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THE
KAFIR LANGUAGE.

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KING WILLIAM'S TOWN, BRITISH KAFFRARIA,
SOUTH AFRICA.

THE
KAFIR LANGUAGE:

COMPRISING

A SKETCH OF ITS HISTORY;

WHICH INCLUDES

A GENERAL CLASSIFICATION OF SOUTH AFRICAN DIALECTS,
ETHNOGRAPHICAL AND GEOGRAPHICAL:

REMARKS UPON ITS NATURE:

AND

A GRAMMAR.



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1850.

Language is a subject of interesting scientific inquiry, as well as of practical utility.

REV. JOHN BEECHAM, D. D.

PREFACE.

THE following work was undertaken, partly to afford assistance in the acquisition of the Kafir language, and partly to encourage and stimulate inquiry in reference to South African dialects in general. In the writer's opinion, these are entitled to a more minute and extended consideration, than they appear to have hitherto received from the philological world. Though they are spoken by tribes confessedly illiterate and uncivilized, yet they are neither irregular in their formation, nor barbarous in their construction. On the contrary, they are highly systematic, and truly philosophical. Though destitute of literary treasures, whether for instruction or amusement, they are by no means wanting in such peculiarities as are amply sufficient to gratify and repay the most careful attention. Their investigation would not only awaken curiosity, but would also throw additional light on the important subject of comparative or universal grammar. It may be fairly presumed, moreover, that some assistance

might thus be obtained, towards tracing the origin and subsequent distributions of the people themselves.

It is matter of regret, that the languages of the aboriginal tribes have received so little notice from the Colonial government. In some other parts of the British empire, philological studies frequently enjoy the patronage of those in authority, and considerable inducement is accordingly presented to those who endeavour to mould an aboriginal dialect into grammatical or lexicographical forms. In a few instances, indeed, the civil officers of government are required to be in some degree conversant, with one or more of the languages spoken by the people with whom they are officially connected. Such a requisition as this, on the part of the Cape government, could not fail to be attended with advantage to the public service; more particularly to that part of it, which refers to their political relations with the native tribes beyond the Eastern and Northern frontiers, several of which have recently been brought within the pale of British Sovereignty.

In the case of Missionaries, it will be universally allowed that a knowledge of the native languages is highly necessary, in order to a successful and satisfactory prosecution of the important work in which they are engaged. At the commencement of their career, interpreters may perhaps be employed with some advantage; but as such a mode of assistance is necessarily circuitous and imperfect, the sooner it can be dispensed with the better. A prac-

tial acquaintance, therefore, with thē language of the people among whom they dwell and labour, should be considered by all Missionaries, whether clerical or laical, not only as a desirable attainment, but as an indispensable one.

There can be little doubt, also, but what some degree of acquaintance with *the Kafir language*, would be of essential service to many of the Eastern-frontier colonists, both as a direct medium of communication in the ordinary transactions of the farm, and as a ready means of imparting instruction. It may be worth consideration, accordingly, whether its study would not be advantageously included in the education of those who are ultimately intended for agricultural pursuits, in which they will chiefly require the services of Kafirs or Fingoes, and to whose moral and intellectual welfare, it will be their duty as far as possible to attend.

These prefatory observations may be closed with a few words of explanation and counsel.

Of the two parts which precede the Grammar, and which are designed to be introductory to it, the first contains a concise review of South African dialects in general, and of the Kafir language in particular, the whole being illustrated by tables of comparison, and other modes of exemplification, according to the means of information at command. In the second part, the leading peculiarity of the Alliteral class of South African dialects is treated of, together with a few other points which appeared necessary to elucidate the general character of the

Kafir language. The Grammar which follows, is chiefly the result of an exact and careful analysis of the most approved translations and writings, tested in all needful cases by a reference to oral testimony. In its general execution, no pains have been spared to render it as complete as circumstances would permit. To those who are already acquainted with the language, it will probably present little that is new in the facts or usages thereof. A hope may be indulged, however, that their fuller development, and more systematic arrangement, may prove acceptable and useful.

