink
co, <i>v.</i>	to sound
cô-co, <i>v.</i>	to wean, to staunch a wound
coï, <i>s.</i>	a sound
coi, <i>v.</i>	to slander, to speak evil of another
coi-aup, <i>s.</i>	a slanderer
cou, <i>v.</i>	to blame
couï, <i>s.</i>	blame, fault
coup, <i>s.</i>	dew
cous, <i>s.</i>	a spring or fountain
cou-xkami, <i>s.</i>	spring-water
cona, <i>v.</i>	to beg
coro, <i>adj.</i>	old
coro, <i>adv.</i>	few
corosi, <i>adv.</i>	seldom
co-ckha, <i>adj.</i>	naked
co-ckhap, <i>s.</i>	nakedness
cu, <i>v.</i>	to be ignorant of, to deny
cu-khoip, <i>s.</i>	a stranger
cu-qna, <i>adj.</i>	ignorant
cu-qnase, <i>adv.</i>	ignorantly
cu-vamse, <i>adv.</i>	do.
cû, <i>v.</i>	to cease
cua, <i>adj.</i>	full
cua-cua, <i>v.</i>	to fill
cuâ, <i>v.</i>	to wipe, to sweep

cuai, <i>s.</i>	a cold
cuahcê, <i>s.</i>	do.
cuap, <i>s.</i>	fulness
cui, <i>adj.</i>	thin, slender
cui-khum, <i>v.</i>	to whisper
cui-khumas, <i>s.</i>	a whispering
cuis, <i>s.</i>	a stone
cui-qlum, <i>v.</i>	to stone
cui-vnuu, <i>v.</i>	to throw stones
cui-p, <i>s.</i>	a brother-in-law
cuis, <i>s.</i>	a sister-in-law
cui-ckâtas, <i>s.</i>	a daughter-in-law
câis, <i>s.</i>	a net
cuisap } <i>s.</i>	a relative by marriage
cuisas }	
cûizibip, <i>s.</i>	a gnat
euba, <i>v.</i>	to forgive
eubas, <i>s.</i>	forgiveness
cubi, <i>v.</i>	to grow tired of any one, to be disgusted with anything
eubi, <i>v.</i>	to be lazy
eubiï, <i>s.</i>	forgetfulness
eubip, <i>s.</i>	a heathen
eubip, <i>s.</i>	laziness
eubisa, <i>adj.</i>	lazy
eum, <i>v.</i>	to wipe
eum, <i>v.</i>	to grow
eum-vua, <i>v.</i>	to shoot up, to sprout out
eum, <i>v.</i>	to breathe
eum-eum, <i>v.</i>	to breathe into, to make alive
euma, <i>v.</i>	to sigh
eumi, <i>v.</i>	to inherit
eumi-aup, <i>s.</i>	an heir
eumi-aus, <i>s.</i>	an heiress
eumîs, <i>s.</i>	an inheritance
eums, <i>s.</i>	breath, the soul
eui, <i>v.</i>	to name
eui, <i>v.</i>	to cease, give up



euns, <i>s.</i>	a name
cup, <i>s.</i>	urine
cûp, <i>s.</i>	hair
cûp, <i>s.</i>	colour
curigha, <i>adj.</i>	dirty, foul
curi-curi, <i>v.</i>	to soil, to defile
curin, <i>s.</i>	metals
curip, <i>s.</i>	iron
curi-vnou-aup, <i>s.</i>	a blacksmith
curu, <i>v.</i>	to forget
chau, <i>v.</i>	to gather together, to assemble
châup, <i>s.</i>	a duiker
chaus, <i>s.</i>	an assembly, congregation
chabiï, <i>a.</i>	wonder, or sore, a fault
chabi-o, <i>adj.</i>	faultless, innocent
chabi-o-qkûa, <i>v.</i>	to excuse, to hold innocent
chabi-ma, <i>v.</i>	to accuse
cham, <i>v.</i>	to flog, to whip
cham-zu-zu, <i>v.</i>	to flog severely
cham-ci, <i>adj.</i>	blind
chami, <i>v.</i>	to make ready
chami, <i>v.</i>	to collect, gather
chamis, <i>s.</i>	a collection
chamisinha, <i>v.</i>	to be ready
chamisins, <i>s.</i>	preparation
chami-vam-gu, <i>adj.</i>	double
chari-vka, <i>v.</i>	to dip
charus, <i>s.</i>	a basket, a mat
charu-omi, <i>s.</i>	a mat house
chei, <i>adj.</i>	gray, light blue
chei-curip, <i>s.</i>	copper
chêi-mei, <i>v.</i>	to sigh
chêi-mcis, <i>s.</i>	a sigh
cho, <i>adj.</i>	wide
cho-vui, <i>v.</i>	to stretch out
choigu, <i>v.</i>	to speak evil of one another
chobi, <i>adj.</i>	mouldy
chouï, <i>s.</i>	steam vapour

chon, <i>v.</i>	to choke
chu, <i>r.</i>	to smother
chû-chû, <i>r.</i>	to collect, assemble
chûbi, <i>adv.</i>	altogether
chubu, <i>adj.</i>	wearied, tired
chubu-chubu, <i>v.</i>	to tire, weary
chum-giou, } <i>v.</i>	to smother
chuma-vgui, }	heaven
chumi, <i>s.</i>	an angel
chum-qgap, <i>s.</i>	a white man
chûp, <i>s.</i>	a tortoise
churop, <i>s.</i>	to play
churu, <i>v.</i>	a scorpion
chus, <i>s.</i>	to take refuge in a cave from rain
cka, <i>v.</i>	with
cka, <i>conj.</i>	to spread
ckâi, <i>v.</i>	to be greedy, to refuse a gift
ckâi, <i>v.</i>	through covetousness
ckâigha, <i>adj.</i>	greedy, stingy
ckaighap, <i>s.</i>	greediness, stinginess
ckâup, <i>s.</i>	an edge
ckaup, <i>s.</i>	a buffalo
ckausip, <i>s.</i>	the Buffalo River
ckaba, <i>v.</i>	to cover the head
ckabakas, <i>s.</i>	a trumpet
ckabas, <i>s.</i>	a cap
ckaba-qkheip, <i>s.</i>	a handkerchief for the head
ckabi, <i>adj.</i>	high
ckabi-ckabi, <i>v.</i>	to elevate
ckabis, <i>s.</i>	a eup
ckabisip, <i>s.</i>	height, elevation
ckabisi, <i>adv.</i>	highly
ckaip, <i>s.</i>	a gemsbok
ckai-vuap, <i>s.</i>	a ferret
ckâgha, <i>adj.</i>	grassy
ckam, <i>adj.</i>	two
ckama, <i>adv.</i>	a second time

