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LESSONS IN ZULU

BY
REV. F. SUTER



EIGHTH EDITION

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PREFACE.

It has been my privilege and pleasure for a number of years to teach the Zulu language to the Missionaries of the South Africa General Mission, who have, from time to time, come to South Africa to work among the Zulu speaking peoples.

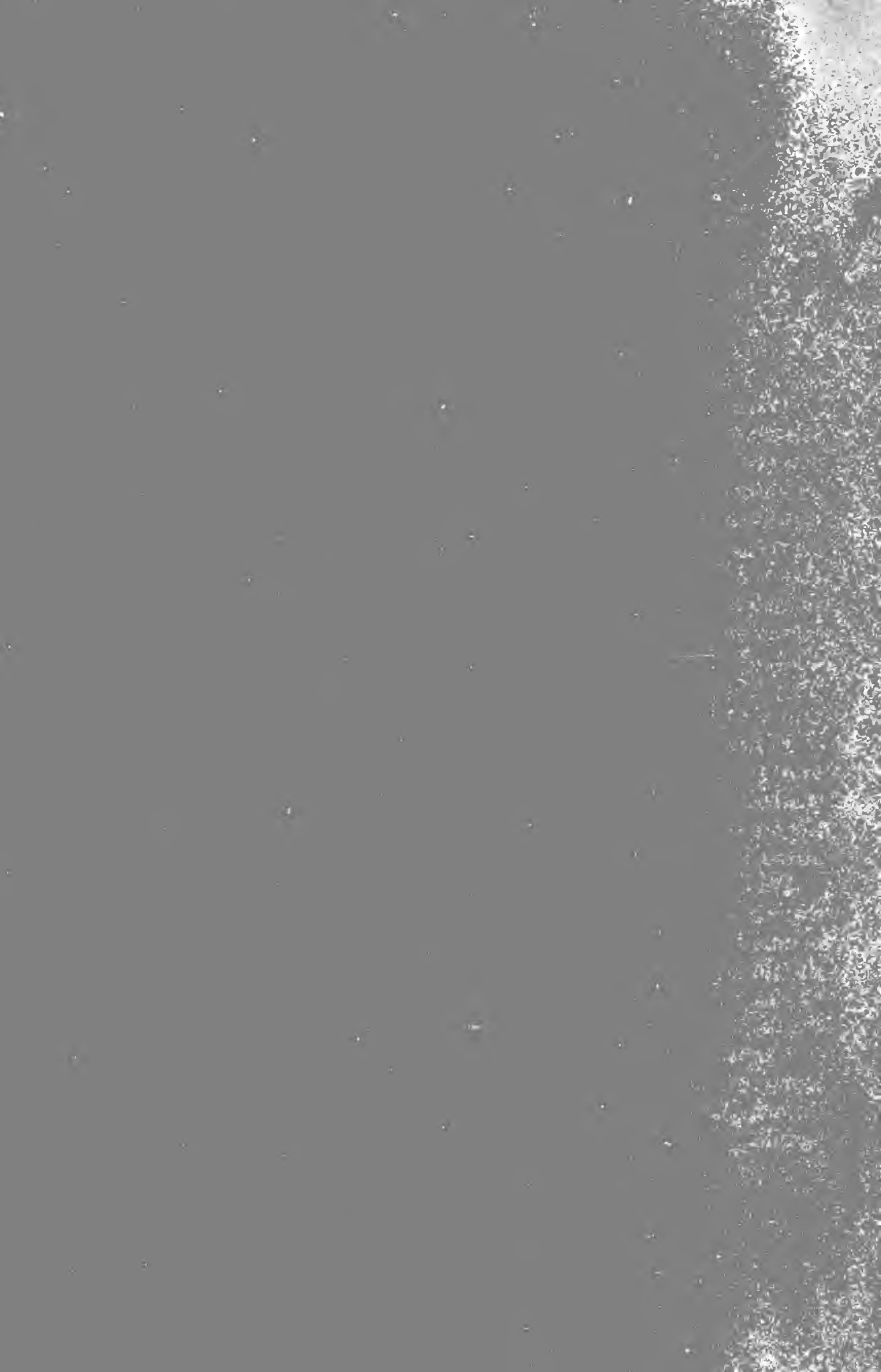
When it first became part of my duty to teach the Zulu language there were not so many Zulu Grammars as at present in existence, and those in use being complained of as difficult, I felt urged to attempt a simpler method, not, however, with the idea of producing a book. The "Lessons" used have become known to a wide circle of friends outside of the S.A.G.M. and their urgent request for publication is the principal reason for their appearance in print. The Lessons have been carefully revised, and the orthography adopted is that of the finding of the Zulu Orthography Conference of May 29th to 31st inclusive, 1907, of which I was secretary, and a copy of the Rules is inserted at the end of this book.

It has been my endeavour to give a rule for everything, and to make the Lessons as simple as possible, giving the student only such matter as actually needed. That some degree of success has been gained is attested by the results already accomplished.

While copious examples are given I have purposely omitted exercises for translation from English into Zulu, being persuaded that in the study of a new language the mind should be confined to the idiom of the new language so that at the earliest possible stage the student shall be induced to think in the language he is seeking to acquire.

I trust that the Lessons may help many others to a knowledge of the language, especially such as desire to make known the Gospel of the grace of God to the Zulu speaking people.

F. SUTER.



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LESSONS IN ZULU

CHAPTER I.

LETTERS.

1. The twenty-six letters of the English alphabet are used to represent the sounds of the Zulu language. The letters represent the same sounds as in English with the following exceptions:—The Vowels, the letters **c**, **q**, **x**, which stand for sounds called “clicks,” **g**, which is always hard as in *go*, *gate*, etc., and **r**, which stands for a harsh guttural sound like **g** in Dutch.

VOWELS.

2. **a** is pronounced like **a** in *calm*.
 e „ „ **e** in *ledge*.
 i „ „ **ee** in *feel*.
 o „ „ **o** in *flow*.
 u „ „ **oo** in *moon*.

The vowels with the exception of that in the accented syllable are generally uniform in length of sound. The syllable always ends in a vowel and the accent falls on the penultimate. According to this rule a word of two syllables would take the accent on the first, one of three syllables on the second, one of four syllables on the third, and so on.

Ex. fu-nda, *learn*; lu-ngi-le, *be alright*; a-ba-ntwa-na, *children*;
a-ma-ko-si-ka-zi, *ladies, queens*.

CONSONANTS.

3. With the exceptions mentioned above these stand for the same sounds as in English; but there are many other sounds which are represented by a combination of consonants of which the following are examples:—

W may be combined with any of the consonants as: **bw**, **cw**,
dw, **fw**, **gw**, etc.

M may precede labials as: **mb**, **mf**, **mp**, **mv**.

N may precede any consonant except a labial as : **nc, nd, ng,** etc.

Sh is the same as in the English words shall, shake, etc.

Tsh, = **ch** in the English words church, chance, enchant, etc.

H, following any other consonant indicates that the consonant preceding it is aspirated.

G, before a "click" indicates a modification of the sound of the click which is difficult to explain and may be best learned from a Native. It seems unfortunate, however, that this letter should have been chosen for this purpose, as it is a physical impossibility to produce the sound of **g** before a click. **D** most nearly represents the sound required, and the effort to pronounce the click with a **d** sound usually results in the production of the required sound.

4. **Hl** represents the same sound as that of **ll** in Welsh. There is another similar but flatter sound for which **dhl** stands, and the greatest care must be taken to distinguish between the two as there are words which, though the difference in sound is so slight, the difference in meaning is very wide.

Ex. hlala, *sit, stay, abide* ; dhlala, *play* ; hlula or ahlula, *overcome, conquer* ; dhlula, *pass by, surpass*.

These sounds are further modified by prefixing **n** as **nhla, ndhla** ; and again by affixing **w** as **hlwa, dhlwa, nhlwa, ndhlwa**.

THE CLICKS.

5. These sounds can be learned by imitation only. However, the following suggestions may be found helpful :—

C Represents a sound which is produced by placing the tip of the tongue against the upper front teeth, and, simultaneously, with the act of withdrawing it quickly into its natural position, pronouncing any one of the vowels. The effort to pronounce the vowel with the tongue in the position indicated, usually results in the correct sound being produced.

Q. The sound for which this letter stands is produced by

placing the tip of the tongue against the roof of the mouth and repeating the above process.

X. The sound which this latter represents is similar to that usually made to urge on a horse, and is produced by placing the side of the tongue against the upper side teeth and repeating the same process.

Hx. These letters are used to represent a fourth click which is a peculiar forced sound similar to that heard when calico is being torn. It is very difficult to express and can be acquired only by considerable practice. It occurs in such words as:—hxina, *act naughtily*; hxinya, *choke*; hxela, *stand in line*.

6. There are no diphthongs in Zulu.

7. There is no Article in Zulu; but the deficiency is provided for by the use of the pronouns.

EXERCISE 1.

Read the following syllables:—ba, mba, de, ndi, dwa, ndwe, mfu, ga, gwa, nge, ngwe, ho, hlo, nhlo, dhlo, ndhlo, hlwa, dhlwa, nhlwa, ndhla, ja, nje, nji, jwa, ka, nke, nkwi, lwa, ci, nci, ncwi, ca, qo, nqo, nqwa, qwa, qa, xa, xu, nxa, hxa, hxwa, tshu, tshwa, shi, sho, she, tshe.

VOCABULARY 1.

Bona, *see*; buza, *inquire*; buka, *look at*; biza, *call*; beka, *put, put in, put down*; bheka, *look, behold*.

CHAPTER II.

THE NOUN.

1. Every noun in the language is composed of two parts, the root and the prefix.

All the nouns may be grouped under three general heads, viz.—Personal, Impersonal, and Abstract; and are further divided into nine classes according to the different prefixes; the first two classes being composed mostly of Personal nouns, the next five of names of animals and things, and the last two, with a few exceptions, of Abstract nouns.

Each class has its distinctive singular prefix with a corresponding plural form except classes 8 and 9 which have no plural.

The following examples and explanations should enable the student readily to determine the proper class to which any noun belongs.

N.B. As all the pronouns in the language are formed from the prefixes it is of the utmost importance that the student should completely master them before attempting to proceed further.

CLASSES OF NOUNS.

CLASS 1.

2. Singular prefix **umu**, plural **aba**. Should the root of the noun in the singular contain more than one syllable the final vowel of the prefix is dropped.

Singular.

umuntu, person, (male or
umfazi, wife. female).
umfana, boy.
umntwana, child.

Plural.

abantu, people.
abafazi, wives.
abafana, boys.
abantwana, children.

CLASS 2.

3. Singular prefix **u**, plural **o**. This class includes all names of persons, also a few Zuluised foreign words.

Singular.

ubaba, my or our father.
umame, my or our mother.
uyihlo, thy or your father.
unyoko, thy or your mother.

Plural.

obaba, our fathers.
omame, our mothers.
oyihlo, your fathers.
onyoko, your mothers.

CLASS 3.

4. Singular prefix **umu** plural **imi**. The same rule applies to this class as to the first.

Singular.

umuti, tree, medicine.
umfula, a river.
umunwe, finger.
umlomo, mouth.

Plural.

imiti, trees, medicines.
imifula, rivers.
iminwe, fingers.
imilomo, mouths.

CLASS 4.

5. Singular prefix *isi*, Plural *izi*.*Singular.*

isinkwa, bread, a loaf.
 isihlalo, a seat.
 isizwe, tribe, nation.
 isibuko, a mirror.
 isandhla,* hand.

Plural.

izinkwa, loaves.
 izihlalo, seats.
 izizwe, tribes, nations.
 izibuko, mirrors.
 izandhla, hands.

* Should the root of the noun in any class begin with a vowel, the final vowel of the prefix is then dropped, except Class 9, the second *u* of the prefix in such case being changed to *w*.

Ex. isando, *hammer*; umalusi, *shepherd*; umaki, *builder*; *but*; ukwazi, *knowledge*; ukwaba, *distribution*; ukwenama, *contentment*.

CLASS 5.

6. Singular prefix *ili*, usually contracted to *i*, Plural *ama*.*Singular.*

ikanda, head.
 iqanda, egg.
 izwe, land, country.
 izwi, a word.
 itambo, a bone.

Plural.

amakanda, heads.
 amaqanda, eggs.
 amazwe, lands, countries.
 amazwi, words.
 amatambo, bones.

CLASS 6.

7. Singular prefix *i*, Plural *izi*. The initial letter of the root of each noun of this class is *n* except when the following letter is a labial, in which case *m* is substituted for *n*.

Singular.

intambo, string, rope.
 imbuzi, a goat.
 imvu, a sheep.
 incwadi, a letter, a book.
 into, thing.

Plural.

izintambo, strings, etc.
 izimbuzi, goats.
 izimvu, sheep.
 izincwadi, letters, books.
 izinto, things.

The following nouns of this class form their plural in *ama*. Note those that drop the initial *n* of the root in the plural.

Singular.

intombazana, girl.
inkosi, chief, king.
inkosikazi, chief wife, queen.
indoda, man, husband.
inkonyana, calf.
insimu, a garden.

Plural.

amantombazana, girls.
amakosi, chiefs, etc.
amakosikazi, queens, etc.
amadoda, men, husbands.
amankonyana, calves.
amasimu, gardens.

CLASS 7.

8. Singular prefix **ulu**, usually contracted to **u**. Plural **izi**. In the *Plural*, the root of the nouns of this class, except when beginning with **l**, assume **n** as their initial letter. Should, however, the first letter be a labial, **m** will be substituted for **n**.

Singular.

ukezo, a spoon.
uti, a stick.
ubambo, a rib.
ulimi, tongue, language,
uvemvane, a butterfly,

Plural.

izinkezo, spoons.
izinti, sticks.
izimbambo, ribs.
izilimi, tongues.
izimvemvane, butterflies.

CLASS 8.

9. Nouns of this class are formed from Nouns and Adjectives by prefixing **ubu**, and express the abstract idea corresponding to the root.

ubuntu, humanity.
ubudoda, manliness.
ubukosi, chieftainship,
 majesty, glory.
ububele, tenderness.

ubuhle, beauty, virtue.
ubude, length, distance.
ubumnene, kindness.
ubumnandi, sweetness.

CLASS 9.

10. Nouns of this class are formed from verbs by prefixing **uku**, and express the action of the corresponding verb, and are identical in form with the Infinitive Mood.

ukukanya, light, shining, to shine.
ukuhamba, the walk, going, to go.
ukuvuma, consent, acknowledgment, to consent.
ukutanda, love, loving, to love.

EXERCISE 2.

Give the Plural of the following nouns :

Usuku, *day* ; ingane, *infant* ; igeja, *plough, hoe* ; itshe, *stone, rock* ; umfundisi, *teacher, missionary* ; ikaya, *home* ; itafula, *table* ; inhliziyo, *heart* ; intaba, *mountain* ; unyawo, *foot* ; umlenze, *leg* ; idolo, *knee* ; ihashi, *horse* ; umzimba, *body* ; indhlu, *house* ; umuzi, *kraal, village, town* ; ufakazi, *a witness* ; isibane, *lamp* ; ilanga, *the sun, day* ; inyanga, *the moon, month* ; ukamba, *a beer pot*.

VOCABULARY 2.

Ehe, *yes* ; yebo, *yes (emphatic)*.

Ca or qa, *no* ; cabo or qabo, *no, (emphatic)*.

Manje, *now* ; konamanje, *at once*.

Namhla or namhlanje, *to-day*.

Lapa, *here* ; lapo, *there*.

Hleka, *laugh* ; funa, *want, seek*.

Funda, *learn* ; fundisa, *teach*.

CHAPTER III.

THE DIMINUTIVE OF THE NOUN.

1. The Diminutive of the noun is formed by dropping the final vowel, except *o* and *u*, both of which are changed to *w*, and affixing *ana* to express little or small, and *anyana*, to express very little or small. To express exceeding diminutiveness the second syllable *nya* of the latter term is repeated as may be desired. Nouns ending in *na*, *ne* and *ni* affix *yana*, *yanyana*, etc.

Ex. inja, *dog* ; injana, *a little dog* ; injanyana, *a very little dog* ; injanyanyanyana, *an exceedingly small dog*.

umuntu, *person*.

imvu, *a sheep*.

unyawo, *foot*.

isinkwa, *a loaf*.

inkosi, *chief, king*.

umntwana, *child*.

imvwana, *a lamb*.

unyawana, *a small foot*.

isinkwana, *a small loaf*.

inkosana, *a petty chief, prince*.

2. Should, however, the last syllable of the noun contain **b, p, t, m, d, mb, mp**, these letters are changed, in addition to the diminutive affix, as follows :—

	b ,	is changed to	tsh.
p and t ,	are	„	sh.
m ,	is	„	ny.
d ,	„	„	j.
mb ,	are	„	nj.
mp ,	„	„	ntsh.

N.B. After these changes the final vowel of the root is, with a very few exceptions, omitted.

EXAMPLES.

<p><i>a.</i> intaba, mountain, ingubo, blanket, dress,</p> <p><i>b.</i> impupu, meal, flour, upape, a feather, iqata, a piece of meat, isikati, time,</p> <p><i>c.</i> inkomo, cow, umlomo, mouth,</p> <p><i>d.</i> incwadi, a book, ikanda, head,</p> <p><i>e.</i> itambo, a bone, umtombo, a spring of water,</p> <p><i>f.</i> inswempe, a quail,</p>	<p>intatshana, a hill. ingutshana, a small blanket, etc. impushana, a little meal, etc. upashana, a small feather. iqashana, a small piece, etc. isikashana, a short time. inkonyana, a calf. umlonyana, a small mouth. incwajana, a little book. ikanjana, a little head. itanjana, a little bone. umtonjana, a little spring, etc. inswentshana, a little quail.</p>
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N.B. **umkonto**, a spear, makes **umkontshwana**, a little spear.

EXERCISE 3.

Give the diminutive of the following words :—*umfula*, river ; *umhlabati*, earth, soil ; *inyoni*, a bird ; *isango*, gateway ; *isibaya*, cattle fold ; *indawo*, place ; *ubuso*, the face ; *isicatulo*, boot or shoe ; *ucakide*, a weasel ; *indandato*, a ring ; *idhlambi*, a wave.

CHAPTER IV.

GENDER.

1. There are four genders in Zulu as in English, viz. Masculine, Feminine, Neuter, and Common. Gender, however, is of small importance in Zulu Grammar, the need being dispensed with by the fact that the direct subject of the verb

is always a pronoun agreeing with its respective noun. The distinctions made are covered by the following rules:—

2. In a few cases the noun is made feminine by affixing **kazi**.

Ex. **inkosi**, chief, king. **inkosikazi**, queen, etc.
inkomo, head of cattle. **inkomokazi**, cow. The word is
generally shortened to
inkomazi.

inkuku, fowl. **inkukukazi**, or **isikukukazi**, hen.

3. **Kazi** is frequently affixed to a noun and also its adjective to magnify its meaning.

Ex. **umfazikazi**, a great or large woman.
itshekazi, a huge rock.
ukalokazi, a great mountain ridge.
injakazi, a huge dog.
inkomokazi emhlopekazi, a large white cow.
muzikazi omkulukazi, a very large kraal or town.

4. Male and female of persons may be defined by the use of the terms **isilisa**, male; and **isifazana**, female; preceded by the Possessive Particle agreeing with the noun. (See Chap. V. Sect. 10 for coalescence of vowels.)

Ex. **umuntu wesilisa**, a male person.
umuntu wesifazana, a female person.
izisebenzi zesilisa n' ezesifazana, male and female servants.

5. Male and female of animals may be defined in the same way by the terms **induna**, male; **insikazi**, female.

Ex. **ihashi lenduna**, a male horse, a stallion.
ihashi lensikazi, a female horse, a mare.
inja yenduna, a male dog.
inja yensikazi, a female dog, a bitch.

VOCABULARY 3.

inkabi , an ox.	inkunzi , a bull.	inqama , a ram.
impongo , a he goat.	iqude , a cock.	umsebenzi , work.
indhlela , a path, way.	indawo , a place.	isikundhla , position.

CHAPTER V.

CASES OF NOUNS.

1. There are five Cases as follows:—Nominative, or case of the subject of the verb ; Objective, or case of the object ; Vocative, the case of address ; Locative, the case of locality ; Genitive or Possessive case, indicating possession or relation.

2. *The Vocative Case* is formed by simply dropping the initial vowel of the noun, excepting those of Class 2 plural, all of which prefix “b.” Monosyllabic roots take the full prefix minus the initial vowel.

EXAMPLES

<i>Nom. Case.</i>	<i>Voc. Case.</i>
uMpande, the late chief	Mpande.
uMpande.	
inkosi, chief, king.	Nkosi.
ubaba, my father.	baba.
obaba, my or our fathers.	bobaba.
omame, our mothers.	bomame.
uti, a stick.	luti.
itshe, a stone, rock.	litshe.
iqwa, snow.	liqwa.

3. *The Locative Case* indicates the place where the subject is, or at, or in which the action is performed, or to, or from which the action proceeds ; and is formed by changing the initial vowel of the noun to e, except that of nouns of class 7 singular which becomes o, and the final vowel in any instance

if a or e	to eni.
„ i	„ ini.
„ o	„ weni.
„ u	„ wini.

4. Also, if the last syllable contains b, p, m, mb or mp, the same changes take place as in the formation of the diminutive of the noun ; (See chap. III. sect. 2) but only when the final vowel of the noun is o or u. After these changes the w in the affixes weni and wini is dropped.

EXAMPLES.

<i>Nom. Case.</i>	<i>Loc. Case.</i>
itafula, table.	etafuleni, on the table.
intaba, mountain.	entabeni, on the mountain.
izulu, the sky, heaven.	ezulwini, in or on the sky, etc.
umuti, tree.	emutini, in or on the tree.
amanzi, water.	emanzini, in the water.
intambo, string, rope.	entanjeni, on the string, etc.
ubisi, milk.	obisini, in the milk.
intamo, neck.	entanyeni, on the neck.
impupu, meal, flour.	empushini, in the meal, etc.
udaka, mud.	odakeni, in the mud.
ukuko, sleeping mat.	okukweni, on the sleeping mat.
indhlu makes endhlini or endhlwini.	

Exceptions: izinkomo, cattle; ezinkomeni. insimu, garden; ensimini.

5. Names of places, rivers, etc., unless they be already in the Locative case, form their Locative by changing the initial vowel only. (See sect. 3).

Ex. UMngungundlovu, *P.M.Burg*; eMngungundhlovu, *at P.M.Burg.*

UMngeni, *the UMngeni river*; eMngeni, *at the UMngeni.*

UMdhloti, *the UMDhloti river, Verulam*; eMDhloti, *at etc.*

UTukela, *the Tukela river*; oTukela, *at the UTukela river.*

UTongati, *the UTongati river*; oTongati, *at etc.*

6. The following nouns form their Locative in the same way.

ikanda, head.	ekanda, on or in the head.
ikaya, home.	ekaya, at or in the home.
ubala, the open.	obala, in the open.
imini, the day time.	emini, in the day time.
ubusuku, night.	ebusuku, at, in, during the night.
impumalanga, the East.	empumalanga, in the East.
intshonalanga, the West.	entshonalanga, in the West.
inyakato, the North.	enyakato, in the North.
iningizimu, the South.	eningizimu, in the South.

7. To express at, to or from So-and-so's, *kwa* is prefixed to the name of the person referred to, which then loses its initial *u*. Whether the meaning be at, to or from, will be gathered from the idea expressed by the verb in the sentence.

Ex. *Kwa Mqawe*, at, to or from *UMqawe's*.

Kwa Deliweyo, at, to or from *UDeliweyo's*.

Kwa Zulu, at, to or from *UZulu's*.

Kwa Mapumulo, at, to or from *UMapumulo's*.

8. An *s* is inserted before a Noun in the Locative Case whenever it is preceded by any of the following words:—*na*, and; *nga*, by, by means of, through, towards; *njenga*, like as; or by a pronoun Nominative Case, a Possessive particle, or by the verb *ba* to be.

Ex. *endhlini na sensimini*, in the house and in the garden.

u nga semfuleni, he is by the river.

njenga sezulwini, like as in heaven.

u sendhlini, he is in the house.

umuntu wa seMvoti, a person of *UMvoti*.

kwa ba sehlatini loko, that was (happened) in the forest.

EXERCISE 4

Put the following words into the Locative and give the English equivalent:—

Umgwaqo, road; *isifuba*, the chest; *intunja*, hole through, as eye of needle; *isidumbu*, corpse; *icibi*, pool, lake; *ubumnyama*, darkness, blackness; *indhlela*, a way, path; *ingane*, incwadi, *isihlalo*, *isibaya*, *isandhla*, *abantu*, *umlenze*, *umfula*, *inhliziyu*, *izimbambo*, *umlomo*, *ukukanya*, *ukutanda*.

Translate:—*Kwa Gumedede*. *eMtshezi*. *Kwa Myeza*. *eMkomazi*. *Kwa Radebe*. *eMzinto*. *Kwa Dumisa*. *eMtwalume*. *eFafa*. *eMfolozi*. *emanzini*. *enhliziyweni na semloniyeni*. *nga sendhlini*. *nga semanzini*.

9. The Possessive Case is indicated by certain Possessive Particles signifying of as expressing the idea of possession or relation. As they are evidently formed from the Pronouns Nom. Case, 3rd Per. we shall need to give these first. They are formed from the uncontracted prefixes of the nouns by omitting the first vowel and the *m* also of the prefixes *umu*,

imi, ama, the remaining portion being the Pronoun 3rd per. Nom. Case. The Pronouns for Class 2 are the same as for Class 1.

PRONOUNS, NOMINATIVE CASE, 3rd Person.

<i>Sing. Prefix.</i>	<i>Pron. Sing.</i>	<i>Plur. Prefix.</i>	<i>Pron. Plural.</i>
1. umu.	u.	aba.	ba.
2. u.	u.	o.	ba.
3. umu.	u.	imi.	i.
4. isi.	si.	izi.	zi
5. ili.	li.	ama.	a.
6. i.	i.	izi.	zi.
7. ulu.	lu.	izi.	zi.
8. ubu.	bu.		
9. uku.	ku.		

10. To form the *Possessive Particles*, (a) Change **u** wherever it occurs to **w**, and **i** where standing alone to **y**, and add **a**. (b) Substitute **a** for **i** in each of the other Pronouns in which it occurs and the result will be the Possessive Particles corresponding to the different classes of nouns.

POSSESSIVE PARTICLES.

	<i>Singular.</i>	<i>Plural.</i>
Class 1.	wa.	ba.
„ 2.	wa.	ba.
„ 3.	wa.	ya.
„ 4.	sa.	za.
„ 5.	la.	a.
„ 6.	ya.	za.
„ 7.	lwa.	za.
„ 8.	bwa.	
„ 9.	kwa.	

11. The Possessive Particle must always agree with the noun denoting the thing possessed, after which it is placed, and the vowel of the particle will combine with the initial vowel of the noun or pronoun following and denoting the possessor, thus :—

- a and u become o.
- a and i become e.
- a and a become a.

- Ex.* (umuti wa-umntwana) umuti womntwana, the child's medicine.
 (iqanda la-inkuku) iqanda lenkuku, a fowl's egg.
 (isinkwa sa-abantwana) isinkwa sabantwana, the children's bread.
 (izinkomo za-inkosi) izinkomo zenkosi, the chief's cattle.
 (ubisi lwa-imbuzi) ubisi lwembuzi, goat's milk.

12. When a noun of class 2 singular denotes the possessor *ka* is used as the possessive particle for all classes singular and plural, and is preceded by the pronoun agreeing with the noun denoting the thing or things possessed, except the vowel pronouns *a*, *i*, and *u*, which are omitted, and the noun following loses its initial vowel.

Nouns of class 2 plural follow the rule given in the previous section but no coalescence of vowels takes place.

When two or more nouns of different classes are used in the possessive case the particle agreeing with the last one only is used.

- Ex.* umuti ka mame, mother's medicine.
 izinkomo zi ka baba, father's cattle.
 abantwana ba ka Nkulunkulu, the children of God.
 ihashi li ka Kumalo, Kumalo's horse.
 inja ka yihlo, your father's dog.
 amazwi ka mame, mother's words.
 imiti ka yise, his father's trees or medicines.
 incwadi ka Gibela, Gibela's book.
 izinkomo za obaba, our fathers' cattle.
 izinto za oyihlo, your fathers' things
 amazwe a oyise. their fathers' lands.

13. The possessive of names of Places is somewhat peculiarly expressed. The rule given in section 11 is followed but the name of the place in question is put in the Locative with the letter *s* prefixed. (See sect. 8.)

- Ex.* izwe la seTransvaal, the country of the Transvaal.
 izintaba za seNatal, the mountains of Natal.
 umuntu wa seSwazini, a man of Swaziland.

A few other words which may be regarded as Adverbs of place follow the same rule.

Ex. abantu ba senzansi, coast or down-country people.
 imiti ya senhla, inland or up-country trees.
 izilwane za sendhle, animals of the open country.
 izinyoni za sehlane, wilderness birds.