To those who may be about commencing to learn the Kafir language, a caution may perhaps be needful in their entering on the study of a language, which is used by a people living in a widely different state of society to that in which they themselves have moved, and which belongs to a class of languages totally distinct, in many of its features, from any to which they have been previously accustomed; lest, on the one hand, they endeavour to bend it to preconceived rules, in which case they will fail to understand it; or, on the other hand, they hastily condemn it as barbarous and unphilosophical, when, in all probability they will be discouraged, and disinclined for further progress. The Kafir language must be allowed to stand upon its own merits, and be studied according to its own analogy. If this be done, it will be found superior to many in ingenuity of form, and inferior to few in the expression of thought.

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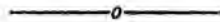
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CORRIGENDA.

Page 9, line 11 of note 5: The word *Amalau* is wrongly written. It should be *Amalawo*.

Page 41, line 3: The word *Amafengu*, though in accordance with derivation and occasional usage, is nevertheless more generally heard in the form of *Amamfengu*. See § 85, 2, l.

Page 90, line 38 of note 57: *Umopu*, *ummopu*; ought not to have been inserted. *Umopu* is the proper form of the word, *opu* being the root, and not *mopu*.

Page 100, line 14: Transfer —*ilisoa*, precipice; from *wa*, to fall:— to § 77, 1, SPEC. 2: and supply in the place thereof, —*iliso*, narrative; from *va*, to hear:

Page 103, line 32: The form of the root in the word *umoya* is given incorrectly. The clause should be thus written: —*um-Oya*, Spec. 1, the Spirit; from *umoya*, Spec. 6, wind, or spirit in its neuter application:

ERRATA.

Page	line	
6	22	read relationship for relationship
10	13	of note 7, read sometimes for somtimes
61	17	read d .. n for d .. u
61	8	read antelope for antilope
69	17	read an old man for and old man
82	1	read <i>shumayela</i> for <i>shumaycla</i>
87	9	read participles for particles
190	33	read Bunga for Bauga (In a few copies only)
310	33	read herbivorous for herbiferous
345	25	read Abavuni for Abavumi
355	15—16	read pres-ent for pres-sent

HISTORICAL SKETCH

OF THE

KAFIR LANGUAGE.

1. In remarking on the history of the Kafir language, it may be right to observe at the outset, that the term *Kafir* is a word of Arabic extraction, with the generally received signification of *infidel*. It appears to have been originally applied by the Arabians, as well as by the Portuguese, their immediate successors in African conquest, to all the black population of South Africa indiscriminately. Since their time, however, the use of the term has become more and more limited in its range, according as geographical and ethnographical knowledge has increased. In the present day, its largest application is usually confined to the tribes dwelling beyond the Eastern frontier of the Cape colony. As might be expected, the name of Kafir is neither used nor understood by the natives; unless it be, that some who live on the immediate border, have an indefinite idea of its being one of reproach. Amongst themselves, they are all distinguished by their own respective epithets, according to their several nations, tribes, and families. In most parts of the Colony, as well as in many recent works of travel, the term Kafir is frequently restricted to one of the above mentioned tribes, namely, the Amaxosa; the remaining tribes, so far as they are known, being distinguished by their own national names, or rather by corruptions of them:

Thus, the Abatembu are called Tambookie Kafirs, or simply Tambookies; the Amampondo, Pondos; the Amazulu, Zulus; and the Amafengu, Fingoes.¹ In relation to language, the word Kafir may be used as a general term, whereby to designate the different dialects spoken by these and their sister tribes, in a corresponding manner to the native word Sechuana, as applied to the various dialects which are spoken by the Bechuana.²