ekam-disi, <i>adj.</i>	twenty
ekam-hos, <i>s.</i>	regeneration
ekam-ca, <i>adj.</i>	twelve
ekam-euus, <i>s.</i>	a surname
ekau-egî, <i>v.</i>	to have twins
ekam-egikhâ, <i>s.</i>	twins
ekam-ekha, <i>v.</i>	to be pregnant
ekam-ekhasis, <i>s.</i>	pregnancy
ekam-vhiegu, <i>v.</i>	to contend, strive
ekam-vhiégus, <i>s.</i>	strife, contention
ekam, <i>v.</i>	to be hot
ekam-ekam, <i>v.</i>	to warm, make hot
ekamirop, <i>s.</i>	a pole cat
ekamiros, <i>s.</i>	a star
ekams, <i>s.</i>	heat
ekamsa, <i>adj.</i>	hot
ekanap, <i>s.</i>	an echo
ekana, <i>v.</i>	to echo
ekâp, <i>s.</i>	grass
ekarasi, <i>adv.</i>	otherwise
ekiuap, <i>s.</i>	a fly
ekêi, <i>v.</i>	to spread
ekêi-qa, <i>v.</i>	to spread out
ekoi, <i>v.</i>	to be a lunatic
ekoip, <i>s.</i>	a lunatic
ekous, <i>s.</i>	a price
ekou-vnûi, <i>v.</i>	to fix a price
ekobap, <i>s.</i>	a sand-hill
ekop, <i>s.</i>	a boy
ekos, <i>s.</i>	a girl
ekosis, <i>s.</i>	childhood
eku, <i>adj.</i>	near
eku-eku, <i>v.</i>	to approach
ekuse, <i>adv.</i>	nearly
ekû, <i>v.</i>	to boil, to cook
ekunâp, <i>s.</i>	a boy
ekunârop, <i>s.</i>	a little boy
ekunâs, <i>s.</i>	a girl

ekui, <i>adj.</i>	one
ekui-uâbip, <i>s.</i>	the only-begotten
ekui-disi, <i>adj.</i>	ten
ekui-ghariï, <i>adv.</i>	not one
ekui-ca, <i>adj.</i>	ten
ekui-ekui, <i>v.</i>	to cause to agree
ekui-ckuise, <i>adv.</i>	singly
ekui-qna, <i>adj.</i>	agreed
ekui-qnasis, <i>s.</i>	agreement
ekubi-xnos, <i>s.</i>	a similitude
ekuri, <i>adv.</i>	alone
ekurigha, <i>adj.</i>	different
ekurisis, <i>s.</i>	solitude
ekurup, <i>s.</i>	a wild beast
ekusis, <i>s.</i>	nearness, proximity
egâ, <i>adj.</i>	poor
egâup, <i>s.</i>	an eyebrow
egabirap, <i>s.</i>	a species of lizard
egari, <i>adj.</i>	unhandy, awkward
egarip, <i>s.</i>	a mane
egarip, <i>s.</i>	the blood-sickness, a disease of sheep
egarn, <i>v.</i>	to scatter
egaru, <i>adj.</i>	spotted
egarup, <i>s.</i>	a panther
egâsap, <i>s.</i>	a pauper
egirip, <i>s.</i>	a jackal
egi-qoup, <i>s.</i>	the dysentery
egei, <i>v.</i>	to be strong
egei-egei, <i>v.</i>	to strengthen
egeip, <i>s.</i>	strength
egeip, <i>s.</i>	a lizard
egeisa, <i>adj.</i>	strong
egeisasi, <i>adv.</i>	strongly
egeizap, <i>s.</i>	the front of the leg
egora, <i>v.</i>	to judge
egora-aup, <i>s.</i>	a judge
egora-omi, <i>s.</i>	a judgment hall

egora-zep, <i>s.</i>	a judgment day
egora-qa, <i>v.</i>	to separate
egora-quaus, <i>s.</i>	a judgment seat
egoras, <i>s.</i>	a judgment, separation, difference
egup, <i>s.</i>	rust
egui, <i>v.</i>	to swear
egubis, <i>s.</i>	a fig tree
egubus, <i>s.</i>	the hip
eguri, <i>v.</i>	to pray
eguri-omi, <i>s.</i>	a house of prayer
egurip, <i>s.</i>	prayer
ekhai, <i>v.</i>	to present
ekhai, <i>v.</i>	to bless
ekhais, <i>s.</i>	a blessing
ekhabup, <i>s.</i>	a sandal
ekham, <i>v.</i>	to pass urine
ekhamas, <i>s.</i>	a nostril
ekhap, <i>s.</i>	a side
ekhap, <i>s.</i>	the person, a body
ekhara, <i>pron.</i>	another
ekharase, <i>adv.</i>	otherwise
ekharup, <i>s.</i>	a hare
ekhei, <i>v.</i>	to be wanting or missing
ekhei-qa, <i>adj.</i>	empty
ekherap, <i>s.</i>	olive oil
ekhi, <i>v.</i>	to come
ekhinas, <i>s.</i>	a guinea fowl
ekhip, <i>s.</i>	a black rhinosceros
ekhoip, <i>s.</i>	the calf of the leg
ekhou, <i>v.</i>	to tear, to rend
ekhou-qa, <i>v.</i>	to tear asunder, to rend in pieces
ekhora, <i>adj.</i>	raw
ekhu, <i>v.</i>	to tremble
ekhu, <i>v.</i>	to cluster
ekhuisedi, <i>s.</i>	the Pleiades
ekhûi, <i>v.</i>	to vomit
ekhubi, <i>v.</i>	to borrow, to lend
ekhubup, <i>s.</i>	an ant-cater

ekhum, <i>v.</i>	to pity, to have mercy upon
ekhumis, <i>s.</i>	mercy, pity, grace
ekhun, <i>v.</i>	to itch
ekhunup, <i>s.</i>	a finger
ekhunu-vams, <i>s.</i>	the tip of the finger
ekhuri, <i>v.</i>	to creep
ekhuru, <i>adj.</i>	sour
ekhuru-ekhuru, <i>v.</i>	to leaven
ekhuru-ekhurup, <i>s.</i>	leaven
ekhurup, <i>s.</i>	drought
enai, <i>v.</i>	to appease, to settle a dispute, to separate contending parties
enai-aup, <i>s.</i>	one that separates combatants
enais, <i>s.</i>	the navel
enabas, <i>s.</i>	a herd
enabu-qna, <i>v.</i>	to sweep out
enam, <i>v.</i>	to love
enami, <i>s.</i>	love
enam-enamsa, <i>adv.</i>	lovely
enangha, <i>adj.</i>	loving
enam-khoip, <i>s.</i>	a friend
enanus, <i>s.</i>	a cloud
enanup, <i>s.</i>	rain
enari, <i>s.</i>	to walk
enaris, <i>s.</i>	a walking, conduct
enei, <i>adv.</i>	already
eneisa, <i>adj.</i>	old, ancient
enii, <i>adv.</i>	another
enin, <i>adv.</i>	some
enirap, <i>s.</i>	a baboon
enise, <i>adv.</i>	perhaps
enoro, <i>v.</i>	to prepare, to tan
enuas, <i>s.</i>	a heifer
enûis, <i>s.</i>	a spider
enup, <i>s.</i>	a leg
enu-daup, <i>s.</i>	a foot-path
enu-qkû, <i>v.</i>	to go on foot, to walk
enu-xkhamku, <i>s.</i>	fetters

qa, *v.*  
 qa-xhui, *v.*  
 qâ, *v.*  
 qâ-xo, *v.*  
 qâ-zu-ckhap, *s.*  
 qae, *v.*  
 qae-aup, *s.*  
 qaidap, *s.*  
 qaiream, *v.*  
 qaireams, *s.*  
 qau, *v.*  
 qaus, *s.*  
 qau-qausa, *adj.*  
 qau-qlhuri, *v.*  
 qaup, *s.*  
 qau-qno, *v.*  
 qaup, *s.*  
 qau-qkhas, *s.*  
 qaba, *v.*  
 qaba-vora, *v.*  
 qabap, *s.*  
 qabus, *s.*  
 qâdai, *s.*  
 qam, *adj.*  
 qama, *prep.*  
 qam-am, *v.*  
 qam-am-cais, *s.*  
 qam-zâ, *v.*  
 qam-xai, *v.*  
 qanu, *adj.*  
 qanu-qanu, *v.*  
 qanu-qanus, *s.*  
 qanup, *s.*  
 qanusip, *s.*  
 qaroma, *adv.*  
 qarup, *s.*  
 qaru-cî, *s.*