14. Should the name of a place be called after that of the chief or a former resident, the possessive particle is placed before the form given in section 7.

Ex. umuntu wa kwa Zulu, a person of Zululand.
 izinkomo za kwa Zulu, the cattle of Zululand.

The same form is used in speaking of anything belonging to the place of the person in question.

Ex. umfana wa kwa Somkele, a boy of Somkele's place.
 abantu ba kwa Biyela, people of Biyela's place.
 amahashi a kwa Sikonyane, horses of Sikonyane's place.

15. The possessive particles are used with the Infinitive of the verb to express the object or purpose of the governing noun.

Ex. isikati sokufunda, time to or for learning.
 umfana wokusebenza endhlini, a boy to work in the house.
 izinkabi zokulima, oxen for ploughing.

VOCABULARY 4.

Ubuhlungu, *pain*; izinwele, *hair*; izinyo, *tooth*; uboya, *wool*; utshani, *grass*; ingalo, *arm*; ihlombe, *shoulder*; isihlati, *cheek*; ihlati, *bush, forest*; utango, *fence*; ikala, *nose*.

The words uboya and utshani belong to class 8 although they are concrete nouns.

EXERCISE 5.

Translate :—izinwele zentombazana. uboya bwezimvu. ingalo yendoda. ihlombe lomfana. imilenze yetafula. idolo lehashi. ikala lenja. amazinyo omntwana. izinyo lenkomo. izihlati zabantwana. ubuhlungu bwekanda. utango lwesibaya. amahlati a seAfrica. utshani bwezwe.

Rewrite the exercise, putting the noun denoting the thing possessed into the Locative in each instance.

CHAPTER VI.

THE PRONOUNS.

1. The Pronoun always agrees with its noun; each Class therefore has its own set of pronouns singular and plural, consequently, they appear at first interminable; but as they are formed from the prefixes of the nouns, the student who has reached this stage should, with the explanations given, find little difficulty in mastering them, and by the time he has got to the end of this chapter should be able to tabulate them all from a given noun of each class.

2. The Pronouns Nom. Case 3rd Person have already been given (Chap. V. Sect. 9.). The following are the Personal Pronouns, Nom. Case, 1st and 2nd Persons singular and plural.

	1st Person.	2nd Person.
<i>Sing.</i>	ngi, I.	u, thou.
<i>Plur.</i>	si, we.	ni, you.

3. The Nominative to the Verb in the Zulu sentence is always a pronoun, as *e.g.*, John he is working, instead of John is working.

The following simple tense of the verb will serve to illustrate the use of these pronouns:—

4. Present Tense Indefinite, Indicative Mood, of **ukubona**, to see.

	<i>Singular.</i>	<i>Plural.</i>
	Ngi bona, I see.	si bona, we see.
	u bona, thou seest.	ni bona, you see.
Class 1 and 2	u bona, he or she sees.	ba bona, they see.
„ 3	u bona, it sees.	i bona, they see.
„ 4	si „ „	zi „ „
„ 5	li „ „	a „ „
„ 6	i „ „	zi „ „
„ 7	lu „ „	zi „ „
„ 8	bu „ „	
„ 9	ku „ „	

VOCABULARY 5.

Tanda, *love, like, desire*; zonda, *hate*; dhla, *eat*; puza, *drink*; leta, *bring*; iqiniso, *truth*; amanga, *lies*; inyama, *meat, flesh*; utshwala, *beer*; (8th class) amafu, *clouds*; imvula, *rain*.

EXERCISE 6.

Translate:—Ngi bona umuntu. si tanda izincwadi. abafana ba dhla isinkwa. izinkomo zi dhla utshani. abantu ba tanda utshwala. amahashi a puza amanzi. UNkulunkulu U tanda iqiniso. si zonda amanga. amafu a leta imvula. izinja zi tanda inyama. ubaba u funa isihlalo. izinkomo zi sensimini. umame u lapa endhlini. izimbuzi zi bonainja. amadoda a sesibayeni. abantwana ba semfuleni. abafazi ba sehlatini. izinkwa zi setafuleni.

PRONOUNS, OBJECTIVE CASE.

5. These are the same as for the Nominative except 2nd and 3rd Pers. Sing. which are **ku** and **mu** respectively; the latter, however, omits the **u** before all but monosyllabic verbs, and the vowel pronouns **a** and **u** prefix **w**, and **i** prefixes **y**.

Table of Pronouns, Objective Case.

Personal forms agreeing with Classes 1 and 2.

	<i>1st Person.</i>	<i>2nd Person.</i>	<i>3rd Person.</i>
<i>Sing.</i>	ngi, me.	ku, thee.	mu, him or her
<i>Plur.</i>	si, us.	ni, you.	ba, them.

Other forms of the 3rd Person agreeing with Classes 3 to 9.

	<i>Singular.</i>	<i>Plural.</i>
Class 3.	wu, it.	yi, them.
„ 4.	si, „	zi, „
„ 5.	li, „	wa, „
„ 6.	yi, „	zi, „
„ 7.	lu, „	zi, „
„ 8.	bu, „	
„ 9.	ku, „	

6. The objective forms are placed immediately before the verb root. The following tense of the verb will serve to illustrate the use of these pronouns.

7. Present Tense Definite, of *ukubona*, to see. This is formed from the Indefinite tense by inserting the auxiliary *ya* after the pronoun Nom. Case, thus:—*ngi ya bona*, I see, am seeing or do see. This tense is used in the following circumstances:—

- a.* When the object is definite.
ngi ya m' bona umfana, I see the boy.
ngi ya m' funa, I want him.
u ya m' bona lowo mfana na? do you see that boy?
- b.* When the action is progressive, and is therefore equivalent to the English progressive present.
Si ya funda manje. We are learning now.
Abantu ba ya vuna namhla. The people are reaping to-day.
Abantwana ba ya dhlala. The children are playing.
Amahashi a ya gijima. The horses are running.

CONJUGATION.

Singular.

Plural.

<i>Ngi ya bona</i> , I see, etc.	<i>si ya bona</i> , we see, etc.
<i>u ya bona</i> , thou seest.	<i>ni ya bona</i> , ye or you see.
<i>u ya bona</i> , he or she sees, etc.	<i>ba ya bona</i> , they see.

Classes 3 to 9 *Sing.* *u, si, li, i, lu, bu, ku, ya bona*, it sees.

Plur. *i, zi, a, zi ya bona*, they see.

8. When two or more nouns of different classes are the subject of the verb, they are represented by the collective or indefinite pronoun *ku*, as:—*abafana namantombazana nezinkomo namahashi nezimbuzi ku butene esibayeni lapa.* The boys and girls, cattle, horses and goats are gathered together in the cattle-fold here.

9. The pronoun *ku* is also used when the thing in question is either actually or ostensibly unknown, or in speaking derisively of a person or thing.

Ex. Ku yini na? What is it? *A ngi ku boni ukuti ku yini na.* I do not see what it is. (Lit. I do not it see that it is what.) *Biza indoda, ku ng' enzani loku.* Call a man, what can this do.

10. **Ku** also expresses *there* when used to begin sentences in which the subject comes after the verb.

Ex. **Ku dhlala abantwana lapa**, there are children playing here.

Ku kona umuntu endhlini, there is a person in the house.

Ku kona abantu emnyango, there are people at the door.

11. **Na** affixed to a sentence is equivalent to a note of interrogation.

Ex. **Ubaba u ya ngi funa na?** Does father want me?

U ya tanda ukufunda na? Do you desire to learn?

12. **Ni** is the interrogative pronoun *what?* and is always affixed to the verb, as:—**u funani?** what do you want? **Ba tini?** what do they say? Or to the pronouns agreeing with the various classes of nouns as:—**umuntu muni?** what person? **umfula muni?** what river? **isilwane sini?** what animal? etc.

N.B. **Ni** is usually affixed to a noun of Class 6 singular instead of to the pronoun, e.g., **intoni?** what thing? **indhluni?** what house? **inkomoni?** what cow? etc.

Ni is also affixed to a preposition, e.g., **nani?** with what? **ngani?** by or by means of what? **njengani?** like what? **ngangani?** as big as what? (See Chap. IX. Sec. 48.)

Also to a possessive particle, e.g., **wani, sani, lani, yani?** etc. of what?

VOCABULARY 6.

Umbila, maize; **teza**, gather fire-wood; **lima**, plough, cultivate; **bumba**, mould, as bread, clay, etc.; **umtombo**, a spring of water, source of river; **isikole**, school; **umlungu**, white man; **bamba**, hold, catch; **tenga**, buy; **kala**, cry; **azi**, know; **alusa**, shepherd, herd; **umalusi**, a shepherd; **fika**, arrive.

EXERCISE 7.

Translate:—**Ngi ya ku bona. ba ya si bona. ubaba u ya ngi funa. ba ya ba biza. umame u ya ba funa abafana na? izinkomo zi ya puza emtonjeni. si ya wa tanda amazwi encwadi ka Nkulunkulu. abafazi ba ya teza ehlatini. abantwana ba fundani na? amahashi a ya dhla nga semfuleni. ba dhlani abafana na? UNkulunkulu U ya y' azi inhliziyo. ni ya M' azi uNkulunkulu na?**

13. Beside the simple forms for the Nominative and Objective Cases, there are also Possessive, Prepositional and Emphatic forms of the Pronouns.

14. *Possessive Forms* are those used instead of the noun denoting the possessor, and occupy the same position in the sentence, and always in combination with a Possessive Particle. (See Chap. V. Sects. 10 and 11.) They are as follows:—

PERSONAL FORMS.

	<i>1st Person.</i>	<i>2nd Person.</i>	<i>3rd Person.</i>
<i>Sing.</i>	mi, me.	ko, thee.	ke, him or her.
<i>Plur.</i>	itu, us.	inu, you.	bo, them.

The other forms for the 3rd person corresponding to classes 3-9 may be formed from the pronouns Objective case by changing the vowel in each instance to o.

	<i>Singular.</i>	<i>Plural.</i>
Class 3.	wo, it.	yo, them.
„ 4.	so, „	zo, „
„ 5.	lo, „	wo, „
„ 6.	yo, „	zo, „
„ 7.	lo, „	zo, „
„ 8.	bo, „	
„ 9.	ko, „	

EXAMPLES.

Ikanda lami, lako, lake, my, thy, his or her head.
 Amakanda etu, enu, abo, our, your, their heads.
 Umlomo wami, wako, wake, my, thy, his or her mouth
 Imilomo yetu, yenu, yabo, our, your, their mouths.
 Isandhla sami, sako, sake, my, thy, his or her hand.
 Izandhla zetu, zenu, zabo, our, your, their hands.
 Amanzi awo (umfula), water of it, the river.
 Izinyawo zaso (isilwane), the feet of it, animal.
 Ikanda lalo (ihashi), the head of it, the horse.
 Amazinyo ayo (inja), the teeth of it, the dog.
 Ubumnandi bwalo (ubisi), the sweetness of it, the milk.
 Ukukanya kwalo (ilanga), the light of it, the sun.

VOCABULARY 7.

Inhlanzi, *a fish*; geza, *wash*; ubukulu, *greatness*; umbala, *colour*; induku, *a stick*; imali, *money*; kepa, *but*; amaxolo, *bark of tree*; susa, *take away*; amaqabunga, *leaves*.

EXERCISE 8.

Translate:—Izandhla zami. izinyawo zake. umsebenzi wako. abantwana babo. izinkomo zetu. indawo yenu. izilwane zabo. ukezo lwake. ukudhla kwetu. isinkwa sake. abantwana benu. ikanda layo. izinyawo zazo. umzimba waso. umbala walo. ukudhla kwayo.

Umfana u ya yi funa imali yake. abantu ba ya zi tanda izinkomo zabo. intombazana i ya zi geza izingubo zayo. inkosi i ya li biza ihashi layo. umfana u ya yi tanda incwadi yake na? ehe, u ya yi tanda. abantu ba tanda imali na?

15. The forms kwetu, kwenu, kwabo, are used to express our, your, their hut or house. (Not kraal. Compare Chap. V. Sect. 14).

Ex. Abantwana ba kwetu, the children of our hut, *i.e.*, our mother's hut.

Abantwana ba kwenu, the children of your hut.

Abantwana ba kwabo, the children of their hut.

Izinkomo za kwetu, kwenu, kwabo, the cattle of our, your, their hut.

Amasimu a kwetu, kwenu, kwabo, the gardens of our, your, their hut.

Indhlu ya kwetu, kwenu, kwabo, our, your, their hut.

16. In speaking of near relationships as :—my, thy, his or her father, mother, brother, sister, etc., the plural pronoun is generally used, and, with but few exceptions, the singular possessive particle, whether the noun agreeing with either be in the singular or plural.

Ex. ubaba wetu, our father. uyihlo wenu, your father.

umame wetu, our mother. unyoko wenu, your mother.

umfo wetu, our brother. abafo wetu, our brothers.

udade wetu, wenu, wabo, our, your, their sister.

odade wetu, wenu, wabo, our, your, their sisters.

But, **obaba betu**, our fathers, **oyihlo benu**, your fathers.

oyise babo, their fathers.

okoko betu, benu, babo, our, your, their forefathers.

N.B. The words **ubaba, uyihlo, uyise, umame, unyoko, unina**, are rarely followed by the possessive particle and pronoun, as the words in themselves indicate whose father or mother is meant.

17. To express the brother of—, the sister of—, the following idiom is used:—

Ex. **Umfo wabo ka baba**, my father's brother. (Lit. brother of them of my father.)

Udade wabo ka baba, my father's sister.

Umfo wabo ka mame, my mother's brother.

Umfo wabo ka Ndoda, uNdoda's brother.

Udade wabo ka Ndoda, uNdoda's sister.

18. The word **umfo** is used also in speaking of an up-grown son, but in such case **wabo** is omitted.

Ex. **Umfo ka Mqawe, uMqawe's** son.

Umfo ka Gumede, uGumede's son.

19. To express my, thy, his wife; our, your, their wives, the word **umfazi** is contracted to **um** and combined with the possessive Particle **ka** and the possessive form of the pronoun, the whole making a noun of class 2.

Ex. **umkami**, my wife; **umkako**, thy wife; **umkake**, his wife.
omketu, our wives; **omkenu**, your wives; **omkabo**, their wives.

20. The word **umntwana** is similarly contracted and combined with the possessive form of the pronoun without the possessive particle.

Ex. **umntanami**, my child; **umntanako**, thy child; **umntanake**, his child; **umntanetu**, our child; **umntanenu**, your child; **umntanabo**, their child.

21. It is still further contracted when used with a noun of class 2 singular.

Ex. **umnta ka baba**, my father's child.

umnta ka Mkize, uMkize's child.

umnta ka Bulosi, uBulosi's child.

umnta ka bani? whose child?

N.B. The interrogative pronoun *ubani*? *who*? is treated as a noun of class 2, plural, *obani*?

22. *Umnini*, owner, usually makes a compound with the noun or pronoun following and denoting the thing owned:—

Ex. *umninindhlu*, the owner of the house.
umninimuzi, the owner of the kraal.
umninizinkomo, the owner of the cattle.
umniniyo, the owner of it (house, *indhlu*).
umniniwo, the owner of it (*umuzi*).
umninizo, the owner of them (*izinkomo*).

23. To express my, thy, his or her, our, your, their owner, the Emphatic forms of the pronouns are used with *umnini*.

Ex. *umnini mina*, *wena*, *yena*, *tina*, *nina*, *bona*; my, thy, his or her, our, your, their owner.

24. *Prepositional Forms.* These, with the exception of the 2nd and 3rd Persons Singular, which are *we* and *ye* respectively, and 1st and 2nd Persons Plural, which omit the initial *i*, and change *u* to *i* are the same as the Possessive forms, and are affixed to Prepositions in the same way as the former are affixed to possessive particles.

PERSONAL FORMS.

	<i>1st Person.</i>	<i>2nd Person.</i>	<i>3rd Person.</i>
<i>Sing.</i>	<i>mi</i> , me.	<i>we</i> , thee.	<i>ye</i> , him or her.
<i>Plur.</i>	<i>ti</i> , us.	<i>ni</i> , you.	<i>bo</i> , them.

The other forms for the 3rd Person are the same as the possessives.

Ex. *nami*, with me; *nawe*, with you; *naye*, with him or her; *njengami*, like me; *njengaye*, like him or her; *njengabo*, like them; *ngami*, *ngawe*, *ngaye*, by or through me, you, him or her; *ngangami*, *ngangawe*, *ngangaye*, as big as I, you, he or she.

25. The Preposition *ku* is used with nouns and pronouns which have no Locative form to express the force of the Locative in all its different shades of meaning. (See Chap. VIII. Sect. 11).

Ex. **kuwe**, to thee ; **kuye**, to him or her ; **kubo**, to them.

N.B. **Ku** becomes **ki** before **mi**, **ti**, and **ni**, *e.g.*, **kimi**, to me ; **kiti**, to us ; **kini**, to you.

26. With the exception of **ku** these prepositions combine with the noun following them in the same way as the Possessive Particles combine with the noun. (See Chap. V. Sect 11.) The noun following **ku** loses its initial vowel.

Ex. **Nomntwana**, and or with a child ; **ngomntwana**, by or through a child ; **njengomntwana**, like a child ; **ku mntwana**, to the child ; **ku baba**, to father ; **ngangendhlovu**, as big as an elephant ; **ngangentaba**, as big as a mountain ; **abantwana ba ya dhlala nenja**, the children are playing with a dog ; **abantu ba ya lima ngezinkabi**, the people are ploughing with oxen.

VOCABULARY 8.

Kuluma, *speak* ; **gula**, *be sick* ; **sika**, *cut* ; **umese**, *knife* ; **limaza**, *hurt* ; **baleka**, *run away, flee* ; **bopa**, *tie, bind* ; **cabanga**, *think* ; **cela**, *ask for* ; **tandaza**, *pray* ; **landela**, *follow*.

EXERCISE 9.

Translate :—**Kuluma** nami. **abantwana ba ya kuluma nonina.** **umfana u ya sebenza noyise.** **ba ya m' bopa ngentambo.** **funda njengaye.** **izimvu zi ya m' landela umalusi wazo.** **abantwana ba ya cela ukuya ku mfo wabo.** **ngi ngangawe.** **umfana u ya bu sika utshani ngomese.** **Kwa Zulu abesifazana ba ya dhla ngezandhla.** **intombazana yako i ngangomfana wami.** **inja i ya zi limaza izimbuzi.** **izinkabi zake zi ngangezindhlovu.**

27. *Emphatic Forms.* These may be formed by affixing **na** to the Prepositional forms throughout.

PERSONAL FORMS.

	<i>1st Person.</i>	<i>2nd Person.</i>	<i>3rd Person.</i>
<i>Sing.</i>	mina , I.	wena , thou.	yena , he or she.
<i>Plur</i>	tina , we.	nina , you.	bona , they.

	<i>Singular.</i>	<i>Plural.</i>
Class 3.	wona, it.	yona, they.
„ 4.	sona, „	zona, „
„ 5.	lona, „	wona, „
„ 6.	yona, „	zona, „
„ 7.	lona, „	zona, „
„ 8.	bcna, „	
„ 9.	kona, „	

28. The Emphatic forms are used, as their designation implies, whenever it is desired to specially emphasise either the subject or object of the verb. They may be used alone, or after a verb, or the preposition *ku*, or a demonstrative adjective pronoun.

Ex. Ngi ya m' bona yena, I see *him*.

U ya ngi bona mina, he sees *me*.

si ya ku bona wena, we see *thee*.

ba ya si bona tina, they see *us*.

ni fundani nina? what do *you* learn?

woza lapa ki mina, come here to *me*.

29. It is I, thou, he or she, we, you, they, etc., is expressed by prefixing *i* to the above forms except *wena* and *yena*, which prefix *u* and *mina* takes either *i* or *u*. Those prefixing *u* are usually preceded by the euphonic letters *ng* and those prefixing *i* by *y*.

	<i>Singular.</i>	<i>Plural.</i>
1st Per.	yimina, or ngumina, It is I.	yitina, it is we.
2nd Per.	nguwena, it is thou.	yinina, it is you.
3rd Per.	nguyena, it is he or she.	yibona, it is they.
Class 3.	yiwona, it is it.	yiwona, „
„ 4.	yisona, „	yizona, „
„ 5.	yilona, „	yiwona, „
„ 6.	yiwona, „	yizona, „
„ 7.	yilona, „	yizona, „
„ 8.	yibona, „	
„ 9.	yikona, „	

N.B. There is some justification for the term "Substantive Particles," which *ng* and *y* have been designated by some, as they

seem to take the place of the substantive verb when not expressed. Their use, however, I think, is purely euphonic. They are also used with nouns and the relative pronoun, *ng* always preceding *a*, *e*, or *u* and *y* preceding *i*. If, however, the noun be one of class 5 or 7 singular, then the *l* of the prefix is used instead of *y*. These particles are usually prefixed to the noun or pronoun indicating the agent of the verb in the passive voice.

Ex. **Ku yini loko?** What is that? The answer might be either of the following:—**Ku ngumuntu**, it is a person. **ku ngabantu**, it is people. **ku ngumuti**, it is a tree. **ku yimiti**, it is trees. **ku yisilwane**, it is an animal. **ku yizilwane**, it is animals. **ku litshe**, it is a stone. **ku ngamatshe**, it is stones, **ku yimbuzi**, it is a goat. **ku yizimbuzi**, it is goats. **ku lunwabu**, it is a chameleon. **ku yizinwabu**, it is chameleons. **ku ngutshwala**, it is beer. **ku ngukukanya**, it is light. **Ngubani igama lako?** What is your name? (Lit. It is who name of you?) **ngumBoza**, it is **uMboza**.

30. The forms given in the previous section are frequently abbreviated by cutting off the last syllable. These abbreviated forms are used with the proper pronoun preceding, to express *I am he, thou art he, they are they, it is it*, etc. They are used also to denote the agent of the verb in the passive voice.

Ex. **Ngi nguyeyi**, I am he. **u nguyeyi**, thou art he. **ba yibo**, they are they. **li yilo ihashi lomfo wetu**, it is my brother's horse. **ku yiko ukukanya kwelanga**, it is the light of the sun. **i yiyo incwadi ka Nkulunkulu**, it is the book of God. **ba yibo abantu ba ka Kristo**, they are the people of Christ.

31. **Akuso**, expresses *it is not*, the participial form of which is **kungeso**, it not being; both of which are followed either by a noun or the Emphatic forms of the pronouns.

Ex. **Akuso umuntu**, it is not a person.

Akuso mina, wena, yena, tina, nina, bona, etc. It is not I, thou, he or she, we, you, they, etc.

32. **Akuso**, and **kungeso** are frequently used with the abbreviated Emphatic forms, but when so used omit the final *o*.

Ex. Akus'imi, it is not I. kunges'imi, it not being I.
Akus'uwe, kunges'uwe, akus'uye, kunges'uye, etc.

33. *I am not*, etc., is expressed by substituting the proper pronoun for the indefinite *ku* in the above forms.

Ex. A ngis'uye, I am not he. ngi nges'uye, I not being he.
A ngis'iyo inkabi, I am not an ox.
Ngi nges'iyo inkabi, I not being an ox, etc.

The third person singular would be a *ka s'uye*, he is not he.

EXERCISE 10.

Translate :—A ngis'uye umfo wabo. a bas'ibo abafu wetu. ku nges'ilo ihashi lami. akus'iko ukudhla. a is'iyo indhlu yabo. akuso yena, ku yimina. akus'iko ukukanya kwelanga. ba yibo abantwana bake. a zis'izo izinto zako. a kas'uye umfana wa kwa Somkele. ba yibo abantu ba kwa Zulu. akus'iyo inkomo ya kwetu. akuso isinkwa setu. ku ngukudhla kwabantwana ba kwabo.

DEMONSTRATIVE PRONOUNS OR ADJECTIVES.

34. When they are *Substitutes* for some noun expressed or understood, they are pronouns; but when they *qualify* some noun expressed or understood they are adjectives.

There are three forms :—1. Those representing “this and these;” 2, Those representing “that and those;” 3, Those representing “this or these here;” or “that or those yonder.”

35. The forms for “this and these” are obtained by prefixing *la* to the full prefixes of the nouns, the *a* of *la* combining with the initial vowel of the prefix. (see Chap. V. Sect 11.) But the prefixes *umu*, *imi*, *ama*, omit *um*, *im*, *am*, and *la* combines with the remaining vowel except in the last instance, when *w* is inserted between the two vowels.

Table of forms for “this and these.”

	<i>Singular.</i>		<i>Plural.</i>
Class 1.	la---u = lo,	this.	la-aba = laba, these.
„ 2.	la---u = lo,	„	la-aba = laba, „
„ 3.	la---u = lo,	„	la---i = le, „

	<i>Singular.</i>		<i>Plural.</i>
Class 4.	la--isi = lesi, this.		la--izi = lezi, these.
„ 5.	la--ili = leli, „		la--a = lawa, „
„ 6.	la--i = le, „		la--izi = lezi, „
„ 7.	la--ulu = lolu, „		la--izi = lezi, „
„ 8.	la--ubu = lobu, „		
„ 9.	la--uku = loku, „		

36. The forms for “that and those” are made from the above by changing the final vowel to **o**, except **lo** and **le** which affix **wo** and **yo** respectively.”

Table of forms for “that and those.”

	<i>Singular.</i>	<i>Plural.</i>
Class 1.	lowo, that.	labo, those.
„ 2.	lowo, „	labo, „
„ 3.	lowo, „	leyo, „
„ 4.	leso, „	lezo, „
„ 5.	lelo, „	lawo, „
„ 6.	leyo, „	lezo, „
„ 7.	lolo, „	lezo, „
„ 8.	lobo, „	
„ 9.	loko, „	

37. The forms for “this or these here” or “that or those yonder” are obtained by affixing **ya** to the forms for “this and these,” except **lo** which affixes **waya**.

Ex. lowaya, lesiya, leliya, leya, loluya, lobuya, lokuya.
labaya, leya, lawaya, leziya.

The noun following a Demonstrative Adjective Pronoun loses its initial vowel; but nouns of Class 7 singular take the full prefix and drop the initial vowel. Concrete nouns of class 8, as **utshani**, **utshwala**, and frequently also monosyllabic roots of Class 5 follow the same rule.

Ex. **Lo muntu**, this person; **lowo muntu**, that person.
Lowaya muntu, this here or that yonder person.
Laba bantu, these people; **labo bantu**, those people.
Labaya bantu, these here or those yonder people. **Lo muti**, this tree; **lowo muti**, that tree; **lowaya muti**, yonder tree. **Le miti**, **leyo miti**, **leya miti**, these, those, yonder trees. **Lesi silwane**, **leso silwane**, **lesiya silwane**,

this, that, yonder animal. **Lolu lusuku, lolo lusuku, loluya lusuku, this, that, yonder day. Leli litshe, lelo litshe, leliya litshe, this, that, yonder stone or rock.**

EXERCISE 11.

Translate :—Si ya yi tanda le newadi. ba ya zi funa lezi zinto na? lo mfana u vela kwa Zulu. laba bantwana ba ya tanda ukufunda. amahashi a ka bani lawa? zi ya hamba namhla lezi zinkomo. ni ya wu bona lowaya muti entatshaneni leya na? lolu luti. imvula ya lelo langa. abantu ba lelo zwe.

38. "This same," "that same," "these same," "those same" etc., is expressed by using the Emphatic forms before the Demonstratives.

Ex. Yena lo muntu, this same person.

Yena lowo muntu, that same person.

Bona laba bantu, these same people.

Bona labo bantu, those same people.

Wona lowo muti; sona lesi sibaya; zona lezo zilwane;

Kona loku kukanya, etc.

39. The Demonstrative Adjective-pronouns may be used in the same way as the Emphatic forms as shown in Section 28, to express "this is," or "it is this" etc., in which case they all assume i as prefix and are preceded by the euphonic y.

Ex. Yilo mfana, it is this or this is the boy. yilowo mfana, it is that or that is the boy. yilowaya mfana, it is this boy here or that boy yonder. And so:—yilaba bantu, yilabo bantu, yilabaya bantu, etc., etc.

THE RELATIVE PRONOUN.

40. There is only one Relative Pronoun in Zulu for all persons, genders, numbers and cases, namely a, which precedes and combines with the pronoun which is the subject of the verb in the active voice, which pronoun, when preceded by the relative a assumes the initial vowel of its corresponding noun as prefix, and with which vowel the relative a coalesces. (cf. chap. V. sect. 11.) The relative will therefore appear as frequently in the form of e and o as a. The pronouns **ngi, si, ni**, assume i as prefix, possibly borrowed from their Emphatic forms.

41. The verb in the relative clause generally affixes **yo** to the present, imperfect and perfect tenses, and sometimes the past.

42. The present tense definite indicative omits the auxiliary **ya** when used with a relative.

EXAMPLES.

Umuntu o bonayo, a person who sees.

Ihashi eli gijimayo, a horse that runs or that is running.

Leyo mbuzi e sensimini, that goat which is in the garden.

Abantu aba sebenzayo, people who work or who are working.

Umuntu o ngi bonayo, a person who sees me.

Incwadi engi yi funayo, the book which I want.