2. The Kafir language, although at present spoken by a race of people only just emerging from a state of complete barbarism, bears strong internal evidence of having been used, at one time, by those who must have constituted a much more cultivated order of society. Time has probably effected a deterioration in some of its parts, considering in whose possession we find it; yet even now it does not seem to be the legitimate property of an uncivilized people. On comparing it with other languages, whilst it is distinguished by all of their more general properties and usages, it is found, at the same time, to possess one peculiar and striking characteristic, which draws a line of demarcation between it, or rather the class to which it belongs, and every other family of known dialects. This characteristic is the principle denominated the *Euphonic concord*, which plainly marks out a new and distinctive class. To this class belong nearly all the dialects which are spoken south of the Equator, and north of the Cape colony. In the present state of our information, it is impossible to determine which

1 In the northern parts of the Colony, the Bechuana tribes are generally called Kafirs, whilst the proper Kafir tribes are termed, the *Kaal* or *Blot* Kafirs, that is, the *Bare* or *Naked* Kafirs.

2 There are said to be two Arabic words from which the term Kafir might have been derived. The one is *Cafara*, to lie; and the other, *Kafir*, a waste. Hence probably the different modes in which this epithet has been written, some having used *Caffre*, or *Caffer*; and others *Kafir*, *Kaffir*, or *Kaffer*. It would serve no useful purpose to argue as to which

of these several derivatives has the strongest claims to be considered the best representative of the primitive, but it is doubtless desirable that uniformity should prevail in the use of one, rather than variety in the use of many. That which is employed throughout this work, seems to have the best sanction, and is the nearest derivative of the second of the above Arabic words, which, whether the true original or not, is the less offensive term of the two, and perhaps more expressive of the uncivilized and heathenish condition of the people.

is the parent of these several dialects, or which is the country where it might be found. That they all descend from one common original, is sufficiently evident from the same roots being in general use; though their identity as in the case of all other cognate dialects, is often concealed through consonantal and other changes. The discovery of one common source is rendered the more difficult from the circumstance, that the languages which are spoken north of the Equator, as far, at least, as observation and research have hitherto extended, appear to be altogether of a different construction, both verbally and grammatically. Vocabularies of several of these languages have been published, in one form or another, but none of them present any tangible proof of immediate relationship to the Kafir, or any similar dialect. This will be seen from a comparison of the two following tabular views of a few words, in different African dialects, compiled from two articles in the "Classical Museum" on Ethnology and Philology, in which the writer principally treats upon African languages. Amongst these words will be found some of most of the leading dialects of both Western and Eastern Africa, and whilst it is sufficiently plain, that many of the dialects to which they severally belong, can be identified as members of the same family, yet it does not appear so clear, that such a close affinity subsists between the whole, as would seem to be contended for in the above mentioned articles. When compared with the Kafir, perhaps no greater resemblance is discernible, than what might be inferred to exist between that language and the English, from a cursory glance at a few words, in which there happens to be a similarity of form or sound. For example:—

<i>English.</i>	<i>Kafir.</i>
beat	beta
hollow	u-holo
tell	tyela

TABLE OF NORTH AFRICAN DIALECTS.

No. 1.

ENG- LISH	KAFIR.	ASHAN- TI	FANTL.	TIM- MANI.	WO- TOFF.	MAN- UNGO.	FOU- LAI.	TIBBOO	SUNGAJ.	KISSOUR	HAUSSA	COP- TIC.	DAK- FUR.	BAN- BARRA.	SHIL- LY K.	
arm	ingalo															sidda
beard	indevu								kabee	kabi	gemeh					ueda
boy	inkwenkwe							kallih								
ear	indhlebe	asu	asu													
eat	rya		die	di				woo			tshi					
eye	iliso	eni	eni			nya			moo	nemodi	idu	bal	kuli			nang
face	ubuso							enguddi								
fire	umililo	odzhea	odzha					oonee	monee							maidg
five	hlanu								egoo	tgou						
four	ne	enain				nani	nai		etaki	atski		tshiawa				
grass	utyani			anepul						sobo						kiam
hand	isaandhla			kitoh					kembee	lamba						
head	inkloko	miti	mitshi	dabum		kung	hore	dafu	bona	harre	kai	ap	tohu	lung		
man	indoda	obarum-						asih	harroo	harre		rome				
moon	innyanga	ba			ueer			aowree	handoo	idou	wata					
mouth	umlomo				gemeh			ichee	mea	mi			udo			dok
one	nye								afoo	effau						
river	umlambo								bangoo	hissa		yaro				
star	inkwenkwezi	surua	urdua		bideu						sherata		uri			belei
stone	ilitye									toudi	dutschi					
sun	ilanga	ouia	eua	nei					inoo	ouena						
ten	ishumi										guoma					
three	utu								inza	aindhia						
tongue	ulwimi										alishi	hass				
tooth	izinyo											nadje				
tree	unti	idua		kaut		iri			[an toogoori-	toocouri						ziri
two	bini	mienu	ebien						hinka	sinka						
water	amanzi	insue	insu					ae	harre	hari	rua	emmoj				
woman	inkazana	babesia						adi	owee							
wool	unti							aka					ira			yuke