## Q.

to spread  
 to spread out  
 to hunger  
 to famish  
 a famine  
 to spy  
 a spy  
 a flea  
 to answer, to reply  
 a reply  
 to fear  
 fear  
 fearful, timid  
 to be terrified  
 a neck  
 to run away through fear  
 a rock rabbit  
 an eagle  
 to climb, to ascend  
 to climb to the summit  
 an ascent  
 a gun  
 a fragment  
 green  
 for, because of  
 to kindle a torch or candle  
 a torch, candle  
 to try on a garment  
 to splice  
 pure, clean, holy  
 to purify, to make holy  
 a purification  
 purity, holiness  
 glory  
 because  
 a species of lizard  
 thither, away from here

qaru-cî-ckui, <i>prep.</i>	all the more
qap, <i>s.</i>	a river
qâp, <i>s.</i>	a portion
qarup, <i>s.</i>	a leopard
qas, <i>s.</i>	a place
qa-qkhanup, <i>s.</i>	a rivulet
qâs, <i>s.</i>	hunger
qâ-qâ, <i>v.</i>	to go along an edge, to skirt a border
qie, <i>v.</i>	to spring up, to vegetate
qou, <i>v.</i>	to shout
qou, <i>v.</i>	to hunt
qou-qkû, <i>v.</i>	to go on a hunt
qou, <i>v.</i>	to complain
qou-qousa, <i>adj.</i>	sorrowful
qou, <i>v.</i>	to expect
qou-cî, <i>v.</i>	to hope
qou-eis, <i>s.</i>	hope
qou-ba, <i>v.</i>	to wait for
qouka, <i>adv.</i>	outside
qoukap, <i>s.</i>	the outside
qous, <i>s.</i>	a shout
qous, <i>s.</i>	a complaint
qous, <i>s.</i>	an expectation
qora-am, <i>v.</i>	to reward, to retaliate
qora-ams, <i>s.</i>	a reward, retaliation
qorabep, <i>s.</i>	a bush-louse
qoras, <i>s.</i>	a daughter-in-law
qorip, <i>s.</i>	a bowl, or wooden trough
qos, <i>s.</i>	a hatchet
qû, <i>v.</i>	to feed, to graze
qua, <i>prep.</i>	to, towards
qua, <i>v.</i>	to meet
qua-qkû, <i>v.</i>	to go to meet
qua, <i>v.</i>	to mourn
qua-am, <i>v.</i>	to reward
qua-ams, <i>s.</i>	a reward
quagu, <i>adv.</i>	opposite to



quap, <i>s.</i>	sorrow, mourning
quâs, <i>s.</i>	a hare
qua-taras, <i>s.</i>	a widow
qua-zanas, <i>s.</i>	a song of sorrow
qui, <i>v.</i>	to become evening
quia, <i>adv.</i>	late, in the evening
quiam-xaip, <i>s.</i>	the afternoon
qûi, <i>v.</i>	to watch, to herd cattle
qûi-aup, <i>s.</i>	a watcher, a herdsman
quis, <i>s.</i>	an evening
qûis, <i>s.</i>	a watch
qûi-sin, <i>v.</i>	to beware, take care
qubus, <i>s.</i>	an egg
qububisin, <i>v.</i>	to wallow
qum, <i>v.</i>	to push
qumi, <i>s.</i>	a hand
qum-eis, <i>s.</i>	a palm
qum-qarus, <i>s.</i>	the wrist
qumi, <i>s.</i>	the elbow
quri, <i>adj.</i>	white
quri-quri, <i>v.</i>	to whiten
qus, <i>s.</i>	the forehead
qhai, <i>v.</i>	to make haste
qhai, <i>v.</i>	to chase, to gallop
qhai-be, <i>v.</i>	to drive away
qhaibi, <i>adv.</i>	quickly
qhaibi-qua, <i>v.</i>	to shake
qhaip, <i>s.</i>	a rat
qhau, <i>v.</i>	to call by shouting
qhaup, <i>s.</i>	a bank of rock
qhâup, <i>s.</i>	a leathern thong
qhaus, <i>s.</i>	a nation
qhau-qnas, <i>s.</i>	a tribe, a family
qhabup, <i>s.</i>	a bee
qhana, <i>v.</i>	to murmur
qhanap, <i>s.</i>	a garden, an enclosed field
qhana-khoip, <i>s.</i>	a gardener
qhanuï, <i>s.</i>	mucus

qhara, <i>v.</i>	to despise, neglect
qhara-ghu, <i>v.</i>	to abuse, revile
qhara-vui, <i>v.</i>	to strain out
qharap, <i>s.</i>	neglect, disrespect
qharip, <i>s.</i>	a row
qho, <i>v.</i>	to mock, to ridicule
qhous, <i>s.</i>	a quail
qhoba,	to return
qhobas, <i>s.</i>	a return
qhobasin, <i>v.</i>	to repent
qhobasius, <i>s.</i>	repentance
qhon, <i>v.</i>	to kneel
qhonsin, <i>v.</i>	to bow down
qhop, <i>s.</i>	mockery, ridicule
qhora, <i>adj.</i>	lame
qhorap, <i>s.</i>	lameness
qhorop, <i>s.</i>	wheat
qhorockâp, <i>s.</i>	straw, chaff
qhorovkous, <i>s.</i>	a corn measure
qhoros, <i>s.</i>	an ear of corn
qhos, <i>s.</i>	an hate'et
qhu, <i>v.</i>	to bark
qhua, <i>v.</i>	to converse
qhuagus, <i>s.</i>	conversation
qhûa-qhua, <i>v.</i>	to bend
qhû, <i>v.</i>	to tie in a knot
qhû-xari, <i>v.</i>	to bind together
qhû-vka, <i>v.</i>	to shake
qhuip, <i>s.</i>	a wild peacock
qhuivkhuru, <i>v.</i>	to bleed
qhumî, <i>s.</i>	a seal
qhuni, <i>adj.</i>	yellow
qhup, <i>s.</i>	the earth
qhu-khau, <i>v.</i>	to dig, to excavate
qhu-khaus,	an excavation, a mine
qhu-khau-ghus, <i>s.</i>	a spade, a plough
qhu-ekhus, <i>s.</i>	an earthquake
qhu-cnamsis, <i>s.</i>	worldly mindedness