Lezo zitsha aba zi letayo, those vessels (dishes) which they are bringing.

43. Should the verb in the relative clause be in the Passive voice, the relative **a** will combine with the pronoun which is the Subject of that verb. (The passive voice is formed by inserting **w** before the final vowel of the verb root.)

Ex. **Umuntu o bonwayo**, a person who is seen.

Incwadi e tandwayo, a book which is liked.

Umfana o fundiswayo, a boy who is being taught.

44. When the nominative to the verb in the relative clause is a personal noun or pronoun third person singular, and the relative is in the objective case, then the relative **a** alone stands as the nominative to the verb.

Ex. **Umuntu uGibela a m' bonayo**, the person whom Gibela sees.

Umuntu a m' bonayo, a person whom he sees.

Izwe ubaba a li tengayo, the land which father is buying.

Into a yi tandayo, the thing which he likes.

Indhlu a hlezi kuyo, the house in which he is sitting.

N.B. When the verb in the relative clause is followed by a preposition, the **yo** is rarely affixed.

45. If the Relative be in the Possessive Form, as "a person whose cattle are many," then the Relative **a** combines

with the pronoun agreeing with the Antecedent, and the noun denoting the thing or things possessed follows with the loss of its initial vowel, the idiom being, "the person who he cattle they many," or "the person who he cattle of him they many,"
umuntu o zinkomo zingi, or umuntu o zinkomo zake zi ningi.

Ex. Indoda e bantwana bade, or indoda e bantwana bayo bade, a man whose children are tall.

umuzi o zindhlu zi ningi, or umuzi o zindhlu zawo zi ningi, a kraal or village whose houses are many.

umfana o kanda li kulu, or umfana o kanda lake li kulu, a boy whose head is large.

izwe eli zintaba zi nkulu, or izwe eli zintaba zalo zi nkulu, a country whose mountains are great.

46. If the Relative occurs in the form of *o* or *e* before a verb beginning with a vowel, the semivowels *w* and *y* respectively will be prefixed to the verb following the relative. If, however, the relative occurs in the form of *a* before a verb beginning with *a*, then the relative is omitted (and in writing should always be indicated by an apostrophe), and the initial letter of the verb is lengthened in consequence.

Ex. nguwena o wenze loku na? Is it you who have done this?
Ngubani o wazi ngaloku? Who knows about this?
Into e yehlayo ezulwini, a thing descending from heaven.
Lawo madoda' akayo lapa, those men who are building here.

N.B. The Relative when used with the Imperfect, Pluperfect and Ineffective tenses, Indicative, combines with the pronoun of the auxiliary whether expressed, or implied as in the 1st person of the above tenses. (cf. Chap. VII. sect. 16.)

Ex. e be ngi bonayo, which I was seeing.
o b' u bonayo, which you were seeing. (sing.)
a b' e bonayo, which he was seeing.

47. The Possessive pronouns, mine, thine, his or hers, etc., are formed by prefixing the relative to the possessive particle. (All adjectives used as epithets are preceded by the relative.)

<i>Ex.</i>	<i>Singular.</i>	<i>Plural.</i>
Class 1 and 2.	owami, ko, ke, etc.	abami, ko, ke, etc.
„ 3.	owami, „	eyami, „
„ 4.	esami, „	ezami, „
„ 5.	elami, „	awami, „
„ 6.	eyami, „	ezami, „
„ 7.	olwami, „	ezami, „
„ 8.	obwami, „	„
„ 9.	okwami, „	„

Except when used alone these forms usually precede their nouns.

Ex. Ezami izinkomo zi mhlope, ezako zi mnyama; my cattle are white, yours are black.

Ukudhla ku ka bani loku? Okwami. Whose food is this?
Mine.

48. To express “I am thine,” “it is mine, thine, his,” etc. the euphonic *ng* is prefixed to the above forms.

Ex. Ngi ngowako, I am thine, or I belong to thee.

Li ngelami leli hashi, it is mine this horse, etc.

49. If a noun denoting the Possessor be substituted for the pronoun, and the noun denoting that which is possessed be not expressed, *e.g.*, “the child’s,” “the fowl’s,” “the children’s,” as in answer to the question “Whose is it?” or “Whose is this?” Substitute the corresponding relative for the noun denoting that which is possessed in each of the examples given under sections 11 and 12 of Chapter V.

50. “Each” and “every” are expressed by the Demonstrative adjectives for “that,” used according to the rule given in section 39.

Ex. Yilowo muntu u n’ eyake indhlela, each or every man has his own way.

Yileyo nhliziyo i n’esayo isifo, every heart has its own sickness.

N.B. Na expresses the sense of the verb “to have.” (cf. Chap. VII. sect. 75.)

51. “Whoso,” “whosoever,” “whichever” are expressed by these same forms followed by the relative.

Ex. Yilowo otandayo, whosoever wills, likes, desires.

Yilowo okolwayo, whosoever believeth.

Keta yileyo nto o yi tandayo, choose whichever thing you like.

52. "Very" as an adjective, is expressed by reduplicating the emphatic form of the pronoun with the relative prefixed, or by prefixing the relative to the forms given in section 30.

Ex. Indoda eyonayona, or indoda eyiyo, a very man, a man indeed.

Iqiniso elonalona, or eli yilo, very truth.

Ukukanya okonakona, or oku yiko, very light.

53. "By myself," "thymself," "itself" etc., implying independent action, is expressed by a combination of the preposition *nga* and the indefinite possessive particle *kwa* with the relative inserted between, and finally, the possessive pronoun thus:—*nga-o-kwa-mi*, *ngokwami*, by which of me, = by myself, of my own accord.

Ex. Ngokwami, ngokwako, ngokwake, by my, thy, him or herself.

Ngokwawo, ngokwaso, ngokwalo, ngokwayo, etc.

Umntwana u ya hamba ngokwake, the child walks by himself.

Abafana b'enza ngokwabo be nga tshelwanga muntu, the boys acted of their own accord not having been told by anyone.

Lezi zinqola zi hamba ngokwazo, these wagons go by themselves.

VOCABULARY 9.

Loba, *write*; sondela, *draw near*; uhlobo, *kind, species*; dhlula, *pass by*; tunga, *sew*; kanya, *shine*; za, *come*; ya, *go to*; landela, *follow*; bila, *boil*.

EXERCISE 12.

Translate :—Indhlela aba hamba ngayo. uhlobo lwenja esi lu tandayo. le ntombazana i ya funda ngokwayo ukutunga. imiti a yi tshalayo. lo mfana u nguye aba m' funayo. ngubani lowo muntu o dhlulayo. izinkabi amadoda a lima ngazo. yile ndhlela izinkomo ezi ya ngayo emanzini.

CHAPTER VII.

INDICATIVE MOOD OF THE VERB "UKUBONA,"
TO SEE.

1. That the student may be able to make a fuller use of the past lessons, the Indicative Mood of the verb is introduced at this early stage. The other Moods will be dealt with later. The Affirmative and Negative of both the Active and Passive Voices will be given together.

2. With but few exceptions the verb ends in a. The Simple tenses of the Indicative are made Negative by placing a before the pronoun and changing the final vowel of the verb to i, except the Past and Perfect tenses which do not change the final vowel in the Negative. Ka is substituted for the pronoun u 3rd person singular and for a 5th class plural.

3. The Future tense, which seems to be a combination of the auxiliary ya with the Infinitive of the verb, takes the negative in the auxiliary, *e.g.*, a **ngi yi ku bona**, I shall or will not see.

4. The Participles corresponding to the various tenses are the same as the tenses except that the pronouns 3rd person singular and plural, and that for nouns of class 5 plural, are changed to e, be, and e respectively, *e.g.*, **ngi bona**, I seeing; **u bona**, thou seeing; **e bona**, he or she seeing; **si, ni, be bona**, we, you, they seeing; **amantombazana e bona**, the girls seeing.

The Negative of the participles is formed by inserting nga before the verb and changing the final vowel of the verb to i.

5. The Negative of the Imperfect, Pluperfect and Ineffective tenses is formed in the same way as that of the participles.

6. The Passive Voice is formed by inserting w before the final vowel of the verb root throughout, *e.g.*, **bona, bonwa**, etc. Should, however, any syllable but the *First* contain b, p, m, mb, the same changes take place as in the formation of the diminutive of the noun, viz., b is changed to tsh; p to sh; m to ny; and mb, to nj.

Verbs of one syllable, and also verbs of two syllables beginning with a vowel, insert *iw* before the final vowel, *e.g.*, *ya, go*; *yiwa. zwa, hear, feel*; *zwiwa. pa, give (as a gift)*; *piwa. sho, say, mention*; *shiwo. dhla, eat*; *dhliwa. ti, say, think*; *tiwa. lwa, fight*; *lwiwa. enza, do, make*; *enziwa. azi, know*; *aziwa. aka, build*; *akiwa. eba, steal*; *ebiwa.*

7. The present tenses Indefinite and Definite, Active voice, have already been given. The Negative for these two tenses is the same, and is formed as shown in section 2.

8. Present Tense, Negative.

Singular.

Plural.

a *ngi boni*, I see not or do not see.

a *si boni*, we see not or do not see.

a *u boni*, thou seest not or dost not see.

a *ni boni*, you see not or do not see.

a *ka boni*, he or she sees not or does not see.

a *ba boni*, they see not or do not see.

etc.

9. Passive Voice : Present Tense, Indefinite.

Singular.

Plural.

Ngi bonwa, I am seen.

Si bonwa, we are seen.

u bonwa, thou art seen.

ni bonwa, ye are seen.

u bonwa, he or she is seen.

ba bonwa, they are seen.

etc.

10. Present Tense, Definite.

Singular.

Plural.

Ngi ya bonwa, I am seen.

Si ya bonwa, we are seen.

u ya bonwa, thou art seen.

ni ya bonwa, ye are seen.

u ya bonwa, he or she is seen.

ba ya bonwa, they are seen.

etc.

11. Negative.

Singular.

Plural.

a *ngi bonwa*, I am not seen.

a *si bonwa*, we are not seen.

a *u bonwa*, thou art not seen.

a *ni bonwa*, ye are not seen.

a *ka bonwa*, he or she is not seen.

a *ba bonwa*, they are not seen.

etc.

12. Present Participle, I seeing, etc.

*Singular.**Plural.*

Ngi bona, I seeing.

si bona, we seeing.

u bona, thou seeing.

ni bona, ye seeing.

e bona, he or she seeing.

be bona, they seeing.

etc.

13. Negative, not seeing.

*Singular.**Plural.*

Ngi nga boni, I not seeing.

si nga boni, we not seeing.

u nga boni, thou not seeing.

ni nga boni, ye not seeing.

e nga boni, he or she not seeing.

be nga boni, they not seeing.

etc.

14. Passive Voice, Affirmative.

*Singular.**Plural.*

Ngi bonwa, I being seen.

si bonwa, we being seen.

u bonwa, thou being seen.

ni bonwa, ye being seen.

e bonwa, he or she being seen.

be bonwa, they being seen.

etc.

15. Negative.

*Singular.**Plural.*Ngi nga bonwa, I not being
seen.si nga bonwa, we not being
seen.u nga bonwa, thou not being
seen.ni nga bonwa, ye not being
seen.e nga bonwa, he or she not
being seen.be nga bonwa, they not being
seen.

etc.

N.B.—After a relative pronoun the Participial forms of the negative are always used.

VOCABULARY 10.

Umsindo, *noise*; hlupa, *trouble*; kataza, *worry, annoy*; fakaza, *witness*; landa, *fetch*; nje, *just*; nxa, *if, when*.

EXERCISE 13.

Translate:—A si yi boni incwadi o yi shoyo. abantu a ba limi namhla. a ka fundi lo mfana, a ka tandi. inja i ya m'landela umniniyo. a ni m boni umfo wenu na? u ya bizwa

umfundisi. laba bafana ba ya fundiswa umfo wabo. si bona amadoda e lima nga semfuleni. lawa mantombazana a ka sebenzi a ya dhala nje. si tanda ukuya ehlatini. ku yini loko oku dhliwa izinja ? izinkuku zi ya hlupa emasimini. e ka bani le nja e si landelayo. leyo ntaba o yi bonayo lapaya i kwa Zulu. u ya ngi biza mina na? Qa a ngi ku bizi. umsindo wani lowo engi wu zwayo? a ng' azi. a ni zi tandi lezi zinto na? qa, si ya zi tanda lezo ezi setafuleni.

16. Imperfect Tense (recent), Was seeing. This tense is formed by combining the perfect of *ba* with the participle of the verb, *e.g.*, *ngi be ngi bona*, lit. I have been I seeing ; *u be u bona*, thou hast been thou seeing. But the pronoun of the auxiliary, except when a vowel only, is dropped, and the *e* of *be* is also dropped if the pronoun following *be* a vowel only.

Singular.

Plural.

be ngi bona, I was seeing.

be si bona, we were seeing.

u b' u bona, thou wast seeing.

be ni bona, ye were seeing.

u b' e bona, he or she was seeing.

be be bona, they were seeing.

etc.

17. Negative. Insert *nga* before the verb in the affirmative and change the final vowel of the verb to *i*.

Singular.

Plural.

be ngi nga boni, I was not seeing.

be si nga boni, we were not seeing.

u b' u nga boni, thou wast not seeing.

be ni nga boni, ye were not seeing.

u b' e nga boni, he or she was not seeing.

be be nga boni, they were not seeing.

etc.

18. Passive Voice. Affirmative.

Singular.

Plural.

be ngi bonwa, I was seen.

be si bonwa, we were seen.

u b' u bonwa, thou wast seen.

be ni bonwa, ye were seen.

u b' e bonwa, he or she was seen.

be be bonwa, they were seen.

etc.

19. Negative.

*Singular.**Plural.*be **ngi nga bonwa**, I was not seen.be **si nga bonwa**, we were not seen.u **b' u nga bonwa**, thou wast not seen.be **ni nga bonwa**, ye were not seen.u **b' e nga bonwa**, he or she was not seen.be **be nga bonwa**, they were not seen.

etc.

VOCABULARY 11.

Bonga, *thank, praise*; luto, *anything*; amadada, *ducks*; shaya, *strike*; ngoba, *because*; tengisa, *sell*; shiya, *leave*; ikati, *domestic cat*; ntanta, *float*; kusasa, *morning*.

EXERCISE 14.

Ngubani lowo muntu o b' e ngi funayo. obani labo bantwana a be be dhlalayo lapa kusasa. be si nga ba boni. be be nga tandi ukungena endhlini. izinkomo be zi ya emfuleni nga leso sikati. be si zi buka izinja zi dhlala. be si tanda ukufika tina, kepa u b' e nga tandi yena. abantwana be be hlezi be wa buka amadada e ntanta ecibini. izinja be zi zi hlupa izimbuzi. a si boni luto, nina ni bonani? be si bona izinyoni zi hlezi emtini lowaya.

20. Imperfect Tense (remote), Was seeing. This tense is formed by combining the past of **ba** with the participle of the verb, *e.g.*, **nga ba ngi bona**, **wa ba u bona**, **wa ba e bona**, etc., but the auxiliary is not expressed except in the third person singular and after the pronoun **a** for nouns in **ama**. However, in both the last instances also, some drop the auxiliary and some substitute **y** for it, *e.g.*, **wa e bona** or **wa y'e bona**.

*Singular.**Plural.***nga ngi bona**, I was seeing.**sa si bona**, we were seeing.**wa u bona**, thou wast seeing.**na ni bona**, ye were seeing.**wa b' e bona**, he or she was seeing.**ba be bona**, they were seeing.

Singular. **wa u**, **sa si**, **la li**, **ya i**, **lwa lu**, **bwa bu**, **kwa ku bona**.

Plural. **ya i**, **za zi**, **a b'e**, **za zi**, **za zi bona**.

21. Negative, Was not seeing ; formed same as preceding tense.

Singular. nga ngi nga boni, wa u nga boni, wa b' e nga boni.

Plural. sa si nga boni, na ni nga boni, ba be nga boni.

Singular. wa u nga, sa si nga, la li nga, ya i nga, lwa lu nga, bwa bu nga, kwa ku nga boni.

Plural. ya i nga, za zi nga, a b' e nga, za zi nga, za zi nga boni.

22. Past Tense, Affirmative, Saw. This tense is used of any time past, and is formed from the present tense indefinite, by (1) changing **u** wherever it occurs in the pronoun to **w** and adding **a** ; (2) changing **i** where standing alone, to **y** and adding **a** ; (3) changing **i** in every other instance to **a** ; (4) **a** remains unchanged.

Singular.

Nga bona, I saw.

wa bona, thou sawest.

wa bona, he or she saw.

Plural.

sa bona, we saw.

na bona, ye saw.

ba bona, they saw.

Singular. wa, sa, la, ya, lwa, bwa, kwa bona.

Plural. ya, za, a, za, za bona.

23. Negative, Saw not. Formed by simply prefixing **a** to the pronoun of the affirmative except 3rd person singular which takes **ka** before it, and **a** corresponding with nouns of the 5th class plural is followed by **ka**.

Singular. a nga, a wa, ka wa, a wa, a sa, a la, a ya, a lwa, a bwa, a kwa bona.

Plural. a sa, a na, a ba, a ya, a za, a ka, a za, a za bona.

24. Passive Voice, Affirmative, Was seen.

Singular. Nga, wa, wa, etc., bonwa.

Plural. Sa, na, ba, etc., bonwa.

25. Negative.

Singular. a nga, a wa, a ka, etc., bonwa.

Plural. a sa, a na, a ba, etc., bonwa.

26. Perfect Tense, Have seen. The Perfect Tense, which in its primary use is a Present Complete, may be

formed from the Present Indefinite by changing the final vowel of the verb to *ile*. This ending, however, is frequently contracted to *e*, in which case this vowel is lengthened. The Objective form of the verb, ending in *ela* always makes its Present Complete in this way.

Singular.

Ngi bonile, I have seen.

u bonile, thou hast seen.

u bonile, he or she has seen.

Plural.

si bonile, we have seen.

ni bonile, you have seen.

ba bonile, they have seen.

etc.

27. The Perfect Tense, whether the verb be transitive or intransitive, is used also to express a state, character or quality, as:—

Umuntu o lungileyo, a good or righteous man.

Indhlu i bidhlikile, the house is tumbled down, = in a tumbled down condition.

Abantu aba hlupekileyo, people who are in a troubled condition.

Umuti o wapukileyo, a broken tree, = in a broken condition

Inkomo i file, the cow is dead.

Indhlovu i wile, the elephant is fallen.

28. Verbs ending in *ala*, *asa*, *ata*, *ama*, *ana*, which are mostly intransitives, form their Perfects, *i.e.*, intransitives of state, by changing the vowel in these endings to *e*, thus *ele*, *ese*, *ete*, *eme*, *ene*. The Present Complete would in each case end in *ile*.

Lala, lie down, go to sleep.

Kulupala, get fat.

Gcwala, get, become full.

Pakama, lift, get lifted.

Fumana, find, discover.

Hlangana, meet together.

Pata, touch, hold, carry.

Limala, get hurt.

lele, be asleep.

kulupele, be fat, stout.

gcwele, be full.

pakeme, be high, lifted up.

fumene, have found.

hlangene, be met together.

pete, have in hand, carry on.

limele, be hurt.

29. The Perfect of a few verbs is formed irregularly, as:—
hlala, **hlalile**, Present Complete; **hlezi**, Intransitive. **suta**, *get satisfied, satiated*; **suti**, Intransitive. **ma**, *stand, mile*, Present Complete; **mi**, Intransitive. **sho**, *say, mention*, makes **shilo**, *have said*.

Exc. Izinkomo zi lele etshanini, the cattle are lying down in the grass.

Be ngi mi emnyango, I was standing at the door.

Umfula u gcwele, the river is full.

Umfo wetu ulimele, our brother is hurt.

Amafu a pakeme namhla, the clouds are high to-day.

30. Perfect Tense, Negative, Have not seen. The Negative of the Present Complete is formed by placing **a** before the pronoun of the affirmative and affixing **nga** to the verb. **Ka** is substituted for the pronoun **u** 3rd person singular, and also **a** of 5th Class plural.

Singular. a ngi bonanga, a u bonanga, a ka bonanga.

Plural. a si bonanga, a ni bonanga, a ba bonanga.

etc.

31. The above forms refer rather to the momentary action than to a state or character, which would be expressed by a **ngi bonile**, a **u bonile**, a **ka bonile**, etc.

32. Passive Voice, Have been seen. This is formed from the active by changing the **l** in the final syllable to **w**, e.g., **boniwe**. This also is frequently contracted by dropping the **i**, **bonwe**.

Singular. Ngi boniwe, u boniwe, u boniwe, etc.

Plural. si boniwe, ni boniwe, ba boniwe, etc.

33. Negative, Have not been seen.

Singular. a ngi bonwanga, a u bonwanga, a ka bonwanga, etc.

Plural. a si bonwanga, a ni bonwanga, a ba bonwanga, etc.

The forms **a ngi**, **a u**, **a ka boniwe**, etc., would be used to express a settled state or character.

VOCABULARY 12.

Ukuna, *to rain*; peka, *cook*; izinkuni, *firewood*; izinyamazane, *bucks* (any animal which may be eaten is called *inyamazane*); buya, *return*; umkumbi, *ship*; tuma, *send*; nika, *give*; nikeza, *hand* (anything to another); zingela, *hunt*; futi, *also, again*.

EXERCISE 15.

Umfundisi u b' e hlezi endhlini e loba. izinkomo zi y' aluswa abafana. amadoda' aka izindhlu, a zingela izinyamazane, a puze utshwala. abesifazana ba lima, ba teze izinkuni, ba peke ukudhla. amantombazana a ye kuteza ehlatini. izinkomo zi buyile. abantu ba lowo muzi ba tengisile ngezinkomo nezimbuzi zabo. sa ngena endhlini kepa a sa bona luto. ba hambile abafana, amantombazana a ka hambanga. la li nga ni nga lelo langa na? kwa ku nge siso isikati sokufunda. u w' enzile umsebenzi enga ku nika wona na? Yebo ngi w' enzile.

34. Future Tense, Shall or will see. The future tense seems to be formed by combining the present of **ya** with the infinitive of the verb, the latter losing the initial vowel of the infinitive prefix thus: **ngi ya kubona**, literally, I go to see. However, to save confusion with the infinitive the **ku** is written separately from the verb.

Singular.

Plural.

Ngi ya ku bona , I shall or will see.	si ya ku bona , we shall or will see.
u ya ku bona , thou shalt or wilt see.	ni ya ku bona , you shall or will see.
u ya ku bona , he or she shall or will see.	ba ya ku bona , they shall or will see.

etc.

35. The following three contracted forms of this tense are frequently used :—

1. The **k** of **ku** is dropped throughout. *e.g.*, **ngi ya u**, **u ya u**, **u ya u**, **si ya u**, **ni ya u**, **ba ya u bona**.
2. A further contraction is made by combining the **a** of the auxiliary **ya** with the **u** following. *e.g.*, **ngi yo**, **u yo**, **u yo**, **si yo**, **ni yo**, **ba yo bona**, etc.
3. The previous form is still further contracted by dropping the vowel of the pronoun except **u** and **i** when standing alone, which become **w** and **y** respectively, and dropping the **y** of **yo**. Thus the pronoun ends in **o**. *e.g.*, **ngo**, **wo**, **wo**, **so**, **no**, **bo bona**.

N.B. This last form is used to express promise or determination. It is sometimes used also as Imperative.

36. An immediate future is formed by substituting **za** for **ya** in the above tense, the idea being that the action expressed by the verb is more imminent. Similar contractions are made as above indicated *e.g.*, **ngi za ku bona**, etc., **ngi za u bona**, **ngi zo bona**, etc.

37. Future Tense, Negative, Shall or will not see.

This is formed from the affirmative by placing **a** before the pronoun and changing the **a** of the auxiliary **ya** to **i**. And the same changes of the pronouns of the 3rd person singular and 5th class plural are made as in the other tenses.

Ex. **a ngi yi**, **a u yi**, **a ka yi**, **a si yi**, **a ni yi**, **a ba yi ku bona**, etc.

38. There is but one form for the Negative of the future tense. The immediate future in the negative drops the vowel of the auxiliary and the verb takes the full infinitive prefix, *e.g.*, **a ngi z' ukubona**, **a u z' ukubona**, **a ka z' ukubona**, etc.

39. Pluperfect or Past Perfect Tense, Had seen. Formed by combining the perfect of **ba** with the participle of the perfect of the verb.

Recent Time.

Singular.

Be ngi bonile, I had seen.

u b' u bonile, thou hadst seen.

u b' e bonile, he or she had seen.

Plural.

be si bonile, we had seen.

be ni bonile, you had seen.

be be bonile, they had seen.

etc.

40. Negative, Had not seen. **be ngi nga bonanga**, **u b' u**, **u b' e**, **be si**, **be ni**, **be be nga bonanga**, etc.

Remote time, had seen. Formed by combining the past of **ba** with the participle of the verb. **Nga ngi**, **wa u**, **wa b' e**, **sa si**, **na ni**, **ba be bonile**, etc.

41. Negative, Had not seen. **Nga ngi**, **wa u**, **wa b' e**, **sa si**, **na ni**, **ba be nga bonanga**, etc.

42. Ineffective Tenses, Would have seen (but). These are formed by combining the imperfect of **ya**, recent and remote, with the infinitive of the verb, the idea expressed being that

it was the intention of the agent to carry into effect the action in question had not some circumstance prevented, *e.g.*, be ngi ya ku fika izolo kepa nga vinjwa umfula u gcwele, I would have arrived yesterday, but I was stopped by the river it being full.

43. Ineffective (recent), Would have seen (but).

Singular. be ngi ya ku bona, u b' u ya ku bona, u b' e ya ku bona, etc.

Plural. be si ya ku bona, be ni ya ku bona, be be ya ku bona, etc.

44. Negative, Would not have seen (but). Formed the same as the negative of the future.

Singular. be ngi nga yi, u b' u nga yi, u b' e nga yi ku bona, etc.

Plural. be si nga yi, be ni nga yi, be be nga yi ku bona, etc.

45. Passive voice, Would have been seen (but).

Singular. be ngi ya, u b' u ya, u b' e ya ku bonwa, etc.

Plural. be si ya, be ni ya, be be ya ku bonwa, etc.

46. Negative, Would not have been seen.

Singular. be ngi nga yi, u b' u nga yi, u b' e nga ku yi bonwa, etc.

Plural. be si nga yi, be ni nga yi, be be nga yi ku bonwa, etc.

47. Remote.

Singular. nga ngi ya, wa u ya, wa b' e ya ku bona, etc.

Plural. sa si ya, na ni ya, ba be ya ku bona, etc.

48. Negative.

Singular. nga ngi nga yi, wa u nga yi, wa b' e nga yi ku bona, etc.

Plural. sa si nga yi, na ni nga yi, ba be nga yi ku bona, etc.

49. Passive Voice. Insert *w* before the final vowel of the verb as in section 45 above.

50. The Ineffective tenses may be contracted like the future according to the first two contractions indicated in section 35.

These tenses express also "was going to . . .," "was not going to . . ." And if *za* be substituted for *ya* the idea would be: "was about to . . .," "was on the point of . . ." but.

VOCABULARY 13.

Ubutongo, *sleep*; papama, *awake*; bulala, *kill*; temba, or etemba, *trust*; kolwa, *believe, be satisfied*; izolo, *yesterday*; ngomuso, *to-morrow*; umusa, *grace, mercy*; nini? *when?* indaba, *matter, affair, story, etc.*

EXERCISE 16.

Give examples in both the affirmative and negative of the future, pluperfect and ineffective tenses, using the following verbs:—*na, kuluma, hamba, lima, hlala.*

51. Such tenses as the Future Imperfect, I shall be seeing, and the Future Perfect, I shall have seen, are formed by the aid of *ba* combined with the Participle of the principal verb.

Ex. Ngi ya ku ba ngi bonayo, I shall be seeing.

A ngi yi ku ba ngi bonayo, I shall not be seeing.

Ngi ya ku ba ngi bonile, I shall have seen.

A ngi yi ku ba ngi bonile, I shall not have seen.

52. "Not yet," "Before." By inserting the particle *ka* before the verb in the Negative, the idea of "not yet" is introduced. Before a participle it expresses the idea of "before."

Ex. A ngi ka boni, I do not yet see.

Be si nga ka dhli, we were not yet eating, or had not yet eaten.

Be be nga ka m' boni, they had not yet seen him.

Wa fika li nga ka shoni ilanga, he arrived before sun set.

Ngi tanda ukuyizwa leyo ndaba ngi nga ka hambi, I wish to hear that matter before I go.

A si ka kwazi ukufunda, we do not yet know (how) to read.

A ni ka yi boni indhlela na? do you not yet see the path?
Ba fikile abantu na? qa, a ba ka fiki, have the people
 arrived? no, they have not yet arrived.

53. "Still." The particle **Sa** inserted before the verb in the Present Indefinite, Participle, Imperfect and Future tenses, and also certain tenses of **ba** combined with the participle of the principal verb, (affirmative) introduces the idea of "still." Sometimes the sense may be "as" or "while," according to the context.