TABLE OF NORTH AFRICAN DIALECTS.

No. 2.

ENG- LISH.	KAFIR.	KABYLE.	TIGRE.	YAN- GARO.	WOLAI- TSA.	WORAT- TA.	KAFFA	GONGA	GAFAT	GALLA	DANAKI	FALASHA	SHABUN.	BER- BER.
arm	ingalo					geto		hirro	kiuda	uarka	gabba		ue	
beard	indevu	thamerth	chekehmi									korri	nakul	
boy	inkwenkwe	ahadai	kolhhah					damno	damanish	dumesa	gairanta	damana		
cloud	ilitu									gurra	aiti			
ear	indhlebe				uitsa	aitsa				ninde	akume	kui		ollin
eat	tya	etcha							yena	itsha		ile		
eye	iliso	ellan	aini					adjo		fula	basso			
face	ubaso	oudham	gats	gea	tamma	tamma		t.mo						
fire	umlilo	themis	khauwe											
five	hlanu			kua					bul	ibita	gira			
grass	ntyani													
hair	uuwele				binna					rifensa	duggurt		ofu	
hand	isandhla								edjedje			nan		
head	inkloko	akarowe			kommo	koowmo	tommo	toko	danoa	ouma	dahana	agher		
heaven	izulu			bidani						waka	arran			
man	indoda	argaz										isa		
moon	inyanga	ayur	worhhe	kita	agena	agena	agino		chereka			serka		
mouth	uulomo	af			nona	nona	nono	nono	simota			makya	keing	imi
neck	intamo				kodea	kode	ketto	ketto				kom	kodom	
rain	mvula	ezenez	zenab	iro	ira	ira			zinnabu					aoua
river	umlambo	asif			asa							kura		
star	inkwenkwezi						keno						robah	
stone	ilitye	ablat												
sun	ilanga	ettidj	tsehai	auwa	awa	awa	abo	aba	djember			kuara	quedyude	
ten	ishumi													
three	tatu				hedza	nezza								
tongue	ulwimi	melhas							melasish					iless
tooth	izinyo	ougel	sinni						simaa					
tree	umti			ihho								kani		
water	amanzi	aman	mai	akka	hatsa	hatsa	hacho	atcho	ega			agho		

The grammatical structure of these languages appears to be as much at variance with the Kafir, as their vocabularies. The Galla dialects, for example, are known to be essentially different from the Sooahelee, which, as will be shown hereafter, belongs to the same class as the Kafir. An examination of the Mandingo and Ashanti grammars, will lead to the same conclusion in respect to those languages.³

The Malagasy language, again, which, from the proximity of Madagascar to the African continent, might have been supposed to bear some affinity to the Kafir, belongs to the Polynesian class of languages, approaching most nearly to the Malay family, both in grammatical structure and verbal affinity. The Rev. J. J. Freeman, formerly a Missionary in Madagascar, observes, that "the Malagasy seems to bear no relation to the Mozambique, nor to the Kafir languages of Africa. There are many natives of Mozambique in the island; but so perfectly dissimilar is their language from that of the Malagasy, that they can hold no mutual conversation with the natives of Madagascar, till they have acquired the language of the latter."⁴