qhu-qkhup, <i>s.</i>	a landlord
qhuri, <i>v.</i>	to frighten, to terrify
qhuri-qhurisa, <i>adj.</i>	frightful
qhuri-qkhai, <i>v.</i>	to faint
qhuri-qkhais, <i>s.</i>	a fainting fit
qhuriï, <i>s.</i>	a fright
qhûrop, <i>s.</i>	an owl
qhurudup, <i>s.</i>	the jaguar
qka-xkhiap, <i>s.</i>	the new moon
qkâ, <i>v.</i>	to listen
qkâ-ei, <i>v.</i>	to listen
qkai, <i>v.</i>	to tie, to hire
qkai-ei, <i>v.</i>	to tie upon
qkai-eis, <i>s.</i>	a bandage
qkai-mei, <i>v.</i>	to tie up, to fasten
qkai-meis, <i>s.</i>	a fastening
qkai-gei, <i>v.</i>	to tie fast
qkai-xabo, <i>v.</i>	to tie fast
qkai-xari, <i>v.</i>	to tie together
qkai-qua, <i>v.</i>	to string a bow
qkaisap, <i>s.</i>	a hired servant
qkâi, <i>adj.</i>	good
qkâip, <i>s.</i>	good, pleasure
qkâi-qo, <i>adj.</i>	blessed, happy
qkâi-qop, <i>s.</i>	blessedness
qkâi-qkâi, <i>v.</i>	to appease, satisfy
qkâia-vkau, <i>v.</i>	to rejoice
qkâia-vkaup, <i>s.</i>	joy
qkau, <i>v.</i>	to cut
qkau-qa, <i>v.</i>	to cut asunder
qkau-vkhu, <i>v.</i>	to cut in pieces
qkâu, <i>v.</i>	to ford a river, to cross over
qkâu-daup, <i>s.</i>	a bridge
qkâu-daus, <i>s.</i>	a ford
qkaus, <i>s.</i>	circumcision
qkaba, <i>v.</i>	to look upon
qkabakas, <i>s.</i>	a leathern bottle
qkari-au-qkams, <i>s.</i>	a night snake

qkabi, <i>v.</i>	to ride
qkam, <i>v.</i>	to kill
qkami, <i>v.</i>	to marry
qkamis, <i>s.</i>	a marriage
qkams, <i>s.</i>	a killing, murder
qkami, <i>v.</i>	to bruise
qkanip, <i>s.</i>	a footpath
qkanu, <i>prep.</i>	through
qkanup, <i>s.</i>	a bracelet
qkans, <i>s.</i>	the chin
qkap, <i>s.</i>	poison
qkâp, <i>s.</i>	a back
qkari, <i>adj.</i>	hard, hardy, strong, brave
qkarip, <i>s.</i>	strength, hardiness, bravery
qkariku, <i>s.</i>	rocks
qkarise, <i>adj.</i>	hardly
qkarup, <i>s.</i>	a pack-ox
qkaru-klup, <i>s.</i>	a chameleon
qkeis, <i>s.</i>	a puff-adder
qkou, <i>v.</i>	to leave a portion of anything, to be in excess
qkou, <i>v.</i>	to throw down
qkôu, <i>v.</i>	to crucify
qkougou, <i>v.</i>	to wrestle
qkougus, <i>s.</i>	wrestling
qkôus, <i>s.</i>	crucifixion
qkorip, <i>s.</i>	a zebra
qkû, <i>v.</i>	to go
qkû-u, <i>v.</i>	to conduct, to take along
qkû-be, <i>v.</i>	to go away
qkû-ghu, <i>v.</i>	to depart, to forsake
qkû-khoip, <i>s.</i>	a traveller
qkû-ma, <i>v.</i>	to walk about
qkû-qari, <i>v.</i>	to depart for good
qkû-qua, <i>v.</i>	to go to meet
qkû-vua, <i>v.</i>	to go out
qkû-vna, <i>v.</i>	to go astray
qkua, <i>v.</i>	to crack a whip

qkuá, <i>v.</i>	to count
qkuá, <i>ghu, v.</i>	to despise
qkubu, <i>adj.</i>	round
qkumi, <i>adj.</i>	heavy
qkum-qkum, <i>v.</i>	to make heavy
qkumu-quoro, <i>adv.</i>	with the back turned towards one
qkum-quoro-qkú, <i>v.</i>	to walk away from any one
qkum-vêi, <i>v.</i>	to be anxious
qkum-vêis, <i>s.</i>	anxiety
qkum-ei-gu, <i>adj.</i>	double
qkuukip, <i>s.</i>	a lizard
qkuri, <i>adj.</i>	high
qkuri-qkuri, <i>v.</i>	to elevate
qkurip, <i>s.</i>	pride
qkurise, <i>adv.</i>	highly
qkurisip, <i>s.</i>	height
qgais, <i>s.</i>	the front dress worn by men
qgabap, <i>s.</i>	a leathern bottle
qgabi, <i>v.</i>	to scold, to rebuke, to upbraid
qgabigha, <i>adj.</i>	peevish, cross
qgabip, <i>s.</i>	a wave
qgam, <i>adj.</i>	deep
qgam-qgam, <i>v.</i>	to humble
qgam-qgamsins, <i>s.</i>	humility
qgam-qkâ, <i>v.</i>	to stoop
qgami, <i>v.</i>	to fold
qgami-vnup, <i>s.</i>	a Bundel Zwaard
qgamsin, <i>v.</i>	to humble one's self
qgamsis, <i>s.</i>	depth
qganu, <i>v.</i>	to cross a river
qgara, <i>v.</i>	to become thin
qgarap, <i>s.</i>	leanness
qgarasa, <i>adj.</i>	lean
qgarip, <i>s.</i>	the Orange River
qgaru, <i>adj.</i>	waste, barren
qgaru-qhup, <i>s.</i>	a wilderness
qgâsin, <i>v.</i>	to recline, to lean against anything
qgasis, <i>s.</i>	servitude

qgei, <i>v.</i>	to kick
qgei, <i>v.</i>	to bewitch
qgei-aup, <i>s.</i>	a sorcerer
qgei-qkam, <i>v.</i>	to bewitch
qgo, <i>v.</i>	to bellow, to roar
qgoup, <i>s.</i>	an hyena
qgorop, <i>s.</i>	an anele
qgubu, <i>v.</i>	to knock
qgum, <i>v.</i>	to blow
qgum-vhangu, <i>v.</i>	to blow back
qgums, <i>s.</i>	frost
qgumi, <i>adj.</i>	dumb
qgu-va, <i>v.</i>	to make a wedding feast
qgu-va-aup, <i>s.</i>	a bridegroom
qgurup, <i>s.</i>	thunder
qgurus, <i>s.</i>	a quiver
qkha, <i>v.</i>	to stick
qkha-xai, <i>v.</i>	to stick together
qkhai, <i>adj.</i>	dark
qkhai-qkhai, <i>v.</i>	to darken
qkhaip, <i>s.</i>	darkness
qkhaus, <i>s.</i>	an hippopotamus
qkham, <i>v.</i>	to fight
qkhams, <i>s.</i>	a fight
qkhani, <i>s.</i>	an eland
qkhari-qkho, <i>v.</i>	to be drunk
qkharu, <i>v.</i>	to snort
qkhci, <i>v.</i>	to be cold
qkhêi, <i>v.</i>	to order, to command, forbid
qkhêi-khums, <i>s.</i>	a commandment
qkheip, <i>s.</i>	cold
qkheip, <i>s.</i>	an handkerchief
qkho, <i>v.</i>	to catch
qkho-deba, <i>v.</i>	to hold back
qkho-ckara, <i>v.</i>	to restrain
qkho-ckha, <i>v.</i>	to touch, retain
qkko-qua, <i>v.</i>	to receive, accept
qkhou, <i>adj.</i>	mad