When used with a Negative the sense is then "no more" or "no longer."

Ex. Pres. Ind. **ngi sa bona,** I am still seeing. **u, u, si, ni, ba sa bona;** thou, he or she, we, you, they still see.

Neg. **a ngi, a u, a ka, a si, a ni, a ba sa boni;** I, thou, he or she, we, you, they no longer see.

Participle. **Ngi, u, e, si, ni, be sa bona,** I, thou, he or she, we, you, they still seeing.

Neg. **Ngi, u, e, si, ni, be nga sa boni,** I, thou, he or she, we, you, they no longer seeing.

And so:—**Be ngi sa bona,** I was still seeing.

Be ngi nga sa boni, I was no longer seeing.

Ngi ya ku ba ngi sa bona, I shall still be seeing.

A ngi sa yi ku bona, I shall no longer see.

etc.

54. **Sa** is sometimes used with the Perfect tense to express a yet unaltered state or condition:—

Ex. **Ba sa hambile,** they are still away.

Ngi sa pekile, I am occupied with cooking, *i.e.*, in the act of doing it.

Ba sa lele, they are still asleep.

Izinkomo zi sa kulupele, the cattle are still in good condition.

55. **Sa** may be used with the Pluperfect tenses to express a present though uncertain condition as:—**Be ngi sa pilile,** I am still in health.

56. Before a Noun, Adjective, Adverb and **na** used as the verb to have, **sa** is changed to **se**.

Ex. **UYihlo u se kona na?** Is your father still alive?

Ya pela indaba i se mnandi, the subject came to an end it still being pleasant.

U se yinsizwa, he is still a young man.

Si se ngabantwana, while we were children, = we still being children.

Li se namandhla leli hashi lami eli dala, it is still strong this old horse of mine.

57. The Particle **se** is used with a Participle in the sense of "Now," e.g. **se ngi bona**, now I see, etc. When the pronoun is a vowel only it is placed both before and after **se** in the same way as with **be** in the imperfect tense. This fact would seem to indicate that **se** is a fragment of some verb. **Se** may also be used with the past tense.

Ex. **Se ngi bona, u s' u bona, u s' e bona**, now I, thou, he or she sees.

Se si bona, se ni bona, se be bona, now we, you, they see.
Past Tense, Now I saw it.

Se nga bona, se wa bona, se wa bona, se sa bona, se na bona, se ba bona.

Perfect Tense, Now I have seen.

Se ngi bonile, u s' u bonile, u s' e bonile, se si bonile, se ni bonile, se be bonile, etc.

Future, Now I shall or will see.

Se ngi za ku bona, u s' u za ku bona, u s' e za ku bona, etc.

Se ngi ya ku bona, u s' u ya ku bona, u s' e ya ku bona, etc.

58. When used with the Imperfect, Pluperfect and Ineffective Tenses **se** indicates the sense of "then."

Imperfect (recent), **Be se ngi bona**, then I was seeing, **u b' u s' u bona**, thou, etc., **u b' e s' e bona**, he or she, etc., **be se si bona, be se ni bona, be se be bona**, etc.

Imperfect (remote), **Nga se ngi bona, wa se u bona, wa b' e s' e bona, sa se si bona, na se ni bona, ba se be bona**, etc.

Pluperfect (recent), **Be se ngi bonile**, then I had; etc., **u b' u s' u bonile**, **u b' e s' e bonile**, **be se si bonile**, **be se ni bonile**, **be se be bonile**, etc.

Pluperfect (remote), **Nga se ngi bonile**, **wa se u bonile**, **wa b' e s' e bonile**, **sa se si bonile**, **na se ni bonile**, **ba se be bonile**, etc.

Ineffective (recent and remote), would have seen (but), **Be se ngi ya ku bona**, **u b' u s' u ya ku bona**, **u b' es' e ya ku bona**, **be se si ya ku bona**, **be se ni ya ku bona**, **be se be ya ku bona**, etc.

Nga se ngi ya ku bona, **wa u s' u ya ku bona**, **wa b' e s' e ya ku bona**.

Plural. **sa se si ya ku bona**, then we would have seen.
na se ni ya ku bona, then you would have seen.
ba se be ya ku bona, then they would have seen.

Negative (recent).

Singular. **be se ngi nga yi ku bona**, then I would not have seen.
u b'u s'u nga yi ku bona, then thou wouldst not have seen.
u b'e s'e nga yi ku bona, then he or she would not have seen.

Plural. **be se si nga yi ku bona**, then we would not have seen.
be se ni nga yi ku bona, then you would not have seen.
be se be nga yi ku bona, then they would not have seen.

Negative (remote).

Singular. **nga se ngi nga yi ku bona**, then I would not have seen.
wa u s'u nga yi ku bona, then thou wouldst not have seen.
wa b'e s'e nga yi ku bona, then he or she would not have seen.

Plural. **sa se si nga yi ku bona**, then we would not have seen.

na se ni nga yi ku bona, then you would not have seen.

ba se be nga yi ku bona, then they would not have seen.

59. There are certain verbs as **za**, come, **zwa** hear, feel, etc., **ma**, stand, **muka**, depart, **mba**, dig, which always prefix **e** to the root in all their forms, whenever they happen to be preceded by **a**, which in such case is elided.

Ex. **Ngi y' eza**, I am coming. **ng' eza**, I came. But, **ngi zile**, I have come. **ngi ya ku za**, I shall come.

Si y' emba, we are digging. **S' emba umgod**i, we dug a hole.

But, **Be si mba**, we were digging. **Si mbile**, we have dug.

Ba y' ezwa, they hear. **B' ezwile**, they have heard.

Ng' ezwa umuntu e kuluma endhlini, I heard a person speaking in the house.

But, **Ngi zwile**, I have heard. **A ngi zwa**, I do not hear.

60. The meaning of a verb may be intensified or diminished by reduplicating the root if composed of two syllables only; if of more, then the first two only are reduplicated. The idea being that the action is performed a little or quickly, or very much.

Ex. **zama**, strive; **zamazama**, strive very hard or fitfully.

Cita, scatter, spill, devastate; **citacita**.

Hamba, walk, move; **hambahamba**, walk, move about.

Kuluma, speak, **kulukuluma**, talk much, chatter.

Guqula, turn; **guquququla**, turn vigorously or fitfully.

VOCABULARY 14.

Qeda, finish, as anything one is occupied with; **pela**, finish, come to an end; **hlwayela** or **hlwanyela**, sow; **hlakula**, weed; **mhlaumbe**, perhaps; **jabula**, be glad, rejoice.

EXERCISE 17.

Amadoda a ya sebenza endhlini namhla. izolo a b' e sebenza ensimini. ngomuso a ya kwaka indhlu lapaya. a b'

e nga yi kwaka, kepa se si sondela isikati semvula. Inxa se li nile, ba ya ku lima masinyane. Mhlaumbe li za ku na ngomuso. Uma li na ba ya ku jabula. Ba be nga yi ku lima nga lesi sikati, kepa ukudhla kwabo se ku za ku pela.

61. The Substantive Verb **Ukuba**, to be. This verb is always used in combination with some other verb in the formation of compound tenses in any of the Moods, or with a noun, adjective, adverb, or with **na** used as the verb "to have"; but in the present tense, participle and imperfect tense (remote) is not expressed.

In the negative participle and imperfect tenses, the particle **nga** becomes **nge** before a noun, adjective or adverb, and also before **na** as verb to have.

The following tenses of **ba** used with **kona**, present, will serve to illustrate its use. In the negative **kona** usually drops the last syllable.

62. Present Tense.

Singular.

Plural.

Ngi kona, I am present.

si kona, we are present.

u kona, thou art present.

ni kona, you are present.

u kona, he or she is present.

ba kona, they are present.

etc.

63 Negative.

Singular.

Plural.

a ngi ko, I am not present.

a si ko, we are not present.

a u ko, thou art not present.

a ni ko, you are not present.

a ka ko, he or she is not present.

a ba ko, they are not present.

etc.

64. Imperfect, (recent).

Singular.

Plural.

be ngi kona, I was present.

be si kona, we were present.

u b' u kona, thou wast present.

be ni kona, you were present.

u b' e kona, he or she was present.

be be kona, they were present.

etc.

65. Negative.

*Singular.**Plural.*

be ngi nge ko, I was not
present.

be si nge ko, we were not
present.

u b' u nge ko, thou wast not
present.

be ni nge ko, you were not
present.

u b' e nge ko, he or she was
not present.

be be nge ko, they were not
present.

etc.

66. Imperfect, (remote).

*Singular.**Plural.*

nga ngi kona,

sa si kona,

wa u kona,

na ni kona,

wa b' e kona,

ba be kona.

etc.

67. Negative.

*Singular.**Plural.*

nga ngi nge ko,

sa si nge ko,

wa u nge ko,

na ni nge ko,

wa b' e nge ko,

ba be nge ko.

etc.

68. Future.

*Singular.**Plural.*

ngi ya ku ba kona, I shall be
present.

si ya ku ba kona, we shall be
present.

u ya ku ba kona, thou wilt
be present.

ni ya ku ba kona, you will
be present.

u ya ku ba kona, he or she
will be present.

ba ya ku ba kona, they will
be present.

etc.

69. Negative.

*Singular.**Plural.*

a ngi yi ku ba ko, I shall not
be present.

a si yi ku ba ko, we shall not
be present.

a u yi ku ba ko, thou wilt not
be present.

a ni yi ku ba ko, you will not
be present.

a Ka yi ku ba ko, he or she
will not be present.

a ha yi ku ba ko, they will not
be present.

etc.

70. Immediate Future.

ngi za ku ba kona or ngi zo ba kona, etc.

71. Negative.

a ngi z' ukuba ko, etc.

72. Ineffective (recent).

Singular.

Plural.

be ngi ya ku ba kona, I would
have been present.

be si ya ku ba kona, we
would have been present.

u b' u ya ku ba kona, thou
wouldst have been present.

be ni ya ku ba kona, you
would have been present.

u b' e ya ku ba kona, he or
she would have been
present.

be be ya ku ba kona, they
would have been present.

etc.

73. Negative, Would not have been present.

Singular.

Plural.

be ngi nga yi ku ba ko,
u b' u nga yi ku ba ko,
u b' e nga yi ku ba ko,

be si nga yi ku ba ko,
be ni nga yi ku ba ko,
be be nga yi ku ba ko.

etc.

74. Remote, Would have been present.

Singular.

Plural.

nga ngi ya ku ba kona,
wa u ya ku ba kona,
wa b' e ya ku ba kona,

sa si ya ku ba kona,
na ni ya ku ba kona,
ba be ya ku ba kona.

etc.

75. Negative, Would not have been present.

Singular.

Plural.

nga ngi nga yi ku ba ko,
wa u nga yi ku ba ko,
wa b' e nga yi ku ba ko,

sa si nga yi ku ba ko ;
na ni nga yi ku ba ko ;
ba be nga yi ku ba ko.

etc.

76. Na used as verb "to have" combines with the noun or pronoun following ; but in the negative it remains unchanged and the noun following elides its initial vowel.

Ex. Ngi nencwadi, I have a book. Ngi nencwadi na? have I a book? A ngi na ncwadi, I have not a book. A ngi na ncwadi na? have I not a book? Be ngi nencwadi, I had a book. Be ngi nencwadi na? had I a book? Be ngi nge na ncwadi, I had not a book. Nga ngi nencwadi, I had a book, (at that time). Nga ngi nge na ncwadi, I had not a book. A ngi banga na ncwadi, I have not had a book. Ngi ya ku ba nencwadi, I shall have a book. A ngi yi ku ba na ncwadi, I shall not have a book. Be ngi ya ku ba nencwadi, I would have had a book. Be ngi nga yi ku ba na ncwadi, I would not have had a book.

VOCABULARY 15.

Pakamisa, *lift up*; ehla, *come down, descend*; kona (khona), *then*; yikona, *it is then*; isintu, *the human race*; ukuti, *that*; lamba, *hunger*.

EXERCISE 18.

1. "Kepa a ka banjwa muntu, ngoba isikati sake sa si nga ka fiki."
2. "Nxa be ni ng'azi, be ni ya ku M'azi uBaba futi."
3. "Nina ni vela ku lo mhlaba, Mina a ngi veli ku lo mhlaba."
4. "Ngoba inxa ni nga tembi ukuti ngi nguye."
5. "Wa b'es'e ti uJesu, inxa se ni yi pakamisile indodana yesintu, yikona ni ya kwazi ukuti ngi nguye."
6. "A ng'enzi luto ngokwami."
7. "Mina ngi yisinkwa sokupila, ozayo kimina a ka yi ku lamba."
8. "Isinkwa si ka Nkulunkulu si nguye o wehla ezulwini."
9. "Ngi ti kinina, ni ngi bonile, kepa a ni tembi."
10. "UBaba u ya ni nika isinkwa esonasona."
11. "Ukufundisa kwami, a kusiko okwami."
12. "Lo as'uye abafuna ukumbulala na?"

CHAPTER VIII.

PREPOSITIONS.

1. **Na**, with ; **ku** in, at, to, among, according to the context. **nga**, with, (by means of) about, toward, around.

2. The following Prepositions are used with the indefinite possessive particle **kwa** preceding the noun or pronoun governed. If no particular situation is indicated they will be preceded by the preposition **nga**. Should the noun governed be one of Class 2 singular **kwa** will be substituted by **ku ka**. See Chap. 5 Sect. 12.

Ex. **Pezu**, above ; (something else) **ngapezu kwa** . . .

Pansi, below, beneath, down ; **ngapansi**, underneath.

Pakati, within, inside ; **ngapakati**, on the inside.

Pandhle, outside ; **ngapandhle**, without, on the outside.

Pambi, before, in front of ; **ngapambi**, at the front, on the front.

Pambili, beyond ; **ngapambili**, on beyond.

Ecaleni or **eceleni**, at the side of ; **ngasecaleni**, by the side.

Emva, which is a contraction of **emuva**, behind, at the back of.

Ex. **Pezu kwendhlu**, above the house. **ngapansi kwetafula**, underneath the table. **Pambi kwendhlu**, before the house. **ngapambi kwendhlu**, at the front of the house. **emva kwendhlu**, behind the house. **ngasemva kwendhlu**, at the back of the house. **pakati kwendhlu**, inside the house. **ngapandhle kwendhlu**, on the outside of the house.

And so :—**Pezu kwami, kwako, kwake, kwetu, kwenu, kwabo**, above me, thee, him or her, us, you, them.

Pambi kwami, before me. **pansi kwake**, beneath him.

Pakati kwami, within me. **pakati kwabo**, among them.

3. **Pezulu**, up, up above ; **ngapezulu**, somewhere above, in an upward direction.

Seloku, since, generally followed by the past tense of the verb, *e.g.*, **Seloku nga fika**, since I arrived. **seloku kwa datshulwa umhlaba**, since the world was created.

4. **Pansi** expresses also on the ground, on the floor, *e.g.*, **Ku beke pansi**, put it down, on the ground.

Kipani izimpahla enqoleni ni zi beke pansi. Take the goods out of the wagon and put them on the ground.

5. The following prepositions are always followed by **na**.

Eduze, near; **eduze nami**, near me. **eduze nomfula**, near the river. **eduze nendhlela**, near the path.

Enhla, up, as up stream, up country; upper, as the upper side of the road etc., *e.g.*, **enhla nomfula**, up river. **enhla nezwe**, up country, inland. **enhla nomgwaqo**, the upper side of the road.

Enzansi, down, as down stream, down country, the coast side, the lower side, *e.g.* **enzansi nomfula**, down river. **enzansi nezwe**, at the coast land.

6. To express the idea of "centre" **Pakati** is used followed by **na** as: **pakati nendhlu**, in the midst of the house. **pakati nomgwaqo**, in the middle of the road. **pakati nesiyingi**, in the centre of the circle, etc.

7. Other uses of **Na**.

a. As the conjunction "and" connecting subjects.

Indoda nomfana, a man and a boy. **izinkomo nezimvu**, cattle and sheep. **ezulwini na semhlabeni**, in heaven and on earth. **Lo mfana na le ntombazana**, this boy and this girl.

8. b. In the sense of "too" and "also." In which case it usually follows the noun referred to.

Umfana naye wa hamba, the boy went too, or the boy also went. **Inja nayo ya fa**, the dog also died. **Abantwana nabo ba banga umsindo**, the children also made a noise.

9. c. In the sense of "even."

S' esaba nokukuluma, we feared even to speak. **Be nge na sikati nesokudhla**, they not having time even to eat. **Nezilwanyanyana nazo zi nomsebenzi wazo**, even the insects also have their work.

10. **Na** may be prefixed to the noun or corresponding pronoun with the noun following in apposition:—

Ex. **Nezinkomo zake**, or **n'ezake izinkomo**, and his cattle.

Nazo zonke izinto, or **nezinto zonke**, and all things.

Nga and **njenga** follow the same rule.

11. Uses of **Ku**. **ku** is used with nouns and pronouns which have no locative form, to express the force of the locative in all its different shades of meaning as: "to" "from," "in," "at," "among," etc., according to the idea expressed by the preceding verb.

Ex. **Ku fikile umuntu o vela ku baba**, there has arrived a man who comes from father.

Ngi ya kuye, I am going to him.

Si y' eza kuwe or **ku wena**, we are coming to you.

Ba pumile kuye namhlanje, they have come or gone out from him to-day.

U ya sebenza ku mlungu, he is working at a white man's.

Izingubo zami zi ku lelo bokisi, my clothes are in that box.

12. The plural forms **kiti**, **kini**, **kubo**, are used to express our, your, their home, people, tribe, country, etc.

Ex. **Kiti**, our home, kraal, place. **Kini**, your, etc. **Kubo**, their, etc. **Kupi kini?** where is your home? **Kupi ku bo?** where is his or their home? **Abantu ba kiti**, our people, of the same family, tribe, etc. **Abantwana ba kiti**, children of our home, kraal, family, etc. **Izinkomo za kiti**, cattle belonging to our home.

(Compare Chapter VI. Sections 15 and 24.)

13. The above forms are used also in the possessive case.

Ex. **Umfana wa kiti**, a boy of our people, home, etc.

Eza kini lezi zinkomo na? Do they belong to your home these cattle?

Ngubani le ntombazana? eya kubo ka Dambuza.

Who is this girl? She is of Dambuza's people.

Ku fikile umfana wa kubo ka Nduli. There has arrived a boy of uNduli's people or home.

(Compare Chap. VI. sect. 17.)

14. Uses of Nga.

a. Prefixed to a preposition, a noun in the locative case, or adverb of place, when no precise situation is indicated.

Ex. **U velangapi?** = from what direction do you come?

but, **U velapi?** where do you come from?

Ngalapa, about here. **ngalapo,** about there, in that direction.

U ya ngapi? = in what direction are you going?

U ye ngalapo, he has gone in that direction there.

Izwe la nga soTongati li nomoba omningi, the country about Tongati has much sugar cane.

15. *b.* To express "day by day," "week by week," etc., the idiom is the same as in English, but a plural noun is used, with *nga* prefixed to the repeated noun:—

Ex. **Imihla ngemihla,** day by day.

Amasonto ngamasonto, week by week.

Izinyanga ngezinyanga, month by month.

Iminyaka ngeminyaka, year by year.

16. And so also:—**Izikati ngezikati,** times by times = different times. **Izizwe ngezizwe,** tribe by tribe = different tribes. **Izinhlobo ngezinhlobo,** kind by kind = different kinds.

Ex. **Ngi bonile kusasa izilwane eziningi izinhlobo ngezinhlobo,** I have seen this morning many animals of different kinds.

Umuzi wa seTekwini u gcwele abantu aba yizizwe ngezizwe. The town of Durban is full of people of different nationalities.

17. *c.* "One by one," "two by two," etc., is expressed by a similar idiom, but the pronoun preceding the first numeral adjective prefixes its corresponding relative.

Ex. **Abanye ngabanye,** one by one, for nouns of Classes 1 and 2.

ababili ngababili,	two by two,	"	"
eminye ngeminye,		"	"
emibili ngemibili,		"	" 3.
ezinye ngezinye,		"	" 4.
ezibili ngezibili,		"	" 4.
amanye ngamanye,		"	" 5.
amabili ngamabili,		"	" 5.
ezinye ngezinye,		"	" 6 and 7.
ezimbili ngezimbili,		"	" 6 and 7.

18. *d.* Nga also expresses "with" in the sense of "by means of."

Ex. Wa m' shaya ngenduku, he struck him with a stick.

Impahla ya boshwa ngentambo, the parcel was tied with a string.

Ukuhamba ngehashi, to go on horseback. (Lit. to go by means of a horse.)

Ukuhamba ngezinyawo, to go on foot.

Donsa ngamandhla, pull hard, (with strength).

Wa sikwa ngomese, he was cut with a knife.

19. Ngenxa, from nga and inxa, expresses "because of," "on account of," and is always followed by the possessive particle ya.

Ex. Ngenxa yami, on my account, because of me.

Ngenxa yako, yake, yetu, yenu, yabo, on thy, his or her, our, your, their account.

Ngisindile ngenxa kaJesu, I am saved because of Jesus.

Ngenxa yomntwana, on account of the child.

Ngenxa yokugula, on account of being sick.

CONJUNCTIONS.

20. Ukuti that; ukuba, in order that, followed by the Subjunctive.

Noma, kuko, kumbe, or either.

Nokuba, nakuba, whether, (also Noma).

Noko, kantinoko, yet, however, notwithstanding, still.

Kodwa, only, excepting that.

Kepa, but.

Funa, lest, followed by the Subjunctive.

Ngoba, ngokuba, for, because.

Uma, nxa, inxa, umanxa, if.

Ngako, therefore.

Kanti, whereas. Also frequently used in asking a question expressive of surprise as :—Elako kanti leli cebo? And so it is yours this scheme is it?

Ba funa ukwenzani kanti? Whatever do they want to do?

CHAPTER IX.

THE ADJECTIVE

1. There are but few true Adjectives in Zulu, of which the following are examples :—

Mhlope, white ; used also to express clean, pure. **mnyama**, black. **mpofu**, poor, buff, stone colour. **bomvu**, red. **luhlaza**, green. **lucweba**, sky-blue. **ngwevu**, grey. **nsundu**, brown. **zibadu**, speckled. **kulu**, large, great. **ncane**, small, little. **ncinyane**, very small. **banzi**, wide. **fushane**, **fupi**, short. **de**, long, high. **kude**, distant. **ningi**, many, much. **lukuni**, hard. **mnandi**, sweet. **hle**, nice, beautiful. **bi**, bad, evil, ugly. **qoto**, honest, upright. **mnene**, kind. **dala**, old. **sha**, new, fresh (after **n** becomes **tsha**) **nzima**, heavy, dull, dark. **mtoti**, pleasant, delicious to taste.

2. The Adjective usually follows its noun, and whether used as an epithet or predicate is always preceded by the pronoun agreeing with the noun qualified. When, however, the adjective is used as an Epithet, as “a white goat,” the relative is prefixed to the pronoun, the idiom being “a goat which is white.” **imbuzi emhlope**.

But when used as a Predicate, and therefore separated from its noun by the substantive verb expressed or implied, the pronoun agreeing with its noun, stands alone before it, *e.g.*, **izimbuzi zi mhlope**, the goats are white. **imbuzi i mhlope**, the goat is white.

Ex. **Inja emnyama**, a black dog. **izinja ezimnyama**, black dogs

Inja i mnyama, the dog is black. **izinja zi mnyama**, the dogs are black.

Itshe elimhlope, a white stone. **itshe li mhlope**, the stone is white.

3. All monosyllabic adjectives when qualifying nouns whose prefixes are *umu*, *imi*, *ama*, take *mu*, *mi*, *ma*, as pronouns. The same applies to the adjectives *kulu*, *dala*, *ningi*, *fushane*, *ncane*, *ncinyane*, except when qualifying nouns of classes 1, 2, and 3 singular, in which case they assume *m* as the initial letter of the root, and follow the rule given in section 2.

Ex. *Umntwana omuhle*, a beautiful child.

Umntwana muhle, the child is beautiful.

Umuti omkulu, a large tree.

Umuti u mkulu, the tree is large.

Imiti emide, tall trees. *imiti mide*, the trees are tall.

Isilwane esincane, a small animal.

Izilwane zi ncane, the animals are small.

4. When qualifying nouns of class 6 singular and plural and class 7 plural, these same adjectives together with all monosyllabic adjectives prefix *n* except before a labial in which case *m* is prefixed.

Ex. *Indoda emfushane*, a short man. *indoda i mfushane*, the man is short. *inja enhle*, a nice dog. *inja i nhle*, the dog is nice. *Izinkabi ezindala*, old oxen. *izinkabi zi ndala*. the oxen are old. *Abantu abasha*, young people. *indhlela entsha*, a new path or way. *Ukamba olusha*, a new beer pot. *izinkamba ezintsha*, new beer pots.

5. In expressing admiration at the degree to which any particular quality is possessed, the same rule obtains, but the past tense of the substantive verb is implied.

Ex. *Wa mkulu lo mntwana*, what a large child this is!

Wa mude lo muti, what a tall tree!

Ya i nhle le ntombazana, what a nice girl this is!

Za nkulu lezi zinkomo, how large these cattle are!

6. The Adjective has a diminutive form corresponding to that of the noun; the idea expressed being perhaps what we understand by the word *rather*, or the suffix *ish*.

Ex. *I mbala muni le ngubo? Ngi ti mina i mporana.* What is the colour of this blanket? I say it is a buffish sort of colour.

Izinkomo eziningana, a goodish few cattle.

Ukudhla oku yincosanyana, a very little food.

The diminutive of **bi** is **bana** or **banyana**; and of **de** is **danyana**.

7. The same idea may be expressed by the word **nje**, only, placed after the adjective.

Ex. **Indhlu yake i ncane nje**, his house is rather small.

Le ngubo i ndala nje, this blanket is somewhat old.

Ubuso bake bu bomvu nje, his face is reddish.

8. To intensify the meaning of some adjectives certain particles are used which indicate that the thing referred to possesses to a remarkable degree the quality in question.

Ex. **Ku mnyama kace!** it is black exceedingly.

Ku mhlope qwa! it is snow-white.

Ku bomvu hxebu! it is very red.

Indhlu i gcwele swi abantu! the house is quite full of people.

Izwe l' omile nke! the country is exceedingly dry.

9. The lack of true adjectives is supplied as follows:—

(1) By participles. (2) Verbs in the infinitive mood with a possessive particle expressing the purpose of the noun. (3) Nouns with the loss of their initial vowel. (4) Nouns with the preposition **na** expressing possession.

Ex. (1) **Umuntu olungileyo**, a good or righteous man.

Imiti e yapukileyo, broken trees.

Amanzi acwebileyo, clear water.

(2) **Isikati sokuqala**, the first time.

Isikati sokugcina, the last time.

Insizwa yokusebenza ensimini, a young man to work in the garden.

(3) **Ku makaza**, it is cold. **ku manzi loku**, this is wet.

Ku ludaka, it is muddy. **indawo emakaza**, a cold place.

Lo mese u bukali, this knife is sharp.

Ikanda lami li buhlungu, my head is painful.

- (4) **Inkosi i nomusa**, the Lord is merciful.
Li namandhla leli hashi, it is strong this horse.
Abafana abanomsindo, noisy boys.
Umuntu onolaka, an angry or wrathful person.

10. When an adjective is specially emphasised it precedes its noun.

- Ex.* **U mdala lo muntu**, he is old this person.
Mide le miti, they are tall these trees.
I nkulu kakulu le ndhlu, it is very large this house.
Makulu impela lawo matshe, they are large indeed those stones.

11. The Comparative of Adjectives is expressed by the use of **kuna** (from **ku** and **na**) = than ; which is placed before the noun or pronoun denoting the thing compared.

- Ex.* **Ngi mkulu kunawe**, I am bigger than thou.
Indhlu yabo i nkulu kun' eyetu, their house is larger than ours.
Lo mfana mude kunomfo wabo, this boy is taller than his brother.
Izinkomo zetu zi ningi kun'ezenu, our cattle are more than yours.
Lo mntwana muhle kuna lowo, this child is prettier than that.
Lo mfana u hlakanipile kuna lowo, this boy is cleverer than that.

Sometimes **kuna** is contracted to **ku**.

12. The verb **dhlula**, pass, surpass, excel, exceed, etc., is also used, and the word denoting the quality in respect of which the comparison is made, is put either in the locative or governed by the preposition **nga**.

- Ex.* **Lo muntu u ya ngi dhlula emandhleni** or **ngamandhla**, this person surpasses me in or by strength.
Izindhlu zabelungu zi ya zi dhlula ezabantu ngobukulu, the houses of the white people exceed those of the natives in size.
Lomfana u ya ba dhlula labo ngokuhlakanipa, this boy excels those in cleverness.

13. The Superlative Degree is expressed by strengthening either of the above forms by means of the adverb *kakulu*, greatly, exceedingly, also by the use of *onke*, all.

Ex. *Izinkomo za kiti zi ningi kakulu kun'ezabo*, our cattle are very many more than theirs.