It may be concluded, then, that since no satisfactory proof of relationship, either in verbal affinity or grammatical structure, can be discovered between the Kafir and any of the *known* African dialects, not included in the same class, a

³ Dr. Pritchard, it is believed, has expressed an opinion to the effect, that some affinity can be traced between the Coptic and the Kafir. Perhaps the use of prefixes, with which the Coptic is said to abound, was what led to the formation of that opinion. It may be right, therefore, to remark, that the peculiarity of the Kafir languages consists not in their possessing non-radical prefixes, nor simply in the circumstance that these prefixes are alliteral, but in the fact that alliteral prefixes constitute the basis of all grammatical construction and government. Many other languages are found with prefixes, more or less in use; and one—the Wolloff—is said to have an "Alliterational Concord;" but before a family

identity can be established between any of these and the Kafir, it must be shown that their prefixes have a correspondency of form and use, and that the alliteration which they grammatically evolve is necessary, not arbitrary. Do any of these languages, for instance, vary the prefix of their adjectives ten or twelve times, according to the prefix of the governing noun? Have any of them a hundred different forms for the pronoun "its," the variation depending upon the prefixes of the noun referred to, and the noun governing?

⁴ Appendix to Ellis's "History of Madagascar," which contains an outline of Malagasy grammar by the Rev. J. J. Freeman.

family affinity with all, or with any of them, cannot be established. It may seem unnecessary to remark, that no particular affinity is to be found between the Kafir and the extensive class of languages usually denominated Indo-Germanic. Some resemblance, however, may be traced between the Kafir and the Semitic families. The different forms of the verb in general, and the peculiar usages of some verbs in particular, together with many of the constructions of the relative and other pronouns, sufficiently indicate this. Possibly, therefore, the Kafir may be a Semitic tongue, with the Euphonic concord engrafted on it. But though this opinion should be proved tenable, the Kafir and similar languages have still to be dealt with, according to their present constitution; and from what has already been said, their position must be regarded as unique, their several dialects standing isolated from all others, so far as their peculiar characteristic is concerned. The particular origin, accordingly, of these languages, has yet to be discovered. Whether the parent dialect is to be found amongst the tribes who have reached the South, or whether it is to be found amongst tribes who may still remain in the North, can only form a subject of conjecture. If, however, there be a parent still in existence, it might probably be found amongst the tribes which occupy the interior regions to the south or southwest of Abyssinia, where, it is not impossible to conceive, some of the early progenitors of the Kafir, and other South African tribes, remained behind, whilst the general emigration proceeded in its downward course. It may be reasonably expected, in fact, that a traveller, tolerably conversant with the language and customs of the Kafirs, would be able to throw a considerable degree of light upon their origin and migratory movements, by a journey through the numerous tribes which lie between the Nile and the Red sea, and skirt the southern parts of Abyssinia. On many accounts, there are good grounds for supposing that they are of Ishmaelitish descent, and consequently, that they are of the same origin as many of the tribes of Arabia. The twelve sons of Ishmael were the princes or heads of as many

different families, and whose descendants occupied a tract of country, extending from Havilah on the Euphrates, which seems to have been a little below its junction with the Tigris, to the wilderness of Shur, which forms a part of the Isthmus of Suez. In the course of time, the several tribes of Ishmael's descendants would so increase, as to render an extension of country desirable, if not absolutely necessary. It may be naturally supposed, accordingly, that the more Eastern tribes gradually passed down into Arabia, whilst the extreme Western ones descended the western shore of the Red Sea, whence they gradually spread themselves out to the west and south. Further and successive emigrations were doubtless rendered necessary for the same reason, as well as through the encroachments of other tribes, till at length they reached the several countries where they are now found, and where their migratory progress is finally stayed, by the advance, from the opposite direction, of another and more powerful emigration, with which they appear destined to be amalgamated.

CLASSIFICATION

OF

SOUTH AFRICAN DIALECTS.