qkhou-qkhou, <i>v.</i>	to madden, to enrage
qkhoup, <i>s.</i>	madness
qkhousa, <i>s.</i>	wild, shy, timid
qkhorop, <i>s.</i>	limestone
qkhui, <i>v.</i>	to run
qkhui-vua, <i>v.</i>	to go astray
qkhûi, <i>v.</i>	to be pregnant
qkhubis, <i>s.</i>	a pond
qkhuma-vui, <i>v.</i>	to tumble out
qkhumap, <i>s.</i>	canis megalotes
qkhuni, <i>s.</i>	a seam
qkhup, <i>s.</i>	a lord or master
qkhusasi, <i>adj.</i>	richly
qkhusip, <i>s.</i>	lordship, wealth
qna, <i>prep.</i>	in
qnâ, <i>v.</i>	to exceed
qnâ-qnâ, <i>v.</i>	to exceed
qna-qkasi, <i>adv.</i>	sideways
qnâ-vausi, <i>adv.</i>	excessively
qnai, <i>v.</i>	to be born, to happen
qnâi, <i>v.</i>	to blow
qnais, <i>s.</i>	a birth
qnau, <i>v.</i>	to load
quaup, <i>s.</i>	a load
qnaus, <i>s.</i>	a bench
qnaba, <i>v.</i>	to patch, to mend
quabap, <i>s.</i>	a patch
quabas, <i>s.</i>	a rhinosceros
qnabi, <i>v.</i>	to shake
qnabi, <i>v.</i>	to beckon
quabi, <i>v.</i>	to be sober, watchful
qnabigha, <i>adj.</i>	sober, watchful
qnabighase, <i>adv.</i>	soberly, watchfully
qnakâ, <i>adv.</i>	below
qnami, <i>s.</i>	a side
qnami-vka, <i>v.</i>	to invest
quani, <i>adj.</i>	six
qnani-disi, <i>adj.</i>	sixty

quani-ca, <i>adj.</i>	sixteen
qnari, <i>v.</i>	to steal
qnari-aup, <i>s.</i>	a thief
quarin, <i>s.</i>	hail
quap, <i>s.</i>	the stomach, the interior of any- thing
qnas, <i>s.</i>	a turn
queip, <i>s.</i>	a giraffe
quei-qbais, <i>s.</i>	a giraffe chase
qno, <i>v.</i>	to be silent
quo-qno, <i>v.</i>	to silence
qnosa, <i>adj.</i>	silent
qnozisi, <i>adv.</i>	silently
qnou, <i>v.</i>	to make haste
qnoubi, <i>adv.</i>	quickly
qnou-xkuaka, <i>adv.</i>	early in the morning
qnoup, <i>s.</i>	red clay
qnona, <i>adj.</i>	three
qnona-disi, <i>adj.</i>	thirty
qnona-ca, <i>adj.</i>	thirteen
qnona-egi, <i>s.</i>	three at a birth
qnona-xei, <i>adj.</i>	the third
qnos, <i>s.</i>	a toad
qnu, <i>adj.</i>	far
qnuâ, <i>v.</i>	to stumble
qnuap, <i>s.</i>	a porcupine
qnubu, <i>adj.</i>	short
qnubu-qnubu, <i>v.</i>	to shorten
qnubusi, <i>adv.</i>	shortly
qnumap, <i>s.</i>	a root
qnumip, <i>s.</i>	the leprosy
qnunup, <i>s.</i>	a ridge
qmurise, <i>adv.</i>	often
qnurup, <i>s.</i>	an outcry
qnusi, <i>adv.</i>	far, distant.
V.	
va, <i>v.</i>	to slaughter
va-aup, <i>s.</i>	a butcher



vâus, <i>s.</i>	a sweet berry
vau, <i>v.</i>	to paste up
vaba, <i>adj.</i>	burst
vama, <i>prep.</i>	upon
vau, <i>v.</i>	to bruise
vam-hâ, <i>adj.</i>	bruised
vamkus, <i>s.</i>	a roof
vams, <i>s.</i>	the top of anything
vam-quas, <i>s.</i>	the crown of the head
van, <i>v.</i>	to know
van-vau, <i>v.</i>	to inform
vanbasin, <i>v.</i>	to take care
vanibi, <i>adv.</i>	purposely, wilfully
vans, <i>s.</i>	knowledge
vap, <i>s.</i>	saliva
vap, <i>s.</i>	a reed, an arrow
vara, <i>v.</i>	to spit
vari, <i>adj.</i>	burst
varis, <i>s.</i>	a tail
vêi, <i>v.</i>	to think
vêi-vêi, <i>v.</i>	to remember, to remind
vei-vêisin, <i>v.</i>	to remember, to recollect
vêi-vêisins, <i>s.</i>	a collection
veip, <i>s.</i>	copper
vêis, <i>s.</i>	thought
veis, <i>s.</i>	a foot
vei-quap, <i>s.</i>	the sole of the foot
vei-qna-xkui, <i>v.</i>	to put under foot
vi, <i>v.</i>	to rise
vo, <i>adj.</i>	narrow
vo, <i>adj.</i>	salt
vobo, <i>adj.</i>	lukewarm, blunt
vou, <i>adj.</i>	tame
vou-vou, <i>v.</i>	to tame, to appease
vou-qua, <i>adj.</i>	meeek
vou-quasis, <i>s.</i>	meeekness
vôu, <i>adj.</i>	enough, sufficient
vôu-vou, <i>v.</i>	to satisfy
vôusasi, <i>adv.</i>	enough, sufficiently

vû, <i>v.</i>	to eat
vû-ma, <i>v.</i>	to feed
vua, <i>v.</i>	to go out
vuap, <i>s.</i>	a going out, departure
vua-glu, <i>v.</i>	to leave, to go out from
vûi, <i>s.</i>	food
vum, <i>v.</i>	to sew
vum-am-qkas, <i>s.</i>	a seam
vum-xnaus, <i>s.</i>	an awl
vumgha, <i>adj.</i>	sleepy, slow, tedious
vums, <i>s.</i>	sleep
vûnap, <i>s.</i>	a glutton
vunip, <i>s.</i>	a worm
vup, <i>s.</i>	the nature or essence of anything
vuru, <i>adj.</i>	healthy, well
vuru-vuru, <i>v.</i>	to restore to health, to heal
vha, <i>v.</i>	to push
vha-khau, <i>v.</i>	to push on, to instigate
vha-vui, <i>v.</i>	to push out
vha-xna, <i>v.</i>	to push off
vhâ, <i>v.</i>	to need, to be in want
vhâ-eisins, <i>s.</i>	care, anxiety, distress
vha-vhaba, <i>adj.</i>	flat, level
vhaba, <i>adj.</i>	broad
vhabap, <i>s.</i>	breadth
vhabusin, <i>v.</i>	to fall out by the way
vhâgha, <i>adj.</i>	needy
vham, <i>v.</i>	to overleap
vhan, <i>v.</i>	to creep, to shrink
vhani, <i>v.</i>	to hinder, to obstruct
vhansiu, <i>v.</i>	to plague or torment one's self
vhanu, <i>adj.</i>	straight, right, just
vhanu-vhanu, <i>v.</i>	to administer justice
vhanu-vhanu-aup, <i>s.</i>	a judge
vhanup, <i>s.</i>	justice, rectitude
vhanusi, <i>adv.</i>	justly, rightly
vhâp, <i>s.</i>	want, need
vhei, <i>v.</i>	to appear