Indhlovu i nkulu kunazo zonke izilwane, the elephant is the largest of animals.

14. Quantitative Adjectives.

Onke, all, the whole. As this adjective begins with a vowel the vowel of the preceding pronoun is dropped, except the vowel pronouns *u* and *i* which become *w* and *y* respectively, and *a* is dropped.

Ex. *Sonke* (*si-onke*) we all, all of us. *nonke*, (*ni-onke*) you all. *bonke*, (*ba-onke*) they all. And so, *wonke*, *yonke*, *sonke*, *zonke*, *lonke*, *onke*, *yonke*, *zonke*, *lonke*, *zonke*,
* *bonke*, *konke*.

15. To express the idea of "any" in the sense of some, for which no word exists in Zulu, the noun denoting the thing in question loses its initial vowel:—

Ex. *U bona luto na?* do you see anything? *Qa a ngi boni luto*, no I do not see anything.

Ku kona muntu endhlini na? is there anyone in the house?

Ku kona sinkwa na? is there any bread?

Ku kona mpupu na? is there any meal?

U nga kohlisi muntu, do not deceive any man.

16. *Tile* expresses "certain," as "a certain person," "certain thing," etc.

Ex. *Umuntu otile*, a certain person. *into etile*, a certain thing. *Izwi elitile*, a certain word. *indawo etile*, a certain place. *Izinkomo ezitile*, certain cattle.

* *Odwa*, only, alone; follows the same rule; but following the 1st, 2nd and 3rd pers. sing. it becomes *edwa*, e.g., *ngedwa*, I only, *wedwa*, thou only, *yedwa*, he or she only.

17. The Numerical adjective *nye*, one, is used to express "some," "other," "another," as follows:—

Ex. **Omunye umuntu**, another person. **abanye abantu**, other people.

Ngi pe okunye, give me some, or something.

Amanzi a pelile, let' amanye, the water is finished, bring some more.

Ezinye izinkomo zi sesibayeni ezinye zi sendhle, some cattle are in the fold, others are in the field.

18. **Anele** = suffice, (the Perfect of *anela*) also the adjective *ningi*, are used to express "enough."

Ex. **Kwanele**, it is enough, sufficient. **kuningi**, it is much, plenty. **baningi**, they are many = they are plenty.

Kaula manje sokwanele or **sokuningi**, stop now it is enough.

Loku kudhla ku s' anele tina sodwa, this food is sufficient for us only.

N.B. The particle *se* before the sound of *u* is frequently changed to *so*.

19. "Divers," as divers kinds, sorts, is also expressed by reduplicating the root of the plural noun *izinhlobo*.

Ex. **Abantu aba zinhlobonhlobo**, or **aba yizinhlobonhlobo**, people of divers kinds.

Izinkomo ezi zinhlobonhlobo, divers kinds of cattle.

Imiti ezinhlobonhlobo, trees of divers kinds.

20. **Ingcosana** or **ingcozana**, a few, a little:—

Ex. **Abantu aba yingcosana**, a few people.

Impupu e yingcosana, a little meal.

Amandhla a yingcosana, a little strength.

Ukudhla oku yingcosana, a little food.

21. "No" as no one, etc., not any, is expressed by a **ku**, the negative form of **kona** with the indefinite pronoun **ku**.

Ex. **A ku ko muntu**, no person, not any person.

A ku ko muntu o nga konza amakosi amabili, no man can serve two masters.

Or the pronoun agreeing with the thing in question may be substituted for the indefinite **ku**.

22. Demonstrative Adjectives.

Ngaka, this big ; **Ngako**, that big ; the size being generally indicated in some way.

Ex. **Umfana wami u ngaka**, my boy is this big, or so big.

Isandhla sake si vuvukele si ngaka, his hand is swollen it is so big.

Ngi ya qala namhlanje ukubona indhlu engako, I begin to-day to see a house so large. = I see for the first time a house so large.

Ngakaya, so large as that yonder.

23. Nje, such (as this) Njalo, such (as that).

Ex. **Umuntu onje**, a person such as this.

Izwi elinjalo, a word such as that.

Izinkabi ezinje, oxen such as these.

A ngi funi into enje, I do not want a thing such as this.

Ukukuluma okunjalo a ku fanele, such speech is not fitting.

Be ngi ya ku tanda indawo enjalo nami. I also would like such a place.

24. Ngakanana, How great, large, immense ! Expressive of admiration.

25. Interrogative Adjectives.

Ni? What? follows the rule for monosyllabic adjectives, and may be affixed : (1) to a pronoun, (2) the prepositions **na**, **nga**, **njenga**, **nganga**, (3) a verb, a possessive particle, and a noun of class 6 singular.

- Ex.* (1) **Umuti muni lo?** what tree is this?
Imiti mini leyo? what trees are those?
Ukufa kuni a nako na? what sickness has he got?
Amatshe mani lawaya? what stones are those yonder?
- (2) **Nani?** with what? **ngani?** by what? **why?** **njengani?**
 like what? **ngangani?** how big? **as big as what?**
- (3) **U tini?** what do you say? **ba funani?** what do they
 want?
Ni celani na? what are you asking for?
Le ngubo i bizani na? what does this blanket
 demand? = what is the price of it?
- (4) **Umuntu wani?** a person of what? = what is his
 business? as:—
Umuntu wesinkwa, the bread man. **umuntu**
wenyama, the meat man.
Umuti wani? medicine of what? = for what? the
 head, stomach or what?
Inyoni yani? a bird of what? a water bird or a
 bush bird, or what?
- (5) **Intoni?** what thing? **indabani?** what matter?
inkomoni? what cow? **indukuni?** what stick? etc.

26. **Ni** may be used as a noun in the same way as the Emphatic, Prepositional and Demonstrative forms of the Pronouns, and when thus used assumes **i** as prefix.

Ex. **Ku yini loku?** what is this? **Yini na?** what is it? = what is the matter? **Ni yini na?** what are ye? **U yini wena na?** what are you?

27. **Yini** is frequently used in the sense of "or what," "or not," in which case it usually completes the sentence.

Ex. **U funa ukugoduka yini?** do you want to go home or what?
U b' e funa umuti yini? was he wanting medicine or what?
U tanda ukukuluma nami yini? are you wishing to speak with me?
Ba ya ku m' limaza yini? are they going to hurt him?

28. **Pi ?** which ? as :—**mupi ? bapi ? mipi ? sipi ? zipi ? lipi ? mapi ?** etc.

Mupi umfana ? which boy ?

U keta mapi ku lawa madoda ? which ones do you choose of these men ?

Ipi eyami ku lezi zincwadi ? which is mine of these books ?

29. To express “which is it?” “It is which?” “Which is the one?” *i* is prefixed to the above forms except **mu** and **ma** which take **u** and **a** respectively. The euphonic **y** precedes **i** and **ng** precedes **u** and **a**. The pronoun **i** is repeated with **y** between.

Ex. 1 and 2. **ngumupi ?** **yibapi ?**
 3. **ngumupi ?** **yimipi ?**
 4. **yisipi ?** **yizipi ?**
 5. **yilipi ?** **ngamapi ?**
 6. **iyipi ?** **yizipi ?**
 7. **yilupi ?** **yizipi ?**
 8. **yibupi ?**
 9. **yikupi ?**

Ex. **Ngumupi umfana o m' funayo ?** which is the boy you want ?”

Yisipi isinkwa o si tengileyo namhla ? which is the bread that you have bought to-day ?

Yilipi ihashi engi za ku li gibela ? which is the horse that I shall ride ?

Ngamapi amatshe a kulumayo ngawo ? which are the stones about which he is speaking ?

Yimipi imiti eya tshalwa ngubaba ? which are the trees that were planted by father ?

30. **Pi ?** is also the interrogative Adverb “where?” and as such may follow a pronoun, a possessive particle, a preposition and a verb ; but does not take **mu**, **ma**, **mi**, as pronouns.

Ex. (1) **Upi umfana ?** where is the boy ?

Api amantombazana ? where are the girls ?

Zipi izinkomo na ? where are the cattle ?

- (2) **Umuntu wapi ? a person of where ?**
Ezapi lezi zilwane ? they are of where these animals ?
- (3) **U ya ngapi ? where are you going ?**
Ba vela ngapi ? where do they come from ?
Ba vela ezindaweni eziningi, Kwa Zulu, eMampondweni, eSwazini napi, napi. They come from many places, Zululand, Pondoland, Swaziland, and where and where. = etc.
- (4) **U sebenzapi ? where do you work ?**
Wakepi ? where do you live ? (Lit. where have you built ?)
Ba zi bekepi izimpahla zami ? where have they put my goods ?

31. **Njani, like what ? what sort ?**

- Ex.* **U njani namhlanje ? what are you like to-day ? = how are you to-day ?**
Umuntu onjani lowo o b' u kuluma naye ? what kind of person is that to whom you were speaking ?
Izwe lakini li njani na ? what sort of country is yours ?

32. **Ngakanani ? how big ?**

- Ex.* **Ba ngakanani abantwana bako ? how big are your children ?**
Indhlovu i yisilwane esi ngakanani ? how large an animal is the elephant ?
I ngakanani imizi y'aba kwa Zulu ? how large are the kraals of the Zulu people ?

33. **Ngaki ? how many ? follows same rule as Kulu, ningi, dala, etc.**

- Ex.* **Ni bangaki ? how many are you ?**
Ku sebenza amadoda amangaki lapa ? how many men are working here ?
Zi ngaki izimbuzi ezi seleyo ? how many goats are left ?
U nezinja ezi ngaki ? how many dogs have you ?

Both "Ngakanani" and "ngaki," may be used negatively as follows:—

Ku sele impupu engakanani? a i ngakanani. How much meal is left? It is no quantity, = insignificant, a very little.

Ba ngaki abalimeleyo engozini e yenzeke namhlanje? O a ba bangaki. How many have been hurt in the accident which happened to-day? O no number, = but few.

34. **Ubani?** who? may be used to express "So and so" when the speaker does not wish to mention or cannot call to mind, the name of the person in question.

Ex. **Ngi zwe ukuti ku ngumfo ka bani owenze loku.** I have heard that it is the son of So and so who has done this.

Ba bize bonke abafana, uZito, noMboshwayo, noNdhrazi, nobani, nobani, call all the boys, uZito, etc., and So and so.

uSobani may be used if the person in question be a male; if a female, **uNobani**.

35. **Ntasike, ntokanje,** are equivalents of the English expressions: "What's his name," "What do you call him," it, etc., when the speaker is trying to remember the name.

Ex. **Ngi m bonile u . . . ntasike namhlanje, u . . . Ntombela.**

I have seen . . . what's his name to-day, u . . . Ntombela.

Kwenzwa ubani loku? Kwenzwa u . . . ntasike, u . . . Masuku. By whom was this done? It was done by . . . what's his name . . . u . . . Masuku.

U vela ngapi lo muntu? U vela e . . . Ntokajeni e . . . Mvoti. Where does this person come from? He comes from . . . O what's the name . . . from e . . . Mvoti.

Into yani le? Ku yinto ye . . . ntokanje, ye . . . sibhamu. What is this thing of? It is a thing of . . . what do you call it, of . . . a gun, = belonging to a gun.

VOCABULARY 16.

Isigqoko, *hat*; ibantshi, *coat*; izicatulo, *boots, shoes*; amazambane, *potatoes*; ubontshisi, *beans*; isilonda, *sore*; isikumba, *skin*; isicamelo, *pillow*; insika, *pillar*; isivalo, *door*; tamba, *become soft*; tame, *meek, etc.*, tambile, *be soft*.

EXERCISE 19.

Sibi isigqoko sake. ibantshi la lo mfana lide; kepa izicatulo zake zi ncane. tenga amazambane amahle. lolu hlobo lwesilonda lu buhlungu. intombazana i nesilonda esikulu onyaweni. abantu ba ya tengisa ngezikumba zezimbuzi zabo. izikumba zezimbuzi ezimhlope zihle. abelungu ba ya zi tanda izikumba ezinjalo. izicamelo zabantu zi lukuni, kepa ezabelungu zi tambile, zihle. za nkulu izinsika za le ndhlu. ya nkulu leyo ndhlu eyakiwayo pakati kwomuzi. I nezibuko nezivalo eziningi.

NUMERALS.

36. The Zulu method of counting is simple but very cumbersome. They count upon the fingers, usually commencing with the little finger of the left hand, stretching out as many fingers as the number intended to be expressed up to ten, to indicate which number the palms of the hand are clapped together. The hands would be clapped as many times as ten is contained in the number the speaker desires to express, and the units shown by stretching out as many fingers as are equal to the number. This process is repeated up to a hundred, after which it is a hundred and so many tens and so many, and so on up to 1,000, beyond which they have little grasp of numbers.

The following table of cardinal numbers will illustrate this process.

- 37.
1. Nye.
 2. Bili.
 3. Tatu.
 4. Ne.
 5. Isihlanu or nhlanu.
 6. Isitupa.
 7. Isikombisa or inkota.

8. Isishiyagalombili.
 9. Isishiyagalolunye.
 10. Ishumi.
 11. Ishumi nanye, or ishumi li nanye.
 12. Ishumi nambili, or „ nambili.
 13. Ishumi nantatu, or „ nantatu.
 14. Ishumi nane, or „ nane.
 15. Ishumi nesihlanu, or „ nesihlanu.
 16. Ishumi nesitupa, or „ nesitupa.
 17. Ishumi nesikombisa, or „ nesikombisa.
 18. Ishumi nesishiyagalombili, or ishumi li nesishi yagalombili.
 19. Ishumi nesishiyagalolunye, or ishumi li nesishi yagalolunye.
 20. Amashumi amabili.
 21. Amashumi amabili nanye or ananye.
 30. Amashumi amatatu.
 31. Amashumi amatatu nanye or ananye.
 50. Amashumi ayisihlanu.
 99. Amashumi ayisishiyagalolunye anesishiyagalolunye.
 100. Ikulu.
 144. Ikulu namashumi amane nane, or ikulu li namashumi amane anane.
 250. Amakulu amabili namashumi ayisihlanu.
 1,000. Inkulungwane.
 1908. Inkulungwane namakulu ayisishiyagalolunye anesishiyagalombili.

38. The numbers from 1 to 4 follow the rules for monosyllabic adjectives and for the adjectives *dala*, *kulu*, *ningi*, etc., given in Sections 3 and 4. 5 to 9 are nouns of class 4. *Ishumi* and *Ikulu* are nouns of class 5. *Inkulungwane* is a noun of class 6.

39. *Nye* when used numerically follows the rule for the adjective used as a predicate; but when used distributively, *i.e.*, to express “other,” “another,” it follows the rule for the adjective used as an epithet.

Ex. umuntu munye, one man. omunye umuntu, another man, etc.

Inkomo inye, one cow. enye inkomo, another cow.

Inye inkomo emnyama, ezinye zi mhlope, ezinye zi bomvu. One cow is a black one, the others are white and red.

40. Bili when immediately preceded by na, or when qualifying nouns of class 6 singular and plural and class 7 plural, prefixes m. Tatu prefixes n under the same conditions. See Section 4.

41. The pronoun agreeing with the noun indicating what is numbered, is placed both before the tens and units, and should the unit be one, then the pronoun agreeing with the noun in the singular is prefixed to the unit.

Ex. abantu aba lishumi na munye, eleven people.

Abantu aba lishumi n'ababili, twelve people.

Izilwane ezi lishumi na sinye, eleven animals.

Izilwane ezi lishumi n'ezibili, n'ezitatu, n'ezine, etc.

Twelve, thirteen, fourteen animals: the full statement of which would be:—izilwane ezi lishumi nezilwane ezibili, nezilwane ezitatu, nezilwane ezine.

Amaqanda a lishumi na linye, eleven eggs.

Amaqanda a lishumi n'amabili, n'amatatu, n'amane, etc.

Izincwadi ezi lishumi na inye, n'ezimbili, n'ezintatu, n'ezine, eleven, twelve, thirteen, fourteen books.

N.B. The above forms may be contracted as follows:—

Ishumi nanye, ishumi nambili, ishumi nantatu, nane, nesihlanu, nesitupa, etc.

42. When reference is made to past time, this is indicated by the use of the past tense of the substantive verb ba before the numeral in addition to the past tense of the principal verb. However, the substantive verb may or may not be expressed according to the will of the speaker, the idiom being "it was it one," "they were they two," etc.

Ex. Nga tenga izinkomo za ba zimbili, or za zimbili, or za mbili, I bought two cattle.

Sa tola amaqanda a ba mabili, we found two eggs.

Ba leta izihlalo za ba zitatu, they brought three seats.

Kwa fika izinsizwa za ba zintatu, or za zintatu, or za ba ntatu or za ntatu, there arrived three young men.

43. In the present and perfect tenses the substantive verb is not employed.

Ex. Ku kona abafana ababili lapa, there are two boys here.

Si tengile izimbuzi ezimbili, we have bought two goats.

Ba ngaki abantwana bako? babili kupela. How many are your children? they are two only or that is all.

44. When reference is made to future time or if the imperative mood be employed, then the subjunctive mood of *ba* is used before the numeral, the idiom being "let it be one," "let them be two," etc.

Ex. Ngi ya cabanga ukuti ngi ya ku hlala izinyanga zi be zimbili, or zi be mbili, I think that I shall stay two months.

Si ya ku ku nika izingubo zi be zintatu, or zi be ntatu, we will give you three blankets.

Biza umfana a be munye, call one boy.

Hamba u tenge izinkwa zi be zibili, or zi be mbili, go and buy two loaves.

Peka amaqanda a be mane, boil four eggs.

45. However, in stating that the number will be so many, the simple future tense of the indicative is used.

Ex. Si ya ku ba batatu, we shall be three.

Izimvu zi ya ku ba likulu, the sheep will be a hundred.

Amahashi a ya ku ba mashumi a yisihlanu, the horses will be fifty.

46. Instead of *ngeso linye*, with one eye; *ngesandhla sinye*, with one hand; *ngonyawo lunye*, with one foot, the

Natives may be heard to say:—ngaso linye, ngasandhla sinye, nganyawo lunye.

47. "How long?" "How many?" days, weeks, years. "How old?" etc., is expressed as follows:—

Ex. How long have you been here? **U nesikati esingakanani u lapa?** Lit. thou art with time how great being here? **U nezinsuku ezingaki e gula?** How many days has he been ill? Lit. He is with how many days being ill? **Ba nezinyanga ezingaki be hlezi ku leyo ndawo?** How many months have they been staying in that place? **U neminyaka emingaki?** You are with how many years? or **Iminyaka yako mingaki?** your years are how many? = How old are you? **Ni nesikati esingakanani ni si funda iSizulu na?** How long have you been learning Zulu?

48. Both the two, all three, all four, etc., are expressed by combining the first syllable of the forms of *onke* with the pronoun of the noun in question and the numeral, as shown in the following examples:—

Ex. (tina) sobabili, both we two. (nina) nobabili, both ye two. (bona) bobabili, both of them. And so: sobatatu, nobatatu, bobatatu, all we, you, they three. **Imifula yomibili, yomitatu, yomine,** both the two, all three, all four rivers. **Izihlalo zozibili, zozitatu,** both the two, all three seats. **Amadoda omabili, omatatu, omane,** both the two, all three, all four men.

These forms are not usually employed beyond four or five, after which *onke* is used.

VOCABULARY 17.

Indodana, son; (plur. ama) indodakazi (ama), daughter; upondo, horn; ummoya, wind spirit; pefumula, breathe; umpefumulo, soul; umteto, law, precept; libala, linger, delay; isifo, sickness; fuza, resemble; isimo, form, shape.

EXERCISE 20.

Amadodana amabili. amadodakazi amane. iminyaka elishumi na munye. izihlalo ezi yisihlanu. ba ya funwa bobatatu. izimbuzi za ba lishumi na inye. abantu aba be kona ba be likulu n'abalishumi n'ababili. indhlu i nezivalo ezi yisitupa. mangaki amaqanda lapa? A ngamashumi amatatu. ngi ya ku ku pa izinkuku zi be zintatu. iminyaka yake i ngamashumi amatatu a nesikombisa.

ORDINAL NUMBERS.

49. These are the same as the cardinal roots except that *ukuqala*, the first, the beginning, corresponds to the numeral *nye*, and *bili*, *tatu*, *ne*, become nouns taking the prefix *isi* like the other numbers up to nine. The ordinal numbers are always used in the possessive case.

Ex. *Umuntu wokuqala*, the first man.

Isikati sesibili, *sesitatu*, *sesine*, the second, third, fourth time.

Irubo lokuqala, the first song. *irubo lesibili*, the second song.

Indhlu yesihlanu, the fifth house.

Irubo lamashumi amatatu a nantatu, the thirty-third song.

50. If the ordinal precedes its noun or if it be used alone as when we say "the first, second, third one," the relative is prefixed to the possessive particle.

Ex. *Owokuqala* (*umuntu*) *owesibili*, *owesitatu*, the first, second, third (person).

Esokuqala isihlalo, the first seat. *esesibili*, *esesitatu*, etc.

Elokuqala irubo, the first song. *elesibili*, *elesitatu*, etc.

51. The prefix *ubu* is frequently substituted for *isi* in the ordinals *isibili*, *isitatu*, *isine*, *isihlanu*.

Ex. *ububili*, *ubutatu*, *ubune*, *ubuhlanu*.

The days of the week are as follows :—

Isonto, Sunday. Umsombuluko, Monday, the opening day, from sombuluka, to unroll. Olwesibili or olobubili, the second (day) Tuesday. Olwesitatu or olobutatu, the third (day) Wednesday. Olwesine or olobune, the fourth (day) Thursday. Olwesihlanu or olobuhlanu, the fifth (day) Friday. Umqibelo, Saturday, the covering up day.

VOCABULARY 18.

Fana, *be like, similar*; isifanekiso, *image, photograph*; umfanekiso, *picture, illustration*; fanisa, *make like*; imfe, *sweet reed*; feza, *finish off, complete*; fihla, *hide, conceal*; umfiki, *new comer*; penya, *open, as a book*; fudumele, *be warm*; shisa, *hot*.

EXERCISE 21.

Indhlu yesitupa. eleshumi irubo. umfana wesihlanu. eyesine intombazana. usuku lwesitatu. so ku ngolweshumi usuku namhlanje. be ku fudumele ngolwesihlanu. be li na lapa ngolobubili na? irubo lamakulu amatatu anesikombisa.

CHAPTER X.

FORMS OF VERBS.

1. The Zulu verb has six forms as follows:—(1) Simple, consisting of the bare root, and from which the others are derived. Some of these exist in both the simple and derived forms, and some in the derived form only. (2) Neuter Passive. (3) Reflexive. (4) Reciprocal. (5) Causative and (6) Objective.

2. Neuter passive. This is formed in most cases by changing the final vowel of the verb in the simple form to *eka*, and affixing *kala* to others. The idea expressed being that the object gets acted upon, also that it is in such condition that the action is at any time possible. Verbs in this form are all Intransitives and when used in the perfect tense express the permanent state, condition or character of the object.

Ex. **Bona**, see ; **bonwa**, be seen ; **bonakala**, get seen, also be seeable.

Bonakele, be in a state of being visible.

Tanda, love ; **tandwa**, be loved ; **tandeka**, get loved, be lovable.

Bonga, praise ; **bongwa**, be praised ; **bongeka**, get praised, be praiseworthy.

Funda, learn ; **fundwa**, learned ; **fundeka**, get learned, be learnable.

Tuma, send ; **tunywa**, sent ; **tumeka**, get sent, be sendable.

Siza, help ; **sizwa**, helped ; **sizeka** or **sizakala**, get helped, be helpable.

Ona, do wrong, spoil, sin ; **oniwa**, be wronged, spoiled.

Onakala, get spoiled, damaged ; **onakele**, be spoiled, wicked.

3. With a few exceptions Transitive Verbs ending in **ula** form their Neuter Passive by substituting **k** for **l** in the last syllable.

Ex. **Apula**, break ; **apuka**, get broken, be breaking.

Apukile, be in a broken condition.

Pendula, turn, answer ; **penduka**, get turned, be turning, repent.

Vutulula, shake off as leaves, fruit, etc.

Vutuluka, get shaken off as leaves etc. fall off.

Tukulula, unloose, **tukuluka**, get unloosed, become undone.

Bungula, take in, beguile, make renegade.

Bunguka, become renegade, prodigal.

The following are exceptions to the above rule.

Vula, open, **vuleka**, get opened, be openable ; **vulekile**, be open.

Kulula, set free, deliver ; **kululeka**, get set free, delivered.

Kululekile, be set free, delivered.

Tulula, pour out, empty ; **tululeka**, get poured out, emptied.

Tululekile, be poured out, in an emptied condition.

4. **Reflexive Form**, so-called because the action turns back upon the agent, is formed by prefixing **zi** to the verb root.

Ex. **Ukubona**, to see. **Ukuzibona**, to see oneself.
Ukutanda, to love. **Ukuzitanda**, to love oneself.
Ukufundisa, to teach. **Ukuzifundisa**, to teach oneself.
Ukusola, to reprove. **Ukuzisola**, to reprove oneself.
Laba bafana ba ya zifundisa, these boys teach themselves.
Lowo muntu u ya zitanda, that person loves himself.
Ngi ya zisola ukwenza kwami, I reproach myself (for) my action.

5. **Reciprocal Form**. Indicates reciprocity of action, and is formed by affixing **na** to the verb.

Ex. **Bonana**, see one another. **tandana**, love one another.
sizana, help one another. **landelana**, follow one another.

6. This form is usually followed by the preposition **na** and may be used with either a singular or plural pronoun.

Ex. **Ngi ya tandana nawe**, or **si ya tandana nawe**, we love each other (you and I).

Si ya tandana tina, we love one another.

Ukusizana kuhle, to help one another is good.

Kubi ukukohlisana, it is wicked to deceive one another.

A ya zondana lawo madoda, they hate each other those men.

Ngaloko ba ya kwazi bonke ukuti ni libandhla lami, inxa ni nokutandana omunye nomunye. By that shall all know that ye are my church, if ye have love one to another.

7. **Causative Form**. This, as the word implies, expresses to make to do, and is formed by inserting **is** before the final vowel of the verb. Verbs ending in **la** usually change the **l** to **z** and in a few cases a **b** before **z** becomes **e**. A few others ending in **ka** change the **k** to **s**.

Ex. (1) **Ya**, go to ; **yisa**, take to ; = cause to go to.

Za, come ; **zisa**, bring to.

Ukubona, to see ; **ukubonisa**, make to see, to show.

Ukusebenzisa, to make to work.

Ukungenisa, to cause to enter, bring in.

- (2) **Kukumala**, swell, actually or with pride ; **kukumeza**, cause to swell, make proud.
Fudumala, become warm ; **fudumeza**, make warm.
Ukuvela, to come forth ; **ukuveza**, put forth, reveal.
Ukukumbula, to remember ; **ukukumbuza**, to remind.
Ukulimala, to get hurt ; **ukulimaza**, to hurt.
- (3) **Vuka**, rise ; **vusa**, arouse.
Suka, start, get away ; **susa**, take away, remove.
Goduka, go home ; **godusa**, send or take home.

8. The *Causative Form* is used also to express to help a person to do something with which he may be occupied, or to which he may, alone, be unequal ; meaning, literally, to make him do it by helping him.

- Ex.* **Si zo fika si ni limise kusasa**, we will come and help you plough to-morrow.
Ngi bambise mngane, ku ya ng' ahlula loku, catch hold friend, this beats me.
U nomusa uNkosana wa ng' akisa izolo, uNkosana is kind, he helped me to build yesterday.

9. It is used also to express the equalling or imitation of the action of a person, or of animals or birds etc., according to the following idiom :—

- Ex.* **Lo mfana u kulumisa oku ka yise**, (lit) this boy he speaks or causes to speak which it (the speaking) of his father, = this boy speaks like his father.
Ba ya lwisa okwezinja, they cause to fight which it (fighting) of dogs, = they fight like (the fighting) of dogs.
Lowo mlungu u kulumisa okwomuntu, that white man speaks like (the speaking) of a native.
Ukuhambisa okwedada, to walk like a duck.
Ukwenzisa okwesiula, to act like a fool.

N.B. **Ukulingisa**, expresses to imitate, e.g., **ukulingisa inyoni**, to imitate a bird ; **ukulingisa isilwane**, to imitate a animal, etc.

10. The Causative affix is doubled to express energy or thoroughness in doing a thing.

<i>Ex.</i> Buza, inquire.	buzisisa, inquire carefully.
Geza, wash.	gezisisa, wash thoroughly.
Oma, become dry.	omisisa, make thoroughly dry.
Funa, seek.	funisisa, seek earnestly, carefully.
Bona, see.	bonisisa, show carefully.

Note the following irregularities :—azi, know, azisa, make to know, inform, announce ; twala, bear, carry, twalisa or twesa, cause to bear, carry ; ambata, put on, as a blanket, ambatisa or ambesa, clothe, cover with a blanket.

11. **Objective Form.** This is so called because in its primary use it expresses that the action is done with an object, or for, or on behalf of some object, and is formed by inserting *el* before the final vowel of the verb root thus :—bona, bonela, see for, etc.