3. The preceding remarks have been introductory to a general *classification of South African dialects*. In this way we shall be the better enabled to develop the history of the Kafir language, as it may be viewed, not only in itself, but also in its relative position with all others which are found in the same division of the globe, whether belonging to its own or another class. As far, then, as it has yet been ascertained, all the languages of South Africa may be included under two

principal divisions, which may be denominated from their distinctive features,—the **CLICK** class,—and the **ALLITERAL** class.

CLICK CLASS.

4. THE **CLICK** CLASS of South African languages includes those which are spoken by the various Hottentot tribes, whose ancestors were probably the first inhabitants of this part of the world.⁵ Its different dialects abound with those peculiar sounds which have been usually called *clicks*, as well as with nasals and gutturals of extreme harshness. As a natural consequence, they are uncouth and unharmonious, rendering any attempt at their systemization a matter of almost insuperable difficulty. This class may be divided into two families,—the **HOTTENTOT**,—and the **BUSHMAN**.

HOTTENTOT FAMILY.

5. *The Hottentot family* comprises the dialects spoken by the Hottentots proper, the Namaquas, and the Koranas. These several tribes give sufficient evidence of one common origin, being distinguished by the same physical appearance, as well as by the same general language and manners. In all these respects, they are widely different from any of the Kafir, Bechuana, or other tribes, who speak languages belonging to the Alliteral class.

1. *The Hottentots proper* probably formed, at one time, the principal tribe of the great Hottentot nation. When the Cape was first colonized by the Dutch, these were the

⁵ The meaning of the term *Hottentot* is involved in some obscurity. It seems to be of Dutch extraction (*Hotten-tot*), and was probably given in reference to their language, which might have appeared to those who first heard it, as consisting of little better than an assemblage of such unmeaning monosyllables as *hot* and *tot*.

By the Kafirs, the Hottentots are called *Amaqya* and *Amalau*. The latter is properly a nickname. It signifies, those who prefer eating their cattle, to keeping them; and may be regarded, therefore, as a Kafir stigma on the proverbial improvidence of the Hottentot race.

aborigines of the country, inhabiting the whole of what is now the Colony, and extending eastwards as far as the Kei river.⁶ At the present time they form an inconsiderable number, being mostly lost or amalgamated with other races. Their language, also, is nearly extinct, being superseded, in the case of those who have sprung from an intercourse between Europeans and Hottentots, by the Dutch; and in that of those who have sprung from an intercourse between Kafirs and Hottentots, by the Kafir.

The former people are usually denominated *Hottentots* or *Bastaards*, the latter appellation being deemed the more honourable by themselves. They form a large portion of the population of the Colony, and are likewise found in considerable numbers in different parts of the country beyond the Gariep or Orange river, where they live in separate clans under their own chiefs, and are generally called *Griquas*.⁷ The Dutch language is universally used by all classes of these people, though there are many to be found amongst them, who still retain the Hottentot in their ordinary conversation with each other. This, however, is chiefly confined to those whose physical appearance betrays a closer propinquity to the Hottentot, than to the European.⁸

6 Most of the rivers west of the Kei, and some even beyond that river, still retain their Hottentot names, except that the Kafirs have conformed them to the laws of their own language.

7 The term *Griqua* was substituted for that of *Bastard*, at the recommendation of Mr. Campbell, the well known Missionary and traveller, on their settlement at Klaar Water, since called Griqua Town. It seems to have been borrowed from the name of a tribe of Hottentots, who formerly lived in the neighbourhood of Little Namaqualand, and from whom some of these people were very likely descended. There is one clan of *Bastaards*, also, who sometimes go by the name of *Newlanders*, from the circumstance of their living in what is called the Newlands. It may be added, that

the *Bergenaars* (i.e. Mountaineers), who made themselves so terrible to some of the Bechuana tribes, a few years since, were nearly all destroyed by the Kafir chief Umzelekazi. They were of the same class of people as the Griquas, and with whom the few that still remain, have since settled.