vhei-vhei, <i>v.</i>	to reveal
vheisa, <i>adj.</i>	clear, manifest
vheisasi, <i>adv.</i>	clearly
vhi, <i>v.</i>	to hurt, to injure
vhí-qkâu, <i>v.</i>	to cross over
vhîrap, <i>s.</i>	a wolf
vhîra-caisini, <i>s.</i>	a pestilence
vhop, <i>s.</i>	the uterus of an animal
vhobibi, <i>v.</i>	to tickle
vhou, <i>adj.</i>	whose, perfect
vhou-qua, <i>adj.</i>	upright, perfect
vhou-quap, <i>s.</i>	uprightness, perfection, sincerity
vhou-quasi, <i>adv.</i>	perfectly, righteously
vhou-qua-disin, <i>v.</i>	to appear righteous, to assume rectitude
vhou-vhou, <i>v.</i>	to make level
vhoup, <i>s.</i>	cow-dung
vhonap, <i>s.</i>	a branch
vhua, <i>adj.</i>	blue
vhûa, <i>v.</i>	to inform, to report, to tell the news
vhûas, <i>s.</i>	the news, a report
vhûa-vkhanis, <i>s.</i>	a newspaper
vlubi, <i>v.</i>	to burn
vlubis, <i>s.</i>	a conflagration
vhumi, <i>s.</i>	a locust
vhums, <i>s.</i>	a swarm of locusts
vka, <i>adj.</i>	bald
vka, <i>v.</i>	to plant
vka-am, <i>v.</i>	to accuse
vka-ams, <i>s.</i>	an accusation
vka-am-quap, <i>s.</i>	a bridle
vka-mêi, <i>v.</i>	to fix
vka-qau, <i>v.</i>	to yoke oxen
vka-quâ, <i>adj.</i>	shallow
vka-vgui, <i>v.</i>	to pierce the nostril
vka-glun, <i>v.</i>	plants
vkâ, <i>v.</i>	to go in, enter

vkágha, <i>v.</i>	to come in
vká-daus, <i>s.</i>	a door, an entrance
vkai, <i>v.</i>	to pull, to draw
vkai-garu, <i>v.</i>	to stretch
vkai-vui, <i>v.</i>	to undress
vkai-vhabu, <i>v.</i>	to lead astray
vkai-vka, <i>v.</i>	to dress
vkai-xkui, <i>v.</i>	to stretch one upon the ground
vkai-xna, <i>v.</i>	to pull down
vkai, <i>v.</i>	to smoke
vkaip, <i>s.</i>	a leaf
vkais, <i>s.</i>	a box, the ear
vkairap, <i>s.</i>	an ear-ring
vkau, <i>v.</i>	to wish, to desire
vkaup, <i>s.</i>	a heart
vkama, <i>adj.</i>	brown
vkau, <i>v.</i>	to ask, to beseech
vkan, <i>v.</i>	to shut
vkana, <i>prep.</i>	within
vkan-am, <i>v.</i>	to shut
vkan-am-ghus, <i>s.</i>	a key
vkan-ei, <i>v.</i>	to cover
vkan-eis, <i>s.</i>	a cover
vkan-qkâ, <i>adj.</i>	secret, concealed
vkan-qkâsis, <i>s.</i>	secrecy, a mystery
vkan-qkâsi, <i>adv.</i>	mysteriously
vkan-vkai, <i>adj.</i>	deaf
vkap, <i>s.</i>	baldness
vkap, <i>s.</i>	a plain
vkâp, <i>s.</i>	a precipice, a well
vkarop, <i>s.</i>	a footpath, a lane
vkâsis, <i>s.</i>	an entrance
vkei, <i>v.</i>	to call
vkei-ci, <i>v.</i>	to reproach
vkei-eis, <i>s.</i>	a reproach
vkei-chu, <i>v.</i>	to call together
vkei-vui, <i>v.</i>	to challenge
vkei-vuis, <i>s.</i>	a challenge

vko, <i>v.</i>	to give place, to avoid a missile
vkoua, <i>v.</i>	to beg
vkouap, <i>s.</i>	a beggar
vkuap, <i>s.</i>	a skin to lie upon
vkui, <i>adj.</i>	many
vkui-vmbis, <i>s.</i>	a multitude
vkui-vkui, <i>v.</i>	to multiply
vkum, <i>v.</i>	to believe
vkum-vkumsa, <i>adj.</i>	credible, trustworthy
vkums, <i>s.</i>	faith
vkuru, <i>adv.</i>	first
vkurup, <i>s.</i>	the first
vgaip, <i>s.</i>	marrow, a marrow-bone
vgou, <i>adj.</i>	whole, entire
vgou-vgou, <i>v.</i>	to heal
vgou-vgou-aup, <i>s.</i>	a physician
vgoup, <i>s.</i>	health
vgobrop, <i>s.</i>	an ant
vguap, <i>s.</i>	clay
vguas, <i>s.</i>	mud
vguip, <i>s.</i>	the nose
vgubirup, <i>s.</i>	an ant
vkha, <i>v.</i>	to resist, to oppose
vkhâ-vkharu, <i>adj.</i>	steep (in ascent)
vkhâ-qua, <i>v.</i>	to quicken, support, strengthen
vkhagus, <i>s.</i>	opposition
vkhaba, <i>adj.</i>	wicked, evil
vkhabap, <i>s.</i>	wickedness
vkhabasi, <i>adv.</i>	wrong, improperly
vkhabis, <i>s.</i>	a cushion or pillow
vkhabu, <i>adj.</i>	weak
vkhabup, <i>s.</i>	weakness, imbecility
vkhabu-vkhabu, <i>v.</i>	to weaken
vkhabusi, <i>adv.</i>	weakly
vkham, <i>adj.</i>	young
vkham-khoip, <i>s.</i>	a youth
vkham-vkham, <i>v.</i>	to make young
vkhamsis, <i>s.</i>	youth

vkhanis, <i>s.</i>	a book, letter
vkhani-xkha-xkha-aup, <i>s.</i>	a scribe
vkhamn, <i>adj.</i>	smooth
vkhanu-vkhanu, <i>v.</i>	to smoothen
vkharap, <i>s.</i>	a whale
vkharap, <i>s.</i>	a testicle
ykhari, <i>v.</i>	to slip
vkhari, <i>adj.</i>	small
vkharip, <i>s.</i>	smallness
vkharise, <i>adv.</i>	a little
vkhari-vkhari, <i>v.</i>	to lessen, to minify
vkhei, <i>v.</i>	to be awake
vkhei-vkhei, <i>v.</i>	to awaken
vkei-heri-hâ, <i>v.</i>	to remain awake
vkhei-xaip, <i>s.</i>	a night-watch
vkhi, <i>v.</i>	to be at peace
vkhi-vkhi, <i>v.</i>	to pacify
vkhi-qua, <i>v.</i>	to be content
vkhi-qnasis, <i>s.</i>	contentment
vkhi-gha, <i>adj.</i>	peaceful, quiet
vkhiip, <i>s.</i>	peace
vkhopap, <i>s.</i>	a bush louse
vkho-vkho, <i>v.</i>	to liken, to speak a parable
vkho-vkho, <i>s.</i>	a parable, a comparison
vkhou, <i>v.</i>	to smear, to anoint
vkhos, <i>s.</i>	a bone
vkhu, <i>v.</i>	to tear, to destroy, to lay waste
vkhuap, <i>s.</i>	an elephant
vkhua-xkûp, <i>s.</i>	ivory
vkhubi, <i>v.</i>	to make a noise
vkhubip, <i>s.</i>	a noise
vkhum, <i>v.</i>	to shave
vkhum, <i>adj.</i>	sweet
vkhum-vkhum, <i>v.</i>	to sweeten
vkhumî, <i>s.</i>	sweetness
vkhuus, <i>s.</i>	the brain
vkhurup, <i>s.</i>	a vein
vna, <i>v.</i>	to dry