Ex. U sebenzelani ? what do you work for ? or why do you work ?

Lo mfana u ya m bambela umfo wabo isikundhla sake, this boy is keeping his brother's place for him.

Intombazana i ya m' tungela unina ingubo, the girl is sewing a dress for her mother.

Si ya m' akela umfo wetu, we are building for our brother.

Wa ngi kulumela eNkosini, he spoke for me to the king or chief.

U hlalelani na ? what are you waiting for ? or why do you wait ?

Ba ngi funelani ? what do they want me for ?

Ba lwelani labo bantu ? what are those people fighting for ?

12. Combined with the Reflexive form, it expresses not only "for oneself," but also "of oneself" as having the right, liberty or power to act independently as :—ngi ya zibusela, I govern myself, = I am at liberty to act as I like independently. Ku ya zihambela loku, this goes by or of itself.

Ex. Ngi ya zisebenzela, I work for myself.

Ilanga la zenzela na ? did the sun make itself ?

Lesi silonda sa zivelela nje, this sore just came of itself.

Ukula lu ya zimilela, weeds grow of themselves.

Zi kona izinqola ezi zihambelayo, there are wagons which go of themselves.

13. The following are examples of a number of verbs which exist only in this form :—

Ex. **Tandela**, twine, as a climbing plant, or bind as the handle of a cricket bat, etc.

Sabela, answer the call of a superior.

Lalela, listen to, obey.

Tekela, go to friends for food in time of dearth.

Sekela, support, prop up.

14. The Objective form is used also to express the purpose for which a place is used as :—a room for eating in, bathing in, putting goods in, etc.

Ex. **Indhlu yokudhlela**, a room for eating in.

Indhlu yokupekela, a room for cooking in.

Isitsha sokudhlela, a dish for eating from.

Isitsha esihle a si dhleli, a beautiful dish is not eaten from. A proverb implying that beautiful things do not last long.

15. When the Objective Form is followed by a noun in the Locative, or the preposition *ku* or an adverb of place, it indicates the direction of the action towards an object or place, or the place in, or at which the action was or will be performed.

Ex. **Ukubuyela ekaya**, to return home.

So buyela kuwe kusasa, we will return to you to-morrow.

Ba gijimelapi laba bantu? where are these people running to?

Ngubani lowo muntu o gijimela emitini? who is that person who is running to the trees?

Umfana wa zi bambela izandhla ekanda, the boy folded his hands on his head.

Nga wela pansi ezinyaweni zake, I fell down at his feet.

Inkomo ya wela emgodini ya fela kona, the cow fell into a hole and died there.

Bambela lapa, lay hold here.

16. By changing the ending *ela* to *ezela* effort or vigour is implied.

Ex. **Sondela**, draw near ; **sondezela**, draw near with effort, come close.

Vimbela, stop for or at ; **vimbezela**, stop with vigour, block up thoroughly.

Jwayela, become accustomed to ; **jwayezela**, make accustomed to with effort.

Bambela, hold on to or for ; **bambezela**, hold on vigorously, detain.

Sindela, weigh upon ; **sindezela**, weigh heavily upon.

17. Note the following idiomatic use of the Objective Form in the Passive Voice :—

Ex. **Lo mfazi wa felwa indoda nyakenye**, this woman was bereaved of her husband last year.

Si fikelwe usizi namhlanje, we are visited with trouble to-day, or, trouble has come upon us to-day.

Ukufelwa umntwana ku lusizi olukulu, to be bereaved of a child is a great trouble.

Sa shonelwa ilanga si seMngeni, we were set for by the sun we being at the uMngeni, = the sun set when we were at uMngeni.

Ng' ehlelwa ingozi, I was descended upon by an accident, = an accident happened to me.

18. The derived forms may be conjugated like the Simple form and are quite regular. Take the tenses of the Indicative, as given in Chapter VII.

19. The Simple, Causative and Objective Forms are used in the Passive Voice, also the Reciprocal, but this latter differs from the others in the formation of the passive voice in that the **w** is inserted before the final vowel of the root of the verb, *e.g.*, **bonwana**.

Ex. **Ku ya zondwana lapa**, it is hated (one another) here, = there is mutual hatred here.

Ku ya tandwana lapa, there is mutual love here.

20. Two or more of the above forms may be combined to express the combined ideas of the forms used or it may be a distinct idea peculiar to the combined form, as shown in the following examples.

Ex. **Zibona**, see oneself ; **zibonela**, see of or for oneself, also see to oneself, = provide against what may happen.

Zibonisa, show oneself.

Zibonisela, show oneself for, look out for one's own interests.

Bonisana, show one another, make each other see.

Bonakalisa, make visible.

Bonakalisela, make visible for or at.

Bonelela, to care for, to see for another for his comfort, welfare, etc.

Umame u ya ngi bonelela njalo, mother sees for me continually, = cares for me, seeing that I have all that I need.

Bonelelana, see for one another as above.

Zitandisa, make oneself love, or like.

Zitandisela, cause oneself to like for or of oneself.

Zitandekisa, make oneself get liked, make oneself out to be beloved, be conceited.

Tandisana, cause one another to love.

Ba tandanelani? for what or why do they love one another?

Bala, write ; **balela**, write for or to ; **zibalela**, write for or of oneself ; **balelana**, write to or for one another ; **balelisana**, make to write to one another.

Hlupeka, be in, or suffer trouble ; **hlupekela**, suffer trouble for ; **UKristu wa zi hlupekela izoni**, Christ suffered for sinners.

Hlupekelana, suffer trouble for one another.

Zihlupekela, suffer trouble for oneself alone, on one's own account.

Sebenzisana, make one another work, help one another to work.

Zisebenzisa, make oneself work.

Zisebenzisela, make oneself work for.

Zisebenzela, work for oneself, or of one's own accord.

Lahla, lose ; **lahleka**, get lost ; **lahlekela**, become lost to, *e.g.*, **le ndaba i s' i ngi lahlekele**, this matter has become lost to me, = it has gone from me.

Lahlekelana, followed by the preposition **na**, get lost to one another, *e.g.*, **sa lahlekelana naye ehlatini**, we got lost to one another in the forest.

Nga lahlekelana nendhlela, I got lost as to the way.

Nga dukelana, or **ng' edukelana**, **nendhlela**, I got astray from the path.

Lahlekelwa, suffer the loss of anything.

Lahlekelela, become lost to, *e.g.*, **uma u nga zi bhekisisi izinkomo mfana ku leyo ndawo zi ya ku ku lahlekelela**, boy, if you do not look carefully to the cattle in that place they will become lost to you.

Buyelela, go to and return from a place the same day.

N.B. **Zibonisela** also expresses, look after one's own property of oneself because of having no one else to do it.

Ukubonelela also expresses to judge a person, imagine a thing of him, = **zindhlekela**, imagine for, attribute motives, etc.

VOCABULARY 19.

Hlangana, meet, join, come together ; **hlanganisa**, make meet, join, bring together ; **hlanganisela**, bring together for or at, *e.g.*, **wa hlanganisela endawonye izinkomo nezimbuzi nezimvu nezingulube**, he brought together into one place cattle, goats, sheep, and pigs ; **hlanganiseka**, be joinable, get joined ; **inhlanganiselo**, a mixture of many things together ; **xuba**, mingle ; **xova**, mix as dough, mortar, etc., mix up matters in talking ; **qonda**, understand, go straight ; **pho!** well! well then! usually precedes a question ; **aike**, O, and so, well.

EXERCISE 22.

Be ngi ti ngi ya ku fika, kepa nga bambeka. ku ya tandeka yini loko o kwenzayo? Qa a ngi sho ukuti ku ya tandeka. Pho-ke u kwenzeleni na? Aike mngane be ngi tukutele. A ku funeki okunjalo lapa. "a ba na kuzi- pendulela. Ngoba okwazekayo ku ka Nkulunkulu ku sobala pakati kwabo ; lokupela uNkulunkulu wa ba vezela kona."

U buzelani loko? ngi ya zibuzela nje ngoba ngi tanda ukwazi nami. Lezi zinto a zi hlanganiseki. Amazwi eNkosi a ya tandeka kubo bonke aba yi tandayo iNkosi. A i bonakali le ndaba aba yi kulumayo. Ku y' enzeka yini loko? Kimina qa, kepa kwaba kwaziyo ku y' enzeka. Ukutandana kuhle, kepa ukuzondana kubi. Ukuzitandekisa ku yinto e nga lungile. Izinja a zi funeki lapa. Sa lahlekelana endhleleni.

CHAPTER XI.

THE MOODS.

1. There are six Moods:—The Indicative, which has already been given, see Chapter VII., The Subjunctive, Infinitive, Imperative, Potential and Optative. This order is adopted because of the Subjunctive Mood being so frequently used with the other Moods.

2. The Subjunctive Mood has only one tense, the present, and may be formed from the present Indicative (Indefinite) by changing the final vowel of the verb to e and substituting a for the pronoun u 3rd person sing. Verbs ending in i and o do not change the final vowel. The Negative is formed in the same way as that of the Participle and the Imperfect Tenses of the Indicative, *i.e.*, by inserting nga before the verb root and changing the final vowel to i except those already indicated above, and the verb in the Passive Voice.

3. *Singular.*

Plural.

ukuba) ngi bone, that I may see.	(ukuba) si bone, that we may see.
(ukuba) u bone, that thou mayest see.	(ukuba) ni bone, that ye may see.
(ukuba) a bone, that he or she may see.	(ukuba) ba bone, that they may see.
etc.	etc.

4. Negative.

Singular.

(ukuba) **ngi nga boni**, that I
may not see.

(ukuba) **u nga boni**, that thou
mayest not see.

(ukuba) **a nga boni**, that he or
she may not see.

etc.

Plural.

(ukuba) **si nga boni**, that we
may not see.

(ukuba) **ni nga boni**, that ye
may not see.

(ukuba) **ba nga boni**, that
they may not see.

etc.

4 (a). **Passive Voice, Affirmative** (ukuba) **ngi bonwe**, u, a, si, ni, ba bonwe.

Passive Voice, Negative (ukuba) **ngi nga bonwa**, u, a, si, ni, ba nga bonwa.

5. The Subjunctive is used as follows :—

- (1) To express request, entreaty or persuasion.
- (2) As Imperative preceded by a, ake or ma. And also after ukuba, funa, and any form of the Verbal particle ze as ukuze, ngi ze, u ze, etc.
- (3) When two or more verbs would, in English, be connected by the conjunctions and, nor, neither, the second and following verbs are put in the subjunctive, but the conjunction is not expressed.
- (4) With numerals when reference is to future time. (See Chap. IX. Sect. 44.)
- (5) In asking such questions as :—Shall I go? shall I remain? shall I enter? Am I to—etc. **Ngi hambe? ngi sale? ngi ngene?** etc.

6. **The Infinitive Mood** is used in the present tense only, and is formed by prefixing **uku** to the verb root. The Negative is formed the same as that of the Subjunctive.

Ex. **Ukubona**, to see. **ukungaboni**, not to see. **ukubonwa**, to be seen.

Ukungabonwa, not to be seen.

Ukubabona, to see them. **ukungababoni**, not to see them.

7. The second u of the infinitive prefix is changed to w before a verb root beginning with a vowel.

Ex. Ukwazi, to know. ukwapula, to break. ukwehla, to descend. ukwopa, to bleed. ukwetemba, to trust, hope.

8. When preceded by either of the verbs **za** or **ya** the initial vowel of the infinitive prefix is dropped.

Ex. Ngi ya' kutenga, I am going to buy. u ye kulanda amanzi, she has gone to fetch water. si ze kubabona abantwana, we have come to see the children.

The verbs **za** and **ya** are frequently contracted with the Infinitive like the simple future, *e.g.*, u zolima, he has come to plough; ba yozingela, they have gone to hunt; aman-tombazana a yoteza, the girls have gone to gather firewood.

9. The Subjunctive Mood is frequently substituted for the Infinitive as being less abrupt.

Ex. Instead of saying: ngi tanda ukukuluma nawe, I desire to speak with you, a native will preferably say:—ngi tanda ukuba ngi kulume nawe, I desire that I may speak with you. And so: Si ze ukuba si li zwe izwi li ka Nkulunkulu, we have come that we may hear the word of God.

Nga m' tshela ukuba a hambe masinyane, I told him that he should go immediately.

Ngi cela ukuba u ngi fundele le ncwadi engi yi tolileyo namhla, I ask that you will read for me this letter which I have received to-day.

10. The Imperative Mood. The verb in the simple form represents the Imperative Mood 2nd per. sing. In the plural the pronoun is affixed to the verb.

Ex. bona, see thou. bonani, see ye. tanda, love thou, tandani, love ye, etc.

11. The pronoun in the plural may be reduplicated for emphasis or encouragement:—*E.g.*, zanini, fundanini. The same idea is indicated by adding **bo** to either the singular or plural, *e.g.*, funda bo! learn do, learn I say, get on with your learning.

Suka bo, do get away. sebenzani bo, work away! get ye on with your work.

12. Monosyllabic verbs either prefix **yi** or affix **na**, *e.g.*, **yiza**, **zana**, come thou; **yiya** or **yana**, go thou. The affix **na** is used only in the singular, in the plural the pronoun is reduplicated after the verb as in the preceding section.

Ex. **Yizani** or **zanini**, come ye.

Yimani or **manini**, stand ye.

Yizwani or **zwanini**, hear ye.

Yipani or **panini**, give ye.

Zanini kimi enikateleyo n'enitweleyo ngo ni pumuza, come ye to me ye who are weary and burdened and I will rest you.

N.B. **ti** makes **tana** say thou, **tanini**, say ye. **Sho** makes **yisho** or **shono**, **yishoni** or **shonini**.

All verbs beginning with a vowel prefix **y** in the Imperative, *e.g.*, **yapula**, break; **yetula**, take or put off as a burden; **yabela**, apportion to; **yaka**, build.

13. The Negative of the Imperative is formed like that of the Subjunctive and Infinitive Moods. **Sho** and **Zwa** and all verbs in the Passive Voice do not change the final vowel in the negative.

Singular.

Plural.

U nga boni, see thou not.

ni nga boni, see ye not.

14. The sense of this form of the negative imperative is dissuasive rather than prohibitory. The Verb **musa** plur. **musani**, followed by an Infinitive, is used to prohibit an action.

Ex. **Musa ukuya lapo**, you must not or you are not to go there.

Musani ukulwa, you must not fight.

Musa ukwenza loko, you must not do that.

15. The Negative of the Subjunctive used as Imperative is formed by prefixing **a** to the above form of the negative imperative:—

Ex. **A** ngi nga boni, let me not see.

A u nga boni, **a** ka nga boni, **a** si nga boni, **a** ni nga boni.

A ba nga boni, etc.

16. In making request or entreaty the verb is put in the subjunctive, and the pronoun in the accusative case only stands before the verb.

Ex. **Ngi** pe okunye, give me some. **Wa** pe amahashi, give the horses (food), = feed the horses. **M'** tshelé e ze lapa, tell him to come here. **Ngi** nikeze leyo ncwadi, hand me that book. **Si** pe namhla ukudhla kwetu okwaneleyo, give us to-day our sufficient food. **Ngi** puzise amanzi, give me a drink of water.

17. The other forms of the Imperative are supplied by the Subjunctive preceded by **a** or **ma**.

Ex. **A** si hambe, or **ma** si hambe, let us go.

Ma ba ngene endhlini laba bantu abafikileyo, let them come into the house these people who have arrived.

A ka pume manje amahashi, let the horses go out now.

Ma ba **M'** dumise uJehova bonke abantu bake, let them praise Jehovah all His people.

A zi buye izinkabi, let the oxen return.

18. The Emphatic future is frequently used as Imperative.

Ex. **Woza** lapa, come here, = **yiza** lapa.

Wo ngi nika into engi yi celayo, you must give me the thing that I ask for.

No vuka ekuseni ni hambe, you must get up early in the morning and go.

19. The plural of this form preceded by **a** is used in making a polite request.

Ex. **A** no ngi tshela inxa se be fikile, be good enough to tell me when they have arrived.

A no m' siza, be good enough to help him.

20. The same idea is expressed by inserting **bo** after the pronoun Nom. Case.

Ex. U bo ngi tshela usuku o ya ku fika ngalo, you will (please) let me know the day you will arrive.

U bo m' tsheleka ihashi lami, you will (please) lend him my horse.

21. *ake* expressing the sense of please, followed by the subjunctive, expresses the same idea.

Ex. Ake u ngi size, please help me.

Ake ni si vunise kusasa, be pleased to help us harvest to-morrow.

22. When two or more verbs follow each other in the Imperative Mood, the second and following verbs are put into the Subjunctive. This rule applies to any mood or tense where the action of the second and following verbs is in any way dependent on that of the first.

Ex. Hamba u ye emfuleni u lande amanzi, go to the river and fetch water.

Kumula lapa, u zi qube izinkabi zi ye emfuleni zi puze, outspan here and drive the oxen to the river to drink.

23. The Potential Mood expresses possibility, or that the agent has the ability or liberty to act. The tenses are formed by inserting *nga* before the verb of the present and imperfect tenses of the Indicative. In the present tense the pronoun *u* 3rd per. sing. is changed to *a*.

PRESENT TENSE.

Singular.

Ngi nga bona, I may, can, could, etc., see.

U nga bona, thou mayst, canst, couldst, etc., see.

A nga bona, he or she may, can, could, etc., see.

etc.

Plural.

Si nga bona, we may, can, could, etc.; see.

Ni nga bona, you may, can, could, etc., see.

Ba nga bona, they may, can, could, etc., see.

etc.

24. The *Negative* is formed by changing the final vowel of both the particle and the verb to *e*.

Ngi nge bone, I may, can, could not see. **u, a, si, ni, ba nge bone**.

25. Imperfect Tense, Recent, might, could have seen.

Be ngi, u b' u, u b' e, be si, be ni, be be nga bona, etc.

26. Negative, might, could not have seen.

Be ngi, u b' u, u b' e, be si, be ni, be be nge bone, etc.

27. Imperfect, Remote, might, could have seen.

Nga ngi, wa u, wa b' e, sa si, na ni, ba be nga bona, etc.

28. Negative, might, could not have seen.

Nga ngi, wa u, wa b' e, sa si, na ni, ba be nge bone, etc.

29. Passive Voice. Insert **w** before the final vowel in each of the above tenses.

30. Power or ability to do anything is expressed also by the use of **na** with the Infinitive as follows:—

Ex. **U nokukwenza loko wena na?** Are you able to do that?

Qa, a ngi na kukwenza, no I cannot do it.

Hamba u yozibuyisa izinkomo. A ngi na kuhamba. Go and bring back the cattle. I am not with going, = I won't go.

A u na kuwela lapo, izibuko a li ko, li senzansi kakulu. You can't cross there, there is no drift, it is much farther down.

31. So also, to express that a person possesses the knowledge to do anything, as "he knows how to build," or "does he know how to read?" the verb **azi**, know, is used, followed by the verbal noun standing for the particular knowledge in question, the idiom being, "He it knows building;" "Does he it know reading?"

Ex. **U ya kwazi ukwaka**, he knows (how) to build, = he understands building.

U ya kwazi ukufunda na? does he know (how) to read?

Ni ya kwazi ukulima ngezinkabi na? do you understand ploughing with oxen?

32. Optative Mood.—The Optative Mood expresses expediency, propriety or fitness; also a wish, and is formed by prefixing the Particle *nga* to the Participial forms of certain tenses of the Indicative, the particle being pronounced with emphasis. It will be observed that the difference in construction between the Potential and the Optative Moods is that the Pronoun and particle change places.

The Negative of the Optative is formed in the same way as that of the participle and imperfect tenses of the Indicative. *Nga* is inserted before the verb and the final vowel of the verb changed to *i*.

33. Present Tense, would, ought to see.

Singular.

Nga *ngi* bona, I, etc.
Nga *u* bona, thou, etc.
Nga *e* bona, he or she, etc.
etc.

Plural.

Nga *si* bona, we, etc.
Nga *ni* bona, ye, etc.
Nga *be* bona, they, etc.
etc.

34. Negative, should, ought not to see.

Singular.

Nga *ngi* }
nga *u* } nga boni.
nga *e* }
etc.

Plural.

nga *si* }
nga *ni* } nga boni.
nga *be* }
etc.

35. Perfect Tense, should, ought to have seen.

Singular.

nga *ngi* }
nga *u* } bonile.
nga *e* }
etc.

Plural.

nga *si* }
nga *ni* } bonile.
nga *be* }
etc.

36. Negative, should, ought not to have seen.

Singular.

nga *ngi* }
nga *u* } nga bonanga.
nga *e* }
etc.

Plural.

nga *si* }
nga *ni* } nga bonanga.
nga *be* }
etc.

37. Imperfect (recent), should, ought to have been seeing.

Singular.

nga ngi be ngi }
 nga u b' u } bona.
 nga e b' e }
 etc.

Plural.

nga si be si }
 nga ni be ni } bona.
 nga be be be }
 etc.

38. Negative, should, ought not to have been seeing.

Singular.

nga ngi be ngi }
 nga u b' u } nga boni.
 nga e b' e }
 etc.

Plural.

nga si be si }
 nga ni be ni } nga boni.
 nga be be be }
 etc.

39. Imperfect (remote), should, ought to have been seeing.

Singular.

nga nga ngi }
 nga wa u } bona.
 nga wa b' e }
 etc.

Plural.

nga sa si }
 nga na ni } bona.
 nga ba be }
 etc.

40. Negative, should, ought not to have been seeing.

Singular.

nga nga ngi }
 nga wa u } nga boni.
 nga wa b' e }
 etc.

Plural.

nga sa si }
 nga na ni } nga boni.
 nga ba be }
 etc.

41. Pluperfect Tense (recent) should, ought to have seen (then).

Singular.

nga ngi be ngi }
 nga u b' u } bonile.
 nga e b' e }
 etc.

Plural.

nga si be si }
 nga ni be ni } bonile.
 nga be be be }
 etc.

42. Negative, should, ought not to have seen (then).

Singular.

nga ngi be ngi }
 nga u b' u } nga bonanga.
 nga e b' e }
 etc.

Plural.

nga si be si }
 nga ni be ni } nga bonanga.
 nga be be be }
 etc.

43. Pluperfect (remote) should, ought to have seen (at that time).

<i>Singular.</i>	<i>Plural.</i>
nga nga ngi } nga wa u } bonile. nga wa b' e } etc.	nga sa si } nga na ni } bonile. nga ba be } etc.

44. Negative, should, ought not to have seen (at that time).

<i>Singular.</i>	<i>Plural.</i>
nga nga ngi } nga wa u } nga bonanga. nga wa b' e } etc.	nga sa si } nga na ni } nga bonanga. nga ba be } etc.

45. Passive Voice. Insert *w* before the final vowel of the Root of the verb in each of the above tenses except the perfect and pluperfect, in both of which *w* is substituted for *l* in the last syllable, *e.g.*, *boniwe*; negative, *bonwanga*.

46. The expressions *sengati*, or *songati*, *sengatiti*, *kungati*, seemingly, it looks as if, apparently; *kwanga*, O that! would that! are used, followed by the potential and optative moods as follows:—

Ex. *Sengati a kona amanzi lapa*, apparently there is water there. But, *sengati a nga kona*, or *a nga ba kona*, or *ku nga kona*, or *ku nga ba kona*, *amanzi lapa*, = O that there were water here!

Songati nga ku kona amanzi lapa, it looks as if there ought to be water here.

Sengati nga ku kona isitolo ku le ndawo, seemingly there ought to be a store in this place, = *le ndawo i fanele isitolo*, this place is suitable for a store.

Kwanga ku nga kona or *ku nga ba kona omunye wabakiti lapa*, would that one of my own people could be here.

47. Instead of the above forms of the Optative, the Present and Imperfect Tenses of the Indicative of the verb *fanele* expressing fit, proper, expedient, followed by the Subjunctive,

has come into more frequent use. Or the simple Infinitive may be used instead of the Subjunctive.

When the Subjunctive is used, either of the three following forms may be adopted :—

Ngi fanele ukuba ngi bone, (lit.) I am fit that I should see, = I ought to see.

Ku ngi fanele ukuba ngi bone, it befits me that I should see.

Ku fanele ukuba ngi bone, it is fitting that I should see.

When *fanele* is followed by the Infinitive, either of the first two of the above forms may be used, the first being the more common.

Ex. **Ngi fanele ukubona**, I am fit to see.

Ku ngi fanele ukubona, it befits me to see.

48. The verb *swela*, or *dinga*, require, need, is sometimes substituted for *fanele*, in the first of the above three forms. Or the perfect tense of the Neuter Passive of either of these verbs, *swelekile*, *dingeke*, may be used instead of *fanele* in the last of these forms.

Ex. **Ngi swela ukubona**, or **ngi dinga ukubona**, I need to see.

Ku swelekile ukuba ngi bone, it is necessary that I should see.

49. The verb *melwe*, the perfect tense, passive voice of the objective form of *ma*, stand, expressing require, must, be bound to, etc., may be used instead of *fanele* in the first of the three forms given in section 47, to express that the action in question has no alternative, or that the thing required may not be substituted.

Ex. **Ngi melwe ukuba ngi bone**, I am required, must, bound to see.

Si melwe ukuba si hambe namhlanje, we must go to-day.

CONJUGATION OF FANELE WITH THE SUBJUNCTIVE.

50. Present Tense, behove, ought to see.

Singular.

Plural.

**Ngi fanele ukuba ngi bone.
U fanele ukuba u bone.
U fanele ukuba a bone.
etc.**

**si fanele ukuba si bone,
ni fanele ukuba ni bone.
ba fanele ukuba ba bone.
etc.**

51. Negative, ought not to see.

Singular.

Plural.

**A ngi fanele ukuba ngi bone.
A u fanele ukuba u bone.
A ka fanele ukuba a bone.
etc.**

**a si fanele ukuba si bone.
a ni fanele ukuba ni bone.
a ba fanele ukuba ba bone.
etc.**

52. Imperfect Tense, used also for the Perfect, ought to have seen (lately).

Singular.

Plural.

**Be ngi fanele ukuba ngi bone.
U b' u fanele ukuba u bone.
U b' e fanele ukuba a bone.
etc.**

**be si fanele ukuba si bone.
be ni fanele ukuba ni bone.
be be fanele ukuba ba bone.
etc.**

53. Negative, ought not to have seen (lately).

Singular.

Plural.

**Be ngi nga fanele ukuba ngi bone.
U b' u nga fanele ukuba u bone.
U b' e nga fanele ukuba a bone.
etc.**

**be si nga fanele ukuba si bone.
be ni nga fanele ukuba ni bone.
be be nga fanele ukuba ba bone.
etc.**

54. Imperfect (remote), used also for perfect, ought to have seen.

Singular.

Plural.

**Nga ngi fanele ukuba ngi bone.
Wa u fanele ukuba u bone.
Wa b' e fanele ukuba a bone.
etc.**

**sa si fanele ukuba si bone.
na ni fanele ukuba ni bone.
ba be fanele ukuba ba bone.
etc.**

55. Negative, ought not to have seen.

Singular.

Plural.

Nga ngi nga fanele ukuba ngi sa si nga fanele ukuba si bone.
bone.

Wa u nga fanele ukuba u bone. na ni nga fanele ukuba ni bone.

Wa b' e nga fanele ukuba a ba be nga fanele ukuba ba
bone.

etc.

etc.

CONJUGATION OF FANELE WITH THE INFINITIVE.

56. Present Tense, ought to see.

Singular.

Plural.

Ngi }
U } fanele ukubona.
U }
etc.

si }
ni } fanele ukubona.
ba }
etc.

57. Negative, ought not to see.

Singular.

Plural.

A ngi }
A u } fanele ukubona.
A ka }
etc.

a si }
a ni } fanele ukubona.
a ba }
etc.

58. Imperfect (recent), used also as perfect, ought to have seen.

Singular.

Plural.

Be ngi }
U b' u } fanele ukubona.
U b' e }
etc.

be si }
be ni } fanele ukubona.
be be }
etc.

59. Negative (lately), ought not to have seen.

Singular.

Plural.

Be ngi }
U b' u } nga fanele ukubona.
U b' e }
etc.

be si }
be ni } nga fanele ukubona.
be be }
etc.

60. Imperfect (remote), ought to have seen.

Singular.

Plural.

Nga ngi }
Wa u } fanele ukubona.
Wa b' e }
etc.

sa si }
na ni } fanele ukubona.
ba be }
etc.

61. Negative, ought not to have seen.

<i>Singular.</i>		<i>Plural.</i>	
Nga	ngi	sa	si
Wa	u	na	ni
Wa	b' e	ba	be
etc.		etc.	

CONTINUATION OF UKUBA WITH KONA.

See Chapter VII. Sects. 61 to 75.

Subjunctive Mood.

62. Present Tense, (that) . . . may be present.

<i>Singular.</i>		<i>Plural.</i>	
Ngi	}	si	}
U	be kona.	ni	be kona.
A		ba	
etc.		etc.	

63. Negative, (that) . . . may not be present.

<i>Singular.</i>		<i>Plural.</i>	
Ngi	}	si	}
U	nga bi kona.	ni	nga bi kona.
A		ba	
etc.		etc.	

Infinitive Mood.

64. Present Tense.

<i>Singular.</i>	<i>Plural.</i>
Ukuba kona, to be present.	ukungabi kona, not to be present.

65. Imperative Mood.

<i>Singular.</i>	<i>Plural.</i>
Yiba kona, be thou present.	yibani or banini kona, be ye present.

Subjunctive as Imperative.

66. Present, let . . . be present.

*Singular.**Plural.*

A ngi }
 A u } be kona.
 A ka }
 etc.

a si }
 a ni } be kona.
 a ba }
 etc.

67. Negative, let . . . not be present.

*Singular.**Plural.*

A ngi }
 A u } nga bi kona.
 A ka }
 etc.

a si }
 a ni } nga bi kona
 a ba }
 etc.

Potential Mood.

68. Present Tense, may, can, could be present.

*Singular.**Plural.*

Ngi }
 U } nga ba kona.
 A }
 etc.

si }
 ni } nga ba kona.
 ba }
 etc.

69. Negative, may, can, could not be present.

*Singular.**Plural.*

Ngi }
 U } nge be kona.
 A }
 etc.

si }
 ni } nge be kona.
 ba }
 etc.

70. Imperfect (recent), might, could have been present.

*Singular.**Plural.*

Be ngi }
 U b' u } nga ba kona.
 U b' e }
 etc.

be si }
 be ni } nga ba kona.
 be be }
 etc.

71. Negative, might, could not have been present.

*Singular.**Plural.*

Be ngi }
 U b' u } nge be kona.
 U b' e }
 etc.

be si }
 be ni } nge be kona.
 be be }
 etc.

72. Imperfect (remote), might, could have been present.

<i>Singular.</i>		<i>Plural.</i>	
Nga ngi	}	sa si	}
Wa u		na ni	
Wa b' e		ba be	
etc.		etc.	
nga ba kona.		nga ba kona.	

73. Negative, might, could not have been present.

<i>Singular.</i>		<i>Plural.</i>	
Nga ngi	}	sa si	}
Wa u		na ni	
Wa b' e		ba be	
etc.		etc.	
nge be kona.		nge be kona.	

74. Optative Mood. Take the tenses given in sections 50 to 55 and substitute *be kona* for *bone*, *e.g.*, *Ngi fanele ukuba ngi be kona.* *A ngi fanele ukuba ngi be kona.* *Be ngi fanele ukuba ngi be kona,* etc.

Also the tenses given in sections 56 to 61 and substitute *ukuba kona* for *ukubona*, *e.g.*, *ngi fanele ukuba kona.* *A ngi fanele ukuba kona.* *Be ngi fanele ukuba kona,* etc.

75. The particles *sa* and *se* may be used with the Potential and Optative moods in the same tenses in which they are used in the Indicative. See Chapter VII. sections 53 to 59.

Ex. *Ngi sa fanele ukuba ngi bone,* I still ought to see.

A ngi sa fanele ukuba ngi bone, I no longer ought to see.

Be ngi sa fanele ukuba ngi bone, I ought still to have seen.

Be ngi nga sa fanele ukuba ngi bone, I no longer ought to have seen.

Ngi sa fanele ukubona, I still ought to see.

A ngi sa fanele ukubona, I no longer ought to see.

Se ngi fanele ukubona, now I ought to see.

Se ngi fanele ukuba ngi bone, now it behoves me to see.

76. Compound tenses may be formed in all the moods by using the proper tense of *ba* in the mood in question, combined with the participle of the principal verb. The particles *ka*, *sa*, and *se*, may also be introduced into the same tenses in which they are used in the Indicative.

- Ex.* Si ya ku ba si vuna nga lesa sikati, we shall be harvesting at that time.
- Si nga ba si vuna nga lesa sikati, we may be harvesting at that time.
- Be si nga ba si vuna nga lesa sikati, we might have been harvesting at that time.
- Be si nga ba si sa vuna nga lesa sikati, we might have been still harvesting at that time.
- Be si ya ku ba si sa bulalana uma izwi leNkosi li nga fikanga, we would still have been killing one another had not the word of the Lord come.
- A ngi ka bi na kubona, I am yet unable to see.
- Sa si nga kabi na kwaka, we were yet unable to build.
- Be ku nga ka bi sikati sokuba ngi kulume, it was not yet the time that I should speak.
- Uma ku njalo be se ngi ya ku ba ngi sa sebenza lapa, if it is so then I shall still be working here.
- Ngi nga ba ngi sebenza, I may be working (then).
- Ngi nge be ngi sa sebenza, I could not be still working.
- Be ngi nga ba ngi s' aka, I might have been still building.
- Be ngi nge be ngi s' aka, I could not have been still building.
- A ngi se na kusebenza, I am no longer able to work.
- Be se ngi nga sebenza, then I could, might work.
- Be se ngi nga ba kona, then I could or might be present.
- Be se ngi nge be kona, then I could not be present.

VOCABULARY 20.

Kolwa, *become satisfied*; ituba, *an opening, an opportunity*; kohliseka, *get deceived*; vilapa, *be lazy*; senga, *to milk*; cimeza, *close the eyes*; ukuxokozela, *make a great confused noise as by many people talking together, a hubbub*; hola, *lead, draw (also rola)*; holela or rolela, *lead or draw to*; Isihlangu, *shield*; tshena, *show*; umkaulo, *end, border*.

EXERCISE 23.

Uma kwenziwa loko ku nga ba kona ukuxokozela okukulu.
U ti u tanda ukuba a ngene esikoleni.

Ba ningi abantu ku leyo ndawo aba tanda ukupenduka.
 Wa b' e nga tandi ukuba ngi ye kona.
 Ba cimeza amehlo ukuba ba nga boni.
 Se be fundile ukulima ngezinkabi : ba be nga kwazi kuqala.
 Ba funda be sa sebenza kwabelungu.
 Ku nga ba kuhle uma be be kwazi bonke ukulima ngezinkabi.
 Ma ba bizwe abafana si ye ensimini si hlakule.
 Zanini ma si ye kulizwa izwi li ka Nkulunkulu.
 Sa si fanele ukwenza loko, kepa sa kohliseka.
 Songati ba nga hlakanipa ku nga ka dhluli isikati.
 Si fanele ukuba si funde si se netuba.
 Kubi ukuvilapa, ku ya holéla ebubini obuningi.
 Si nge sho noma ku njalo, ngoba be si nge ko ekaya izolo.

Translate also the following quotations :—

- “Cela kimi, ngi ku pe izizwe zi be ifa lako, nemikaulo yonke yomhlaba i be eyako.”
 “Se be baningi abashoyo ngompefumlo wami ukuti, a ngi se na kusizwa uNkulunkulu.”
 “Kepa wena, Jehova, U yisihlangu sami.”
 “Vuka, Jehova, U ngi sindise Nkulunkulu wami.”
 “Ku kona abaningi aba shoyo ukuti, ngubani o ya ku si tshenisa okuhle na?”
 “U ngi tokozisile enhliziyweni yami.”
 “Ngokuba, wena, Nkulunkulu, a U siye o tokozayo ngobubi : okubi a ku yi ku hlala kuwe.”

CHAPTER XII.

ADVERBS.

1. Many adverbs may be formed from Adjectives, Nouns and Verbs as follows :—

2. I. By prefixing **KA**.

- i. To Adjectives as :—**Kakulu**, greatly ; **kaningi**, often, frequently ; **kahle**, nicely, well, gently, carefully ; **kabi**, badly, wickedly ; **kamnandi**, sweetly, pleasantly ; **kalula**, easily, lightly ; **kancane**, slowly, softly, slightly ; **kalukuni**, hardly, with difficulty ;

kangaka, so greatly (as this); **kangako**, so greatly (as that); **kangakanani**? how greatly? **kanganana**, so greatly, (expressing wonder); **kangaki**? how often?

- ii. To Numerals:—**Kanye**, once; **kabili**, twice; **katatu**, thrice; **kane**, four times; **kasihlanu** five times; **kalishumi**, ten times; **kalikulu**, a hundred times.
- iii. To certain Nouns which are also used as Adjectives:—**Kabuhlungu**, painfully; **kabukali**, sharply, smartly, keenly; **kabutuntu**, bluntly.

3. II. By prefixing **NGA**.

- i. To Nouns:—**Ngomusa**, kindly, graciously; **ngotando**, lovingly; **Ngokulunga**, righteously; **ngokutula**, peacefully; **ngosizi**, sorrowfully; **ngobuqoto**, uprightly; **ngamabomu**, intentionally (also **isibomu**).
- 4. ii. To Adjectival phrases composed of an Adjective, Noun, or Verb preceded by the indefinite pronoun **ku** with the corresponding relative prefixed:—
 - a. **Ngokumnandi**, pleasantly, comfortably; *e.g.*, **Si hlezi ngokumnandi**, = **Si hlezi kamnandi**, we are pleasantly or comfortably situated.
Ngokunzima, heavily, weightily, = **kanzima**.
Ngokulukuni, hardly, with difficulty, = **kalukuni**.
Ngokusha, newly, freshly.
 - b. **Ngokuliqiniso**, by or according to that which is truth, truthfully.
Ngokungukutanda, according to that which is love.
Ngokungubuqoto, according to that which is uprightness.

The Indefinite possessive particle **kwa** may be substituted for the pronoun in the previous examples.

- Ngokweqiniso**, by that which is of truth, = truthfully.
- Ngokwokutanda**, by that which is of love, = lovingly.
- Ngokwobuqoto**, by that which is of uprightness, = uprightly.
- Ngokwamanga**, by that which is of lies, = lyingly.

- c. Ngokujabulisayo, by that which is joy causing, = rejoicingly.
 Ngokuhlekisayo, laughably.
 Ngokwenamisayo, pleasingly, well-pleasing.
 Ngokwesabekayo, fearfully, terribly.

5. Adverbs of time :—

Manje, kaloku, now ; **Konamanje**, at once.

Masinya, masinyane, immediately.

Khona, then. **Namhla**, **namuhla**, **namhlanje**, to-day.

Ngomso, **ngomuso**, to-morrow. **Ngomhlomunye**, day after to-morrow.

Izolo, yesterday. **Kutangi**, day before yesterday : may also be used to express several days back.

In reckoning further back the natives may be heard to say :—

So ku ngolwesine namhlanje, it is now the fourth day to-day.

So ku ngolwesihlanu, **so ku ngolwesitupa**, etc.

Nyakenye, last or next year.

Nyakomunye, year before last or year after next.

Kudala, long ago.

Mandulo, in former times.

Indulo, ancient times ; **endulo** or **endulweni**, in ancient times.

Kade, (short a) just now, (long a) a long time ago.

Pakade, very long ago or long hence.

Ingunapakade, eternity.

Ku ze ku be pakade, until it be for ever.

Ku be ngunapakade, that it be for ever.

Nini? when? *e.g.*, **si ya ku hamba nini?** when shall we go?

Ba ya ku fika nini? when will they arrive?

Ko za ku be nini? it shall come to be when? = how long will it be?

Ko za ku be nini ni tanda ubuula? how long will ye love foolishness? **Ko za ku be nini ni hlezi ni vilapa?** how long will ye sit idling?

Nini with the preposition **na** prefixed, expresses great length of time. *e.g.* **Ku ya ku pela nini loko?** **Ai!** a **ku yi ku pela**

nanini. When will that come to an end? O! it will not come to an end for ages or for ever.

6. The following Adverbs describe various times of the day:—

Uvivi, uvivi lwokusa, the very first appearance of dawn.

Kumpondozankomo, very early morning, when the horns of the cattle begin to be discernable.

Ngokukala kwezinkuku, at cock-crow.

Ngokwehla kwezinkuku, at the descent of the fowls.

Ekuseni kakulu, very early in the morning.

Ekuseni, early morning. Lit. at the dawning.

Kusasa, morning; from the Verb **sa** to dawn, become clear. Lit. **Ku sa sa,** it is still dawning.

Ekupumeni kwelanga, at sunrise.

Ngokupuma kwelanga, by sunrise.

Imini, noon; also time of daylight. **emini,** in the day time.

Ntambama, afternoon.

Ilanga li bantubahle. Lit. the sun is pretty people, near setting at the time when people look pretty.

Ukushona kwelanga, sunset, the going down of the sun.

Ekushoneni kwelanga, at sundown.

Ngokushona kwelanga, by sundown.

Kusihlwa, evening, twilight. From the verb **hlwa,** become dark.

Ku se yikusihlwa, it is now evening time.

So ku hlwile, it is now dark. Also, **So ku swelele** or **so ku rwelele.**

Ukuqundeka kwamehlo, the time when the eyes are dull, *i.e.*, when objects are not easily distinguishable, = dusk.

7. The following describe different times of the night:—

Ubusuku, night. **Ebusuku,** in or during the night.

Ubusuku obukulu, very late night.

Pakati kwamabili, midnight. Lit. between the two (amalanga).

Kwesikabadakazi = **pakati kwobusuku obukulu,** the time when the people are in the deepest sleep.

8. Adverbs of place :—

Kufupi, near, from **fupi**, short; *e.g.*, **kufupi kubo**, his home is near.

Eduze, near, close by.

Kude, far.

Nganeno, on this side, the near side.

Pesheya, over, the other side. **Ngapesheya**, on the other side.

Nganhlanye, **nganxanye**, on one side.

Lapa, here; **lapo**, there; **lapaya**, yonder; **konalapa**, just here.

Konalapo, just there.

Le, far away, far off; *e.g.*, **kiti ku le kwa Zulu**, our home is far away in Zululand.

Ngakwesokunene, on the right hand side.

Ngakwesokohlo, on the left hand side.

Malunga or **malungana (na)** opposite, anent.

Ngasese, **ngesita**, secretly, privately.

Pambili, farther on.

Obala, openly. **Endhle**, outside, in the veldt.

9. **Kunge**, **Kungeso**, **Kungesi**, if it be not, = except (See Chap. VI. Sects. 30-32); *e.g.*, **ngubani o ng' enza loku kunge yena**, who could do this except he.

10. **Kupela**, only, that is all, etc.; *e.g.*, **ngi funa loku kupela**. I want this only.

Wa sho loko kupela, he said only that.

Kupelake a kuko okunye, that is all, there is nothing more.

Umsebenzi wako u zo ba ukugeza izingubo kupela, your work will be to wash clothes only.

Yenza loku kupela, do this only.

11. **Ukupela**, the end, all of, the whole, the completion; *e.g.*, **ukupela kwendaba**, the end of the matter; **ukupela kwazo na?** is that all of them? (*izinto*).

12. **Bala**, **imbala**, **mbala**, **nembala**, **impela**, **nempela**, **isiminya**, **isibili**; either one of these words may be used to express—really, truly, indeed, actually, in truth, etc.

Ex. Mbala ku njalo na? Really is it so?

Nempela ku njengoba ngi shilo, indeed it is as I have said.

Uyihlo u ti u ya ku ku shaya isibili inxa wenza loko,
your father says that he will certainly punish you if
you do that.

Nembala ngi ya bona ukuti a ku shoyo ku liqiniso,
truly I see that what he says is truth.

13. Nakanye, "and once" or "even once," is used in making a strong assertion that the thing in question is, or is not so, or that it is impossible.

Ex. U ya y' azi le ndaba na? Qa a ngi y' azi nakanye. Do you know this matter? No, I know absolutely nothing about it. Nakanye ku ng' enzeke loku, positively this cannot be done.

14. Nakoke expresses "there it is," "there you are," "that's it," "that's the way," "that's the thing," etc.

Ex. Nakoke, qinisani ni ya ku geda masinyane, that's it, keep at it, you will finish soon.

Nakoke, se ni ya ku zi bamba (izinkabi), that's it, now you will catch them.

Nakoke, ni ya sebenza kahle impela bafana, that's it, you are working nicely indeed boys.

15. Nakuba expresses "although," "even though."

Ex. Nakuba be ya ku cunuka bonke, kepa mina qa, though all should be offended yet not I.

A ba yi kuvunyiswa nakuba umuntu e vuka kwabafleyo, they will not be persuaded though a man rise from among the dead.

Noko, noba, nokuba, nokubani, noma, nonxa = nakuba, and are always followed by a participle.

16. Ngako, ngakoke, ngaloko, ngalokoke, therefore, accordingly, consequently.

Ex. Ngakoke, ni ng' esabi, therefore do not ye fear.

Ngakoke lindani funa ni gene ekulingweni, therefore watch ye lest ye enter into temptation.

Ngakoke yibani nomusa, therefore be ye merciful.

17. Njengaloku, like this ; njengaloko, like that.

Ex. Yenza njengaloku engi kwenzayo, do like this which I am doing.

A kuko okunye njengaloko, there is none other like unto that.

18. Njengokuba, njengoba, like as.

Ex. Njengokuba ngi shilo, like as I have said.

Njengokuba si ni kombisile, like as we have shown you.

19. Pela, well then, then, just so, do ! etc.

Ex. Kuluma pela, speak then, or do speak !

Yenza pela, just do it then.

Ake si bone pela uma ku nokwenzeka, let us just see then if it is possible.

A si hambe pela, let us go then.

Yebo pela ! just so !

20. Qede, from qeda, finish ; expresses "as soon as," and comes immediately after the verb modified and is always followed by the Subjunctive.

Ex. Ku sile qede ba funyanwe emasimini, as soon as it has dawned they are found in their gardens.

Ekuseni si ya u vuka qede si hambe, in the early morning we will rise and start at once.

21. Qeduba, from qede and ukuba, "as soon as," and like ukuba is always followed by the Subjunctive.

Ex. Ngi tshele qeduba a bile amanzi, tell me as soon as the water has boiled.

Si ya u suka qeduba a fike amahashi, we will start as soon as the horses have arrived.

Qeduba li pume ilanga wo yi shaya insimbi, as soon as the sun has risen you must ring the bell.

22. Ngamabomu, ngabomu, ngesibomu, purposely, intentionally.

Ex. W' enza ngamabomu, he did it on purpose, he acted intentionally.

Umfana e tukutele wa s' apula isitsha ngesibomu, the boy being angry just broke the dish purposely.

Intombazana y'esuka ya y'ona incwadi yayo ngamabomu,
the girl (just went) and spoilt her book intentionally.

23. **Ngeze, ngesihle, freely, gratuitously.**

Exc. **Ni piwe ngeze, yipani ngeze, or Ni piwe ngesihle, yipani ngesihle,** freely ye have received, freely give.

Si ya sebenza ngeze, we are working for nothing (freely).

Otandayo ka wa tate amanzi okupila ngeze or ngesihle,
whosoever will let him take of the water of life freely.

Owomileyo ngi ya ku m' nika emtonjeni wokupila ngeze or ngesihle, he that is thirsty I will give him of the fountain of life freely.

Care must be taken not to confuse ngeze with the noun *ize* (ilize), nothing, vanity.

Exc. **Ngi sebenz' ize,** I work in vain, to no purpose.

Loku ni piwe umusa ka Nkulunkulu, ni nga w'enz' ize,
seeing you have been given the grace of God, do not make it vain. **Wa kulum' ize,** he spoke vanity, nonsense.

24. **Sehle, sengahle, sengase, songahle,** express surprise or regret at what may have happened, and may be variously translated by actually, really, to think that, etc. Followed by the Subjunctive.

Exc. **Sehle ni kulume amazwi anjalo, a nga fanele a kulunywe abakolwayo,** to think that you should speak such words which are not fit that they should be spoken by Christians.

Sengahle ba gule nga lona lolo lusuku e be si ti si ya ku hamba ngalo, to think that they should get sick on the very day on which we thought to go away.

25. **Ai!** expresses dissent, and is also used to restrain a person in speech or action.

Exc. **Ai! or aike u nga kulumi kanjalo,** no, don't speak like that.

Aike musani ukupikisana madoda, no, you must not contradict one another, men.

26. **Anduba, andukuba, anduma** expresses "and then," "after that." Followed by the Subjunctive.

Exc. **Yenza loku anduba u hambe,** do this and then go.

Qal' u lande amanzi anduba u base umlilo. First fetch water and then make a fire.

27. **Angiti**, (lit. say I not) = didn't I say? etc.

Ex. **Angiti ngi shilo njalo?** have I not said so?

Angiti ngi ku tshelile ukuba wenze loku? didn't I tell you to do this? Lit. say I not that I have told you that you should do this?

28. **Amanga**: An expression of dissent similar in use to *ai* given above, and is used in expressing courteous dissent as to any untruthful evidence that may be given in a case being tried before a chief.

Ex. **Amanga Nkosi, a ku njalo,** = no my lord, it is not so.

Amanga Nkosi, a si kwenzanga, not so my lord, we have not done it.

29. **Belu**. It is difficult to find an exact English equivalent for this word. The natives speak of it as *izwi lokuncenga*, *i.e.*, a word of entreaty, and is used in the sense of "please," "my good fellow," etc.

Ex. **Yenza kahle belu!** wait a minute please or my good fellow!

Tula belu si zwe, be quiet my good fellow and let us hear.

Ngi nikeze leyo nto belu, pass me that thing please.

Isita lowo belu, u m' hlakanipe, he is an enemy that (person), be on your guard.

30. **Endhle**, outside, anywhere outside the precincts of the home.

31. **Futi**, again, more. **Futifuti**, often, frequently.

32. **Inganti, kanti**, whereas, *e.g.*, **wa hamba yena uqobo lwake, inganti be ngi m' tshelile ukuba a tume omunye,** he went himself, whereas I had told him to send another.

33. **Nxa, uma, uba, mhla, lapo**, when, *e.g.*, **u nga hamba nxa u s' u qedile loku,** you may go when you have finished this.

34. **Kanyekanye**, all together.

Ex. Rubani kanyekanye, sing all together.

Tanini kanyekanye, say all together.

35. Konje usually precedes an inquiry as: **konje igama lako ngubani?** what is your name (again)?

Konje uNcapayi u s' akile lapo? and is uNcapayi still living there?

Konje indaba i njalo? the matter is so is it?

Konje may also be used alone, in which case the sense would be represented by "is it so?" "Really?" "Is that the position?"

36. Mhlaumbe, kumbe, katisimbe = perhaps.

DEMONSTRATIVE ADVERBS.

37. These correspond to the different Classes of nouns and express "here" (here or there he, she, it, etc., is). They may frequently be translated by the word "behold." They are as follows:—

Classes.	<i>Singular.</i>	<i>Plural.</i>
1 and 2.	Nangu , here or there he is.	Nampa , here or there they are.
3.	Nanku , " "	Nansi , " "
4.	Nasi , " "	Nazi , " "
5.	Nanti , " "	Nanka , " "
6.	Nansi , " "	Nazi , " "
7.	Nantu , " "	Nazi , " "
8.	Nampu , " "	" "
9.	Naku , " "	" "

38. Many natives simply prefix **na** to the pronoun, except the pronouns for classes 1 and 2 sing. and plur. Also 3 and 8 sing. and 5 plur., *e.g.*, **Nangu**, **nanku**, **nasi**, **nali**, **nai**, **nalu**, **nampu**, **naku**. Plurals:—**Nampa**, **nai**, **nazi**, **nanka**, **nazi**, **nazi**.

39. By affixing **ya** to the above forms "yonder he, she, it," etc., is expressed, and the noun following loses its initial vowel like the noun following a demonstrative adjective.

Ex. **Nanguya**, yonder he is. **Nampaya**, yonder they are.

Zipi izinkomo na? naziya ngasemfuleni, where are the cattle? yonder they are by the river.

Amahashi a balekile, nankaya esigodini, the horses have run off, yonder they are in the valley.

Nansi ndoda eyonayona, behold a man indeed.

INTERJECTIONS.

Ai!—dissuasion, also to lower excitement.

Atshi! atshi bo!—O no! stuff! nonsense!

Au!—wonder, surprise. The expression may be repeated several times to express great wonder or surprise—**au-au-au!**

Cupe!—a threat, = look out!

Ehe,—simple assent.

Ha! mame! mambo! babo!—astonishment, alarm, apprehension.

Hai! Hai bo! Musa bo! = Ai!

Halala!—hail! welcome!

Hau!—displeasure, annoyance.

Maye! maye babo! grief, sorrow.

Nxepe! nxepepa! pepa!—sympathy, comfort, used also in the sense of “beg your pardon!” as when one person has perhaps trod on the toes of another, or any similar accident.

Ncinci! ncinci bo!—pleasure, delight, = hurrah!

Suka!—get away with you!

Wo! wou!—surprise, wonder.

X!—expressive of anger, annoyance. Called **ukunxapa**.

Yiya!—away with you! derision.

VOCABULARY 21.

Cwila, plunge, sink out of sight in water, dive; Sita, screen, hide from view; Pinda, repeat, do again; Pindela, return to; Umngane, friend.

EXERCISE 24.

1. Se ku ngokwesibili ngi ze lapa namhlanje.
2. Ngokucwila kwake ngokwesikombisa wa sinda esifweni sake.
3. M'tshele umfana ukuti si funa amahashi omabili.
4. Nangu lowo muntu aba m' funayo.
5. Ku fikile amantombazana, nanka a hlezi ngapansi kwomuti.
6. Nazi zinkomo zi ngena ensimini.
7. Nampa bantu be za. Bapi? U zo ba bona konamanje ba sitwa imiti leyo.

8. Sa hamba kabuhlungu nga lelo langa.
9. Amazwi ake a bukali kakulu.
10. Indhlu leyo i za kwakiwa ngokusha.
11. Amakolwa a fanele ukuba a patane ngotando.
12. Ba ti ba ya ku fika ngomhlomunye.
13. Le mpupu a i ngakanani, i za u pela masinyane.
14. Izintaba zi se mi njengoba za zi njalo endulo.
15. Ba be kwenza loko mandulo, na namhla ba sa kwenza.
16. Lo muntu u vuka zonke izinsuku ngokukala kwezinkuku a ye emsebenzini.
17. Bona b' ake ngapesheya kwomfula, tina s' ake nganeno.
18. Ku kona izindhlela ezimbili enye i hamba ngakwesokunene, enye i hamba ngakwesokohlo.
19. Si fanele ukuba si qubekele pambili njalo eqinisweni eli ku Kristo Jesu.
20. Kwa sa qede sa pindela ehlatini.
21. Nxepe mngane, be ku yingozi.

CHAPTER XIII.

AUXILIARY VERBS.

1. **Ahle, ngahle**; either may be used, but the former is the more common, to express a conviction as to the possession of ability to perform a specific action. The verb following will be in the subjunctive.

Ex. **Ahle ngi yi cibe leyo nyamazane nakuba i kude kangaka,**
I believe I could spear that deer although it is so far off.

Ahle ngi yi wise le nkabi ngi yi bamba ngezimpondo,
I am persuaded that I could throw down that ox catching it by the horns.

Ahle ngi kwele lapa, I believe I could climb up here.

2. **Ake** = please, followed by the subjunctive, is used in making a polite request as follows :—

Ex. **Ake ngi dhlule,** please let me pass.

Ake si bone nati, please let us see also.

Ake u m' bize umfana m' tshele a wa lande amahashi,
please call the boy and tell him to fetch the horses.

3. **Andula, Sandula**, usually contracted to **sand** and followed by an infinitive, is used to express that the action indicated by the verb has but recently been performed.

Ex. **Si sand' ukufika**, we have only just arrived.

Ku sand' ukwenziwa loku, this has been but recently done.

Kwa m' qala nini loku kufa? Ku sand' ukumqala, kutangi nje, when did this sickness attack him? It just recently attacked him, only the day before yesterday.

Ba fika li sand' ukushona ilanga, they arrived just after the sun had set.

4. **Anela** = suffice, be sufficient, when used as an auxiliary verb is always followed by an infinitive, and expresses

i. "Sufficeth," "satisfies," "merely," "do nothing but," and indicates "habit," "practice," "wont." When used in this sense the indefinite pronoun **ku** stands as the nominative to the verb.

Ex. **Ku m' anel' ukukuluma lowo, a ka sebenzi luto**, it suffices that fellow to talk only, he does not do any work.

Ku w' anel'ukuhleka nje lawa mantombazana, these girls do nothing but laugh.

Lo mfana ku m'anel' ukuvilapa, it is this boy's wont to idle.

ii. The sense of "as soon as," as in the following sentences:—

Ng' anel' ukubona loko nga se ngi hamba, as soon as I saw that (then) I went away.

Wanel' ukusibona wa baleka, as soon as he saw us he fled.

5. **Bonanga**, the perfect tense negative of **ukubona** to see, is used, followed by the present participle, to express "never," "never before," as in the following sentences:—

Ex. **A ngi bonanga ngi ya lapo**, I have never gone there.

A si bonanga si ku bona okukulu kangaka, we have never seen anything so great.

A ba bonanga b' ehlelwa usizi olunje, they have never been visited with such trouble.

A ku bonanga ku shumayela muntu nienga lo, never man spake like this (man).

Zange, kanga = Bonanga.

6. **Buya** is used idiomatically in the sense of "again," "then," "after that," etc.

Ex. **Wa ti a ngi hambe ; wa buya w'ala, wa ti, a ngi sale,** you said that I should go, and then refused, and said that I should remain.