vna, <i>v.</i>	to kick, to dance
vnâ, <i>v.</i>	to pour
vuâ-ei, <i>v.</i>	to pour upon
vuâ-glu, <i>v.</i>	to pour from
vuâ-mu, <i>v.</i>	to baptise
vuâ-mus, <i>s.</i>	baptism
vuâ-quâ, <i>v.</i>	to pour into
vuâ-vui, <i>v.</i>	to pour out
vnabu, <i>v.</i>	to move about
vnabus, <i>s.</i>	a dove
vnabusiu, <i>v.</i>	to move one's self about
vnam, <i>v.</i>	to whistle
vnami, <i>s.</i>	a splinter
vnams, <i>s.</i>	a skin blanket, a kaross
vnam-soua, <i>s.</i>	fine weather
vnau, <i>v.</i>	to look around
vnais, <i>s.</i>	a reed pipe, a flute
vnani-vnou, <i>v.</i>	to play the flute
vnani-churu-aup, <i>s.</i>	one that plays the flute
vnaru, <i>adj.</i>	quieted, subdued
vnasa, <i>adj.</i>	dry
vneip, <i>s.</i>	a turtle dove
vnou, <i>v.</i>	to beat, to flog
vnou-qa, <i>v.</i>	to break in pieces
vnou-qau, <i>v.</i>	to beat to death
vnou-qkam, <i>v.</i>	to kill by beating
vnou-vkhu, <i>v.</i>	to beat so as to draw blood
vnou-xam, <i>v.</i>	to wound
vnou-xna, <i>v.</i>	to start
vnongus, <i>s.</i>	boxing
vnoup, <i>s.</i>	a stroke
vnui, <i>adj.</i>	black
vnughua-qkâ, <i>adj.</i>	black, with white stripe along the back
vnû, <i>v.</i>	to sit down
vnû-ei-quaus, <i>s.</i>	a bench
vnû-cu, <i>v.</i>	to choke
vnua, <i>v.</i>	to throw, shoot, cast

vnuu-gho, <i>v.</i>	to box the ear, to strike on the face
vnuu-ghop, <i>s.</i>	a box on the ear
vnuu-ho, <i>v.</i>	to hit
vnuu-kaka, <i>v.</i>	to shot to pieces
vnuu-sa, <i>v.</i>	to miss
vnuu-xkui, <i>v.</i>	to knock or shoot down
vnuagu, <i>v.</i>	to strive, to quarrel
vnuagus, <i>s.</i>	strife
vuubi, <i>v.</i>	to bring together
vuubi-khâi, <i>v.</i>	to heap up
vuubis, <i>s.</i>	a multitude
vuûi, <i>v.</i>	to place
vuûi-ei, <i>v.</i>	to set before
vuûi-qkhuni, <i>v.</i>	to interpret, to translate, to trans- pose
vuûi-qkhunis, <i>s.</i>	translation, transposition
vuûisa, <i>adj.</i>	withered, palsied
vnumku, <i>s.</i>	coals.

## X.

xa, <i>v.</i>	to wash
xa-xna, <i>v.</i>	to baptise
xa-xnas, <i>s.</i>	baptism
xa-xna-aup, <i>s.</i>	one that baptizes
xâ, <i>adj.</i>	sated
xâ, <i>v.</i>	to love
xai, <i>v.</i>	to be concerned
xaiku, <i>prep.</i>	between
xaikup, <i>adv.</i>	in the midst
xaip, <i>s.</i>	time
xaûs, <i>s.</i>	a feast
xabap, <i>s.</i>	thread, a sinew
xabu, <i>v.</i>	to box the face
xagi-xa, <i>v.</i>	to pant
xam, <i>v.</i>	to clap hands



xama, <i>v.</i>	to buy
xama-eis, <i>s.</i>	barter, trade
xama-glu, <i>v.</i>	to sell
xama-glu-qkheis, <i>s.</i>	a market
xama-qkhuni, <i>v.</i>	to give in exchange
xama-vui, <i>v.</i>	to redeem
xama-vuis, <i>s.</i>	redemption, a ransom
xamasa, <i>adj.</i>	damp
xamasap, <i>s.</i>	dampness
xan, <i>adj.</i>	ripe, done
xan-oms, <i>s.</i>	an oven
xandama, <i>adj.</i>	unripe, raw
xau, <i>v.</i>	to dwell, to inhabit
xan-qkheis, <i>s.</i>	a place of abode
xan-vkâ, <i>v.</i>	to occupy a place
xani-xkû, <i>v.</i>	to gnash the teeth
xara, <i>v.</i>	to shorten
xari, <i>adv.</i>	to-morrow, yesterday
xari, <i>adj.</i>	the left
xaru, <i>v.</i>	to go home
xaru,	spotted
xâs, <i>s.</i>	love
xei, <i>v.</i>	to churn
xei-xhois, <i>s.</i>	a churn
xeigha, <i>v.</i>	to be angry
xeip, <i>s.</i>	anger
xeîp, <i>pron.</i>	he
xêis, <i>pron.</i>	she
xêi, <i>pron.</i>	it
xêi-xheis, <i>s.</i>	a weed
xo, <i>v.</i>	to die
xou, <i>v.</i>	to wait, tarry
xou, <i>adj.</i>	vain, useless
xôus, <i>s.</i>	a feast
xousi, <i>adv.</i>	for nothing
xoubi, <i>adv.</i>	almost
xoup, <i>s.</i>	a fish
xou-qkho-aup, <i>s.</i>	a fisherman

xop, <i>s.</i>	death
xori, <i>v.</i>	to plague, tease, commit sin
xori-aup, <i>s.</i>	a sinner
xorip, <i>s.</i>	sin
xua, <i>v.</i>	to kiss
xuap, <i>s.</i>	a kiss
xuâp, <i>s.</i>	an arm
xuï, <i>s.</i>	a cough
xuip, <i>s.</i>	wealth, treasure
xui-quaus, <i>s.</i>	a throne
xum, <i>v.</i>	to sleep
xums, <i>s.</i>	sleep
xurikip,	an ape
xha, <i>v.</i>	to chop
xha-qno, <i>v.</i>	to chop through, to cut a way through
xha-vui, <i>v.</i>	to chop out
xha-xna, <i>v.</i>	to chop off
xha-xna-dana, <i>v.</i>	to behead
xhai-cip, <i>r.</i>	a shooting pain
xharakap, <i>s.</i>	a bustard
xhas, <i>s.</i>	a chopping
xhas, <i>s.</i>	the womb
xhei, <i>v.</i>	to flee
xhei-ghu, <i>r.</i>	to flee from
xhei-vua, <i>v.</i>	to escape
xhêi, <i>v.</i>	to cast a dart
xhêi-kuâs, <i>s.</i>	an assegai
xhois, <i>s.</i>	a wooden vessel
xhou, <i>v.</i>	to bind
xhou-xhou, <i>v.</i>	to hook on
xhou-omi, <i>s.</i>	a prison
xhuap, <i>s.</i>	a cave
xhuhá, <i>v.</i>	to be torn
xhuï, <i>s.</i>	a rend or tear
xhûi-vui-basin, <i>v.</i>	to choose
xka, <i>adj.</i>	thin
xka, <i>v.</i>	to wrap round the neck