Se ngi ya hamba, ngi ya u buya ngi buye kodwa, now I am going, but I will return again.

Wo buya u buye mngane, you must come back again, friend.

Wo t' u b' u qede loku, u buye u zi ngenise izimpahla endhlini, when you have finished this, then put the things in the house.

Wa sinda wa buya wa gula futi, he recovered and then became sick again.

7. **Cishu** = nearly, almost, and is always followed by an infinitive.

Ex. **Nga cish' ukuwa,** I almost fell.

Sa cish' ukulahleka, we nearly got lost.

Indhlu ya cish' ukusha, the house nearly got burnt.

Kwa cish' ukwenzeka ingozi lapa, an accident nearly happened here.

8. **De** or **damene**, expresses "continually," "always," "constantly," and is followed by a present participle.

Ex. **Ba se be de be vilapa njalo,** they were then continually idling.

Labo bantu ba damene be banga umsindo, those people are continually making a noise.

Ku lowo muzi ku damene ku gula abantwana, in that village the children are constantly sick.

"UNoa wa b' e d' e hamba noNkulunkulu," "Noah continually walked with God."

Zinge, hambe, hlezi, libele = de.

9. **Fika**, when used as an auxiliary verb, has no one English equivalent, but may be variously rendered according to the context by :—"come," "manage," "get," etc.

Ex. Nga leso sikati nga fika nga lahlekelwa imfuyo yami yonke, at that time I came to lose all my possessions. Li lahlekile ihashi lami. O, u zo fika u li tole, my horse is lost. O, you will manage to find it again.

10. Funa, tanda, are used to express "wants," "needs," "requires," "has a tendency to."

Ex. Lo muti u fun' ukuwa, this tree wants to fall.
 Lo mfana u tand' ukulimala, this boy wants to get hurt, = is courting danger.
 Lolu luhlobo lwomuti lu tanda indawo efudumeleyo, this kind of tree requires a warm place.
 Leyo ndoda i hlezi i zifaka engozini ; konje i tand' ukufa yini? That man is continually putting himself into danger, is he really anxious to die?

11. Hla, hle ;—Apparently allied to ehla, descend. While used in a variety of shades of meaning, the primary idea seems to be best expressed by the word "happen," as in the following sentences :—

Ex. Ku hle kwati ngi sa hamba nga fikelwa ingozi, and so it happened as I was going an accident befell me.
 U hle wa hamba nga yipi indhlela na? by which path did he happen to go?
 Se ngo hla ngi hambe ngi nga dhlanga, now I shall just have to go not having eaten.
 Wa hla wa ba nje kanjani? how did you happen to be like this?

12. Ukuka, to pick as fruit, to cull flowers, to dip water, etc., is used as an auxiliary verb in the sense of "ever," "come to," "get to," "manage to," etc., and may be used in any tense.

Ex. U ke wa m' bona na? have you ever seen him?
 Wa ka wa ya yini kwa Sikonyana? did you manage to go to Sikonyana's?
 Ni ke na fikelwa impi endhleleni na? did you happen to be met by an enemy in the way?
 Sa ka sa b' ezwa be kuluma, we happened to hear them speaking.

Poke, a ngi shongo yini ukuti ni ya u ke ni limale?
 well, didn't I say that you would come to grief?
Ni ya u ke ni bone imiti emibili i mi yodwa, you will
 come to see two trees standing alone.

13. **Nce** expresses "presently," "by-and-bye."

Ex. **Ngi ya ku nce ngi buye,** I will return presently.

Hlala lapa u ya ku nce a fike, stay here, he will come
 presently.

14. **Pinda = buya : Ponsa, posa = cishu.**

15. **Sala,** Stay, remain, be left out, over, be left
 behind, is used idiomatically in the sense of "it remains that,"
 "have to," be obliged to," etc.

Ex. **Sal' u s' u m' mukisa umuntu wako Nkosi, njengezwi
 lako.** "(It remains that) thou now cause thy servant
 to depart Lord according to thy word."

Loku ku njalo, sal' u s' u ngi yeke ngi hambe, seeing
 that it is thus, then just let me alone that I may go.

Nga sala se ngi zi shiya izinkomo. I then just left the
 cattle (there seemed nothing else for it).

Ba sala se be goduka, they then went home.

Se ngi ya u sala se ngi fa, a ngi se na temba, now I
 shall just have to die, I no longer have any hope.

Be ngi ya u sala se ngi fa inxa u b' u nga fikanga, I
 would then have died had you not arrived.

Se si ya u sala se si buya kusasa, now we shall be
 obliged to return to-morrow.

Ku sele ukuba ngi qede loku, there remains that I
 should finish this.

Ku sele ukuba u li vume izwi lake kupela, it only
 remains that you accept his word.

**A si sale se si ya eMnambiti, mhlaumbe si ya ku m'
 fumana lapo,** let us now (as a last resort) go to
 Ladysmith, perhaps we shall find him there.

A si sale se si zama nga le ndhlela, let us try (as a
 last effort by this way).

16. **Suka, esuka, suke,** get away, start up, start off, etc.

Ex. I ya hlupa le nkabi, ngoba i t' ukubona umfana e za ku yi landa, i suk' i baleka njalo, this ox is troublesome, for on seeing the boy coming to fetch it, it always runs away.

Wa t' u b' ezwe loko wa suka wa tukutela kakulu, when he heard that he got into a great rage.

Ihashi la t' ukuyibona inyoka l' esuka l' ema la qaqazela, the horse on seeing the snake just stood and trembled.

17. *Shaya*, smite, strike, is used idiomatically to express the doing of anything as with a swipe, a swish, etc.

Ex. Isikonyane si ku shaye sa ku qotula ukudhla kwa bantu nonyaka, the locusts have simply cleared off clean the food of the people this year.

Izinkomo za ngena ensimini yake ebusuku, zi yi shaye za yi qeda nya, the cattle entered his garden in the night and have finished it off clean.

Shaya may also be used in the sense of "pretend," "make out to be," "to make oneself out to be."

U zishayani wena na? what do you make yourself out to be?

Lo mfana u ya zishaya indoda, this boy makes himself out to be a man.

U s' u ngi shay' isipukupuku kanti? and so you are making me out to be a noodle are you?

18. *Vama*, Passive *vanywa*, abound, be plentiful; expresses "generally," "frequently," "often," "be given to." Followed by an infinitive.

Ex. Abantu ba leyo ndawo ba vama ukugula ehlobo, the people of that place are generally sick in the summer.

Lo mfana u vama ukuqamba amanga, this boy is given to telling lies.

Le nja i vam' ukuza lapa, this dog frequently comes here.

Ba vam' ukulwa labo bafana, they are often fighting those boys.

Li vam' ukuwa leli hashi, this horse frequently falls.

19. **Za, ze**, is used as follows :—

i. To express “until,” “at last,” “at length,” and except when used in the past tense, is followed by the subjunctive, *e.g.*,

Hlala lapa ngi ze ngi buye, stay here until I return.

Sa hamba kwa za kwa hlwa, we went until it became dark.

Soza si pumule nini ? when shall we come to rest ?

ii. In the Potential negative and followed by the past indicative to express “can or could not.” *e.g.*,

Ngi nge ze nga sho ukuti kwenzwa uye, I could not say that it was done by him.

Si nge ze sa ya ubaba e nga vumanga, we could not go without father’s consent (father not having consented).

iii. In the contracted future, negative, indicative and followed by the past, to express “shall never.” *e.g.*,

A u soze wa tola loko, you shall never obtain that.

A ni so ze na sinda ni nga pendukanga, you will never be saved unless you repent (not having repented).

A ku soze kwa lunga futi, it will never be right again.

iv. In the negative, imperative, and subjunctive to express “do not,” and “may not” respectively. *e.g.*,

U nga ze wa dhlula ku loko engi ku shiloyo, do not go beyond that which I have said.

Lu pate kahle ubisi lu nga ze lwa citeka, carry the milk carefully that it may not get spilt.

U nga ze wa dhlula esangweni, do not go beyond the gate.

CHAPTER XIV.

THE VERB UKUTI.

1. The uses of the verb **ukuti** are almost innumerable. They may, however, be classed under five heads as follows :—

I. As principle predicate.

- II. As introductory predicate.
- III. With a peculiar species of Adverb descriptive of the action in question.
- IV. In the same way without the adverb, the verb *ti* standing for the action which is indicated by a gesture of the speaker.
- V. In certain special idioms.
2. I. As principle predicate *ti* may be variously translated as "to say," "think," "do," "mean," etc.
- Ex.* **Wa ti a si hambe**, he said let us go.
Uma s' enza njalo i ya ku tini inkosi? if we should do so what will the chief say or think?
Ku tiwani loko? what is that said to be?
- II. And so as Introductory predicate the sense is equally varied, the reference, however, being always to the action expressed by the principle verb.
- Ex.* **Ku ti uma ku fa umuntu**— It happens if a man dies—
Kwa ti ngolunye usuku— It happened one day—
Kwa ti e sa hlezi lapo kwa qamuka inyoka pambi kwake, it happened as he was sitting there, a snake appeared in front of him.
So ti si fika ekaya si ba fumane be hlakazekile abantu, we shall, arriving at home, find the people scattered.
3. III. With peculiar adverbs descriptive of the action in question.
- Ex.* **Ngo fika ngi ti ngxo pansi ngamehlo**, I shall drop my eyes down so.
Kwa ti nge ukukanya endhlini, it became suddenly bright with light in the house.
Ba lele abantu ba ti zu, the people are just sound asleep.
4. IV. When a direction, number or action is indicated by a gesture as:—
- Ex.* **Wa hamba ngehashi wa ti**, he went on horseback in that direction (indicated by pointing).

Izinkomo zake zi ngamashumi amati. His cattle are so many score (shown on the fingers).

Wa mu ti swaca pansi, he just dashed him down.

5. V. The Potential tenses of **ti**, are used to express "apparently," "it looks as if," etc.

Ex. **Kungati ngi bona indhlu,** apparently I see a house.

Lezi zinto zi nga ti zi hlakanipile, these things seem to be clever.

Kwa nga ti si za ku bulawa yiyo, it looked as if we were going to be killed by it. (*inkunzi*).

Labo bantu ba nga ti be za lapa kitina, those people are apparently coming to us.

6. Other examples :—**Ukuti**, that, **ukuti nokuti**, and so on. **Ngi nge ze nga sho ukuti nokuti**, I cannot say this or that.

Umuntu wa sekutini, a person of such and such a place.

Oku ngukuti, which is to say—

LIST OF WORDS USED IN THESE LESSONS.

Nouns are arranged according to the first letter of the root.

A.

akuso, it is not.

alusa, herd, shepherd.

alusi, (um) a shepherd.

andhla, (is) hand.

anele, suffice.

apuka, get broken.

apula, break.

azi, know.

B.

baba, (u) my or our father.

bala, (um) colour.

baleka, run away, flee.

bala, (u=ulu) the open, open country.

bamba, hold, catch.

bambezela, hold on vigorously, detain.

bambo, (u=ulu) rib.

bane, (isi) lamp.

bani, (u) who?

bantshi, (i=ili) coat, jacket.

banzi, wide, broad.

baya, (isi) cattle fold.

beka, put, put down, put on, etc.

bele, (ubu) tenderness.

bheka, behold.

bi, bad, evil, ugly.

bidhlika, fall to pieces.

bila, (uku) to boil.

bili, two.

bila, (um) maize.

bisi, (u=ulu) milk.

biza, call

bona, see.
 bomvu, red.
 bonga, thank, praise.
 bontshisi, (u) beans.
 bopa, tie, bind.
 boya, (u = ubu) wool.
 buka, look at.
 buko, (isi) mirror, window.
 bulala, kill.
 bumba, mould as clay, knead.
 bungula, take in, beguile.
 buya, return.
 buza, inquire.

C.

ca, no = qa.
 cabo, no, emphatic = qabo.
 cabanga, think.
 cakide, (u = ulu) weasel.
 camelo, (isi) pillow.
 catulo, (isi) shoe or boot.
 cela, ask for.
 cibi, (i = ili) pool, pond. lake.
 cimeza, close the eyes.
 cwila, plunge.

D.

dada, (i = ili) a duck.
 dade, (u) sister.
 daka, (u = ulu) mud.
 dala, old.
 de, long, high.
 de, (ubu) length, height.
 dhla, eat.
 dhlala, play.
 dhlambi, (i = ili) a wave.
 dhloti, (uM) the river uMdhloti,
 the village of Verulam.
 dhlula, pass, surpass.
 doda, (ubu) manliness.
 dolo, (i = ili) knee.
 dumbu, (isi) corpse.

E.

eduze, near.
 ecaleni, at the side of.
 ehe, yes.
 ehla, come down, descend.
 enhla, the up-side, up stream.
 emva, behind, after.
 etemba, trust.

F.

fakaza, witness, testify.
 fakazi, (u) a witness.
 fana, belike, similar.
 fana, (um) boy.
 fanekiso, (isi) image, photograph.
 fanekiso, (um) picture, illustration.
 fazi, (um) wife.
 fazana, (isi) female of persons,
 womankind.
 feza, finish off, complete.
 fhla, hide, conceal.
 fika, arrive.
 fiki, (um) new arrival.
 fo, (isi) sickness, disease.
 fo, (um) brother, up-grown son.
 fuba, (isi) chest.
 fudumala, become warm.
 fudumele, be warm.
 fula, (um) a river.
 fu, (ama) clouds.
 fumana discover.
 funa, want, seek, lest.
 funda, learn.
 fundisa, teach.
 fupi, short.
 fushane, short.
 futi, more, again, also.
 fuza, resemble.

G.

geja, (i = ili) a hoe plough
 geza, wash.
 gijima, run.
 gwala, become full.
 goduka, go home.
 gqoko, (isi) hat, cap.
 gula, be sick.
 gwaqo, (um) road.

H.

hamba, (uku) to walk, go.
 hashi, (i = ili) a horse.
 hlabati, (um) earth, soil.
 hlalo, (isi) a seat.
 hlakula, weed.
 hlana, (um) the back.

hlangana, meet, join, come together.
hlanu, (isi) five.
hlati, (isi) cheek.
hlati, (i = ili) wood, forest.
hle, (ubu) beauty, virtue.
hle, nice, beautiful.
hleka, laugh.
hlobo, (u = ulu) kind, sort, species.
hlombe, (i = ili) shoulder.
hola, draw, lead.
hluma, sprout.
hlungu, (ubu) pain.
hlupa, trouble, annoy.
hlwayela, sow.
hxebu, expressing very red.

J.

jabula, rejoice, be glad.
jwayela, become accustomed to.

K.

kace, expressing very black.
kala, (i = ili) nose, nostril.
kala, cry.
kalo, (u = ulu) a ridge, the waist.
kamba, (u = ulu) bowl, beer pot.
kanda, (i = ili) head.
kanya, shine.
kanya, (uku) light, to shine.
kati, (isi) time.
kataza, weary, tease, annoy.
kanti, whereas.
kati, (i = ili) domestic cat.
kepa, but.
kezo, (u = ulu) a spoon.
khona, then, and then.
kipa, take out, extract.
kohlisa, deceive.
kohliseka, get deceived.
kolwa, believe, be satisfied.
kole, (isi) school.
konamanje, at once.
kombisa, (isi) seven.
konto, (um) spear.
kude, distant.
kukukazi, (isi) hen.
kulu, (ubu) greatness.
kuluma, speak.

kuko, (u = ulu) sleeping mat.
kukumala, swell out, as a baloon.
kulu, (i = ili) a hundred.
kulu, large, great.
kulupala, become stout.
kumba, (isi) skin.
kumbi, (um) a ship.
kumbula, remember.
kundhla, (isi) position.
kuni, (u = ulu) fire log.
kusasa, morning.

L.

lala, lie down.
lalela, listen, obey.
lamba, hunger.
landa, fetch.
langa, (i = ili) the sun, a day.
landela, follow.
lapa, here.
lapo, there.
lenze, (um) leg.
leta, bring.
libala, linger, delay.
lima, plough, cultivate.
limala, get hurt.
limaza, hurt.
limi, (u = ulu) tongue, language.
lisa, (isi) male of persons.
loba, write.
lomo, (um) mouth.
luhlaza, green or blue.
lukuni, hard.
londa, (isi) a sore.
lunga, become right, good.
lungu, (um) white man.
luto, anything.
lwane, (isi) animal.

M.

mali, (i) money.
mame, (u) my or our mother.
manje, now.
mbuzi, (i) goat.
mese, (u) knife.
mfe, (i) sweet reed.
mhlaumbe, perhaps.
mhlope, white.

mila, grow.
 mini, (i) day time.
 mkami, (u) my wife.
 mnandi, sweet.
 mnandi, (ubu) sweetness.
 mnene, kind.
 mnene, (ubu) kindness.
 mnyama, black.
 mnyama, (ubu) blackness.
 mo, (isi) form, shape.
 moya, (um) wind, spirit.
 mporu, poor, buff colour.
 mpongo, (i) he goat.
 mpumalanga, (i) east, sunrise.
 mpupu, (i) meal, flour.
 mtoti, pleasant, delicious.
 mvu, (i) a sheep.
 mvula, (i) rain.

N.

na, (ukuna) the verb "to rain."
 namhla, or namhlanje, to-day.
 ncane, small, little.
 ncinyane, very small.
 ncosana, (i) a little.
 ncwadi, (i) book, letter, sign.
 ndaba, (i) matter, affair, story.
 ndandato, (i) ring (finger).
 ndawo, (i) place.
 ndhlela, (i) way, path.
 ndhlovu, (i) elephant.
 ndhlu, (i) house.
 ndiza, fly.
 ndoda, (i) man, husband.
 ndodana, (i) son.
 ndodakazi, (i) daughter.
 nduku, (i) walking stick, single-stick.
 nduna, (i) an officer; male of animals.
 ne, four.
 nga, (ama) lies.
 ngaka, so great, so big.
 ngako, so great, (as that).
 ngakanana, how great!
 ngakanani, how great?
 ngaki, how big?
 ngalo, (i) arm.
 ngamabomu, on purpose.
 ngane, (i) infant.

ngane, (um) friend.
 ngena, enter.
 ngeni, (uM) the river uMngeni.
 ngenxa, on account of, in behalf of.
 ngoba, ngokuba, for, because.
 ngomuso, on the morrow.
 ngomuso, (i) to-morrow.
 ngubo, (i) blanket, dress.
 ngwevu, grey.
 nhlanzi, (i) fish.
 nhliziyo, (i) heart.
 ni, what?
 nika, give.
 nikeza, pass a thing to another.
 ningi, many, much.
 ningizimu, (i) south.
 nini, (um) owner.
 nja, (i) dog.
 njani, like what?
 nje, so, just.
 njengokuba, like as, accordingly.
 nkabi, (i) ox.
 nke, expressing very dry.
 nkosi, (i) chief, king.
 nkosikazi, (i) first wife, queen.
 nkonyana, (i) calf.
 nkulungwane, (i) thousand.
 nkuni, (izi) firewood.
 nkuku, (i) fowl.
 nkukukazi, (i) hen.
 nkwa, (isi) bread, a loaf.
 nkunzi, (i) bull.
 noko, yet, however, still.
 nokuba, whether.
 noma, or, either.
 nqama, (i) ram.
 nsika, (i) pillar.
 nsikazi, (i) female of animals.
 nsimbi, (i) metal of any kind, especially iron.
 nsimu, (i) garden.
 nsundu, brown.
 nswempe, (i) a species of partridge.
 nto, (i) thing.
 ntu, (umu) person, a native.
 ntu, (isi) human race.
 ntunja, (i) hole through, as eye of needle.
 ntwana, (um) child.
 nwe, (umu) finger.

nwele, (izi) the hair.
 nxa, if, when.
 nyango, (um) door, doorway.
 nyama, (i) meat, flesh.
 nyawo, (u = ulu) foot.
 nyakato, (i) north.
 nyanga, (i) moon, month.
 nye, one.
 nyoni, (i) bird.
 nyoko, (u) thy or your mother.
 nzi, (ama) water.
 nzima, heavy, dull.

O.

olwesibili, or olobubili, Tuesday.
 olwesitatu, or olobutatu, Wednesday.
 olwesine, or olobune, Thursday.
 olwesihlanu, or lobuhlanu, Friday.
 oma, become dry.
 ona, do wrong, spoil, sin.
 onakala, get spoilt, damaged.
 onke, all, the whole.

P.

pakama, lift, as the clouds, rise in station.
 pakamisa, lift up, exalt.
 pakati, inside.
 pambi, before, in front.
 pambili, beyond.
 pandhle, outside, without.
 pansi, below.
 papama, awake.
 pata, touch, hold, carry.
 peka, cook.
 pape, (u = ulu) a feather.
 pefumula, breathe.
 pefumlo, (um) breath, the soul.
 pendula, turn, answer.
 penya, open, as a book.
 pezu, above.
 pezulu, up above.
 pi, where? which?
 pinda, repeat.
 pindela, return to.
 pondo, (u = ulu) horn.
 puza, drink.

Q.

qa, no = qabo, no, emphatic.
 qabunga, (i = ili) a leaf.
 qanda, (i = ili) an egg.
 qata, (i = ili) a piece of meat.
 qeda, finish.
 qibelo, (um) Saturday.
 qiniso, (i = ili) truth.
 qoko, (isi) hat or cap.
 qonda, go straight, understand.
 qoto, honest, upright.
 qude, (i = ili) a cock, male of birds.
 qwa, expressing very white.
 qwa, (i = ili) snow.

R

rubo, (i = ili) a song.

S.

sa, (umu) grace, favour, mercy.
 sabela, answer the call of a superior.
 sango, (i = ili) a gateway.
 sebenza, work, (verb).
 sebenzi, (um) work.
 sebenzi, (isi) a servant.
 seloku, since.
 sekela, support, prop up.
 senga, milk, (verb).
 sengati, it seems as if.
 sha, new, fresh.
 shaya, strick.
 shisa, burn, be hot.
 shiyagalombili, (isi) eight,
 shiyagalolunye, (isi) nine.
 shiya, leave.
 shum, (i = ili) ten.
 sika, cut.
 sindela, weigh upon.
 sindo, (um) noise.
 sita, screen, hide from view.
 siza, help.
 so, (ubu) the face.
 sola, complain, find fault with, reprove.
 sombuluko, (um) Monday.
 sondela, draw near.
 sonto, (i = ili) Sunday.

suka, start, get away.
 suku, (u = ulu) day.
 suku, (ubu) night.
 susa, take away.

T.

tafula, (i = ili) table.
 tambo, (i = ili) a bone.
 tamba, become soft, tame, meek,
 etc.
 tambile, be soft, meek, etc.
 tanda, (uku) love, to love.
 tanda, love, like, desire.
 tandaza, pray.
 tango, (u = ulu) a fence.
 tatu, three.
 tekela, go to friends for food in
 time of dearth.
 temba, trust = etemba.
 tenga, buy.
 tengisa, sell.
 teto, (um) law, command.
 teza, gather firewood.
 ti, (umu) tree, medicine.
 ti, (u = ulu) a stick.
 ti, say, think, etc.
 tile, tize, certain as a certain
 thing.
 to, (u = ulu) something, anything.
 tombo, (um) spring, source.
 tongo, (ubu) sleep.
 tsha, new, fresh (when preceded
 by n).
 tshala, plant.
 tshani, (u = ubu) grass.
 tshwala, (u = ubu) beer.
 tuba, (i = ili) an opening, op-
 portunity.
 tukulula, untie, unloose.
 tuma, send.
 tulula, pour out, empty.
 tunga, sew.
 tupa, (isi) six.

U.

ukuba, so that, in order that.
 ukuti, that.

V.

valo, (isi) door.
 vela, come forth, happen.
 vemvane, (u = ulu) butterfly.
 vimba, stop, prevent.
 vimbela, stop for or at.
 vilapa, be lazy.
 vuka, arise.
 vuma, (uku) consent.
 vuna, reap.
 vutuluka, fall off as leaves.
 vutulula, shake off as leaves.

X.

xokozela, make a confused noise
 as of many people talking
 together.
 xolo, (ama) bark of trees.
 xova, mix as mortar.
 xuba, mingle.

Y.

ya, go to.
 yihlo, (u) thy or your father.
 yikona, it is then.
 yini, it is what?

Z.

za, come to.
 zambane, (ama) potatoes.
 zi, (umu) kraal, town.
 zimba, (um) body.
 zinyo, (i = ili) tooth.
 zibadu, speckled.
 zingela, hunt.
 zolo, (i) yesterday.
 zonda, hate.
 zulu, (i = ili) the sky, heaven
 zwe, (i = ili) land, country.
 zwe, (isi) tribe, nation.
 zwi, (i = il) word, message.

Rules for Writing the Zulu Language, as passed by the Zulu Orthography Conference (May, 1907), and revised by the Committee.

1. The different Parts of Speech shall be written separately, except as modified by these Rules.

E.g. Ilanga li ya kanya; isinkwa ngi ya si tanda; umuti u baba kakulu; abantu ba mpofu; ba kona abantu; izwe la ka Mpande; ngi ya m tanda.

2. The prefix of the Noun shall not be separated from the root.

E.g. Umuntu; indhlela; amabele.

3. Adjectival, Adverbial, Conjunctive, and Prepositional phrases shall be written as single words.

E.g. Olungileyo; ngokufanele; njengokuba; ngapeshya, okwapezulu.

4. The Infinitive, with all the Particles which may be included between the prefix and the root, shall be written together as one word.

E.g. Ukutanda; ukumtanda; ukungamtandi; ukungazinaki.

5. The Reflexive Particle "zi" shall be united to the Verb which it precedes.

E.g. Wa zisika; sa zifaka ecaleni.

6. The unaltered forms of Prepositions, when used in connection with Pronouns, shall be written separately from the emphatic, but joined to the monosyllabic forms.

E.g. Ku yena; ku bona; kuye; ngaye; naye; kubo; ngabo; njengaye; ngangaye; but, kimina; kitina; kinina.

7. Whenever a coalescence of the final vowel of one word with the initial vowel of the following word occurs,

as in the case of Possessive Particles, Prepositions, and Relative Pronouns, the two words shall be written together.

E.g. Inja yomfana ; u ngi tshaye ngenduku ; ukozi olupezulu.

8. Particles, acting as Enclitics, shall be affixed to the words they follow.

E.g. Nakoke ; hambani ; umfula muni ? ; u funani ? ; ba kulelapi ?

9. The Euphonic or Epenthetic letters "s," "ng," "w," and "y," shall be joined to the words they precede. "W" shall always be prefixed to the Pronouns "a," and "u," and "y" to "i," when in the Accusative case.

E.g. U semfuleni ; ngumuntu ; ku yinkomo ; amanzi u wa puzile ; u wu bonile umuhlwa ; ka wu tandi lo muti ; u yi tshayile inyoni.

When the vowel "u" changes to "w" before a Verb beginning with a vowel, that "w" may be joined to the Verb.

E.g. Umunga ngi wenza umuti ; ukudhla ngi kwamkela esandhleni ; ngi ya kwazi ukwenza konke.

10. The Apostrophe shall be used to indicate the elision of a final vowel only.

E.g. Namp' abantu ; ngi fun' ukudhla ; ezami n'ezako ; but, le nkomo ; leyo nkomo ; ku muntu ; a ngi na nto ; a ku ko sinkwa ; umfana ka Mpande.

The elision of the final vowel of the Pronoun or Auxiliary Verb, coming before a Verb beginning with a vowel, need not be indicated by an Apostrophe, but the two words shall be joined.

E.g. Ngì y'aka or ngi yaka ; u' s'eza or u seza.

11. The Aspiration of consonants shall be indicated by an "h" (following them), only where ambiguity is likely to occur.

E.g. Bheka ; bhala.

12. The letter "r" shall represent the sound existing in such words as "rola," "rara," "ruba."

13. The letters "hx" shall represent the harsh sound known as the "guttural click."

E.g. Hxebula ; ihxoba.

14. "Hl" and "s" after "n," as in the words "inhliziyo" and "insimbi," shall not be substituted by "tl" and "ts."

15. There shall be no doubling of the "n" in words of the class to which the Nouns inja, incwadi, inyoni, belong. They should not be written thus: innja, innwadi, innnyoni.

16. "Sh" shall represent the sound similar to that of "sh" in the English words "shall," "should," etc.

E.g. shiya ; shuka, etc.

and "tsh" shall represent the sharper sound similar to that of "ch" in the English words "church," "chance," etc.

E.g. Tshala ; itshe ; ntshinga, etc.

17. Capitals.—

(a) The first letter of the word beginning a sentence.

E.g. Izulu l' omisile ; Ilanga li balele.

(b) The first consonant of every Proper Noun.

E.g. Umteto ka Nkulunkulu ; u hambile uMalambule.

N.B. When, of course, a Proper Noun begins a sentence, both its initial vowel and first consonant shall be Capitals.

E.g. UTshaka noDingane.

18. Foreign names, except those which have become Zuluized, shall retain their original spelling:—

(a) In the case of persons—with the ordinary prefix "u."

(b) In the case of places—with appropriate prefixes.

E.g. ILondon ; iWashington.

OPINIONS.

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