xkai, <i>v.</i>	to chew
xkai, <i>v.</i>	to mimic
xkai-si, <i>adj.</i>	ugly
xkau, <i>v.</i>	to spoil, to destroy
xkau-xkau, <i>v.</i>	to devastate
xkâu-ap, <i>s.</i>	the devil
xkaus, <i>s.</i>	destruction
xkâu, <i>v.</i>	to form a village
xkâus, <i>s.</i>	a village or town
xkabop, <i>s.</i>	a wing
xkamrop, <i>s.</i>	a tear
xkama, <i>v.</i>	to fetch water
xkams, <i>s.</i>	water
xkam-o, <i>v.</i>	to be without water
xkam-caisiini, <i>s.</i>	the dropsy
xkaua, <i>v.</i>	to give cattle water at a well
xkanas, <i>s.</i>	a camel thorn-tree
xkans, <i>s.</i>	meat, flesh
xkara, <i>v.</i>	to sift
xkara, <i>v.</i>	to drag
xkarap, <i>s.</i>	a shoulder
xkêi, <i>v.</i>	to press
xkêibasin-heis, <i>s.</i>	a walking-stick
xkou, <i>v.</i>	to shew
xkous, <i>s.</i>	instruction
xkon, <i>v.</i>	to move
xkon-xkon, <i>v.</i>	to disturb
xkorop, <i>s.</i>	a finger or toe-nail, a claw
xkua, <i>v.</i>	to dawn
xkua-xkaunis, <i>s.</i>	the morning star
xkuâ, <i>v.</i>	to descend
xkuâgha, <i>v.</i>	to come down
xkuap, <i>s.</i>	a spoon
xkuâp, <i>s.</i>	the knee
xhuasi, <i>conj.</i>	then
xkui, <i>v.</i>	to lie down
xkui-vui, <i>v.</i>	to explain
xkui-vuis, <i>s.</i>	an explanation
xkui-xna, <i>s.</i>	to put off

xkûp, <i>s.</i>	a springbuck
xkûp, <i>s.</i>	a tooth
xkûp, <i>s.</i>	a father
xkûs, <i>s.</i>	a mother
xkûi, <i>s.</i>	a parent
xkûzi-xkubip, <i>s.</i>	a frog
xgans, <i>s.</i>	a storm or tempest
xgamabip, <i>s.</i>	a beetle
xgari, <i>v.</i>	to persuade, to urge
xgarui, <i>s.</i>	a hollow place upon the face of a rock
xgarus, <i>s.</i>	a leather pouch
xgu, <i>v.</i>	to force, compel
xgubi, <i>v.</i>	to stir
xgurip, <i>s.</i>	a moth
xkha, <i>v.</i>	to be able
xkha, <i>adj.</i>	the same
xkha-xkha, <i>v.</i>	to teach
xkha-xkhap, <i>s.</i>	instruction
xkha-xkha-aup, <i>s.</i>	a teacher
xkha-xkha-ckûap, <i>s.</i>	a pupil
xkhai, <i>v.</i>	to turn
xkhai-unu, <i>v.</i>	to turn around
xkhai-uwa, <i>v.</i>	to turn back
xkhai-vkau, <i>v.</i>	to comfort
xkhai-vkaus, <i>s.</i>	consolation
xkhaip, <i>s.</i>	the breast
xkhaisi, <i>adj.</i>	eight
xkhaisi-disi, <i>adj.</i>	eighty
xkhaisi-ca, <i>adj.</i>	eighteen
xkhaisi-xçi, <i>adj.</i>	eighth
xkhaisin, <i>v.</i>	to repent
xkhaisins, <i>s.</i>	repentance
xkhaup, <i>s.</i>	a lamb
xkhâu, <i>v.</i>	to shoot
xkhâu-xna, <i>v.</i>	to rob, to carry off booty, by force
xkhâu-xna-aup, <i>s.</i>	a robber, a marauder
xkhau-xhû, <i>s.</i>	a species of lizard
xkhaba, <i>adv.</i>	again

xkhamap, <i>s.</i>	the hartebeest, antelope
xkhami, <i>v.</i>	to grind
xkhami-cuis, <i>s.</i>	a mill stone
xkhamis, <i>s.</i>	a mill
xkhan, <i>v.</i>	to hate
xkhans, <i>s.</i>	hatred
xkhâp, <i>s.</i>	the moon
xkhara, <i>v.</i>	to punish
xkharap, <i>s.</i>	punishment
xkhi, <i>v.</i>	to pinch
xkheis, <i>s.</i>	a fever
xkho, <i>v.</i>	to bury
xkhou, <i>v.</i>	to take captive, to seize
xkhou-oms, <i>s.</i>	a prison, a place of confinement
xkhora, <i>v.</i>	to determine, to push
xkhos, <i>s.</i>	a burial
xkhua, <i>v.</i>	to be able
xkhuâ, <i>adj.</i>	hot
xkhuadama, <i>adj.</i>	bad, weak
xkhoba, <i>v.</i>	to open
xkhui, <i>v.</i>	to miss, to find wanting
xkhuis, <i>s.</i>	a barrier, a fortification
xkhums, <i>s.</i>	the stomach
xkumgha, <i>v.</i>	to be pregnant
xkhunap, <i>s.</i>	the summer
xkhunip, <i>s.</i>	a tiger
xkhurup, <i>s.</i>	the bladder
xkhuru-xop, <i>s.</i>	the gravel
xkhuruzi-khubip, <i>s.</i>	a chameleon
xkhus, <i>s.</i>	a mimosa tree
xkhus, <i>s.</i>	a thorn
xna, <i>prep.</i>	that
xna, <i>v.</i>	to fall
xna-ci, <i>v.</i>	to fall upon
xna-vam, <i>v.</i>	to attack
xna-xkui, <i>v.</i>	to fall down, to fall prostrate
xnâ, <i>v.</i>	to leave
xnâ-ghu, <i>v.</i>	to forsake
xna-amaka, <i>adv.</i>	therefore

xna-ci, <i>adv.</i>	thither
xnai, <i>v.</i>	to sing
xnais, <i>s.</i>	a singing
xnai-zanas, <i>s.</i>	a song, hymn
xnâu, <i>v.</i>	to hear
xnâu-enam, <i>v.</i>	to be obedient
xnâu-enams, <i>s.</i>	obedience
xnâu-qa, <i>v.</i>	to understand
xnâu-qas, <i>s.</i>	understanding, comprehension
xnaba, <i>adv.</i>	there
xnaba-glu, <i>adv.</i>	thence
xnaba-ei, <i>v.</i>	to fan
xnaban-ei, <i>v.</i>	to fan one's self
xnadi, <i>adv.</i>	such
xnadikosi, <i>adv.</i>	so much
xnadimisi, <i>adv.</i>	thus, so
xnan, <i>v.</i>	to wait
xnam, <i>v.</i>	to embrace
xnama, <i>v.</i>	to warn, to exhort
xnan, <i>adj.</i>	straight
xnasin, <i>v.</i>	to repose in confidence, to trust one's self to another
xnap, <i>s.</i>	a horn
xnasip, <i>s.</i>	the iguana
xnigu, <i>v.</i>	to contend
xnigu-aup,	an enemy
xnei, <i>adv.</i>	then
xno-qhama, <i>adj.</i>	steep (in descent)
xnora, <i>v.</i>	to plague
xnuu, <i>s.</i>	a snare
xnuâp, <i>s.</i>	the diaphragm
xnuî,	string of beads, worn by women round the loins
xnuip, <i>s.</i>	tallow, dripping
xnurip, <i>s.</i>	a cousin
xnuris, <i>s.</i>	a cousin
xnus, <i>s.</i>	a screen
xnusin, <i>v.</i>	to rub against anything.









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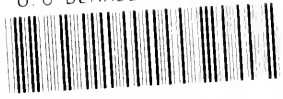
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