8 The Dutch language as generally spoken by the bastard Hottentots and Emancipated Slaves in the Colony, and by the *Bastaards* and *Griquas* beyond, as well as by the Dutch themselves in the country districts, is very different from the Dutch as used in Holland. The difference partly consists in corrupt forms of words, in the adoption of foreign words, and misappropriation of their own; and partly, in barbarous modes of expression, by which they bid defiance to all rules of grammar, or in other

The latter people are termed *Gonaquas* or *Gonas*, and are principally found amongst the border tribes of Kafirland. They have adopted the Kafir habits and customs as well as language, so that any distinction which may be now perceptible, will in all probability soon cease.

2. The *Namaqua* dialect is spoken by that part of the Hottentot nation which settled down in Namaqualand, on the Western coast. Their country, through which they are only thinly scattered, lies between the twenty-third and thirtieth degree of south latitude, and is divided into Little and Great Namaqualand, the Orange river forming the line of separation. This dialect, likewise, bids fair to become extinct at no very distant period, the Dutch language having already been extensively introduced.

The Namaqua language is also used by the *Hill Damaras*, who are said to belong to the Negro family, and who live to the north of Namaqualand. Till additional light is thrown upon this subject, it must be presumed that the Hill Damaras have borrowed their present language from the Namaquas, which their near neighbourhood and frequent intercourse, during perhaps several centuries, would enable them to do, for it certainly seems improbable that two such different races should possess originally the same language.

3. The *Korana* dialect is used by the Koranas, another branch of the Hottentot nation. It would appear that these people, on the final breaking up of the great Hottentot

words, set all reputable usage at nought. Professor Changuion, of Cape Town, has lately published a grammar, under the title of "De Nederduitsche Taal in Zuid Afrika Hersteld," at the close of which will

be found, "Proeve van Kaapsch Taaleigen," where the peculiarities of Cape-Dutch usage are exposed. A specimen or two from this work will be sufficient to illustrate the extent of difference:—

Cape-Dutch.

Ik het mit hom nix uit te waaij 'nie :
 Die ouwe seur is te dauig kwaai :
 Ik is jammer voor jou :
 Mijn kop is zeer :
 Maskie is ik ziek, ik wil nie t 'huis
 blij 'nie:
 Jij schuld mij bajan geld :
 Eka als moeg al, ik kannie meer
 loopenie :

Dutch.

Ik heb geen boodschap met hem.
 Mijnheer is al te kwaad.
 Ik heb medelijden met u.
 Ik heb hoofdpijn.
 Al ben ik ook ziek, ik wil niet te
 huis blijven.
 Gij zijt mij veel geld schuldig.
 Ik ben al moe, ik kan niet meer
 loopen.

family, in their migratory course, remained in the interior, whilst the Hottentots proper proceeded southwards, and the Namaquas westwards. They dwell in different parts between the Vaal and Caledon rivers, and along the banks of the Orange river, towards Namaqualand.

6. The preceding *dialects* vary only slightly from each other, natives of the different tribes being able to converse with one another without much difficulty. Their origin is at present involved in obscurity, though it seems not unlikely, that further researches may do something towards discovering it. When the Rev. R. Moffat was in England, a few years since, he met with a Syrian who had recently arrived from Egypt, and in reference to whom, Mr. M. has the following note: "On my giving him a specimen and a description of the Hottentot language, he remarked that he had seen slaves in the market at Cairo, brought a great distance from the interior, who spoke a similar language, and were not near so dark coloured as slaves in general. This corroborates the statement of ancient authors, whose description of a people inhabiting the interior regions of Northern Africa, answers to that of the Hottentot and Bushman."⁹ It may be conceived as possible, therefore, that the people here alluded to, form a portion of the Hottentot race, whose progenitors remained behind in the interior country, to the south or south-west of Egypt, whilst the general emigration continued its onward course. Should this prove not incorrect, it might be reasonably conjectured, that Egypt is the country from which the Hottentot tribes originally came. This supposition, indeed, is strengthened by the resemblance which appears to subsist between the Copts and Hottentots in general appearance, and which, from the description given of the former people by historians and travellers, is as close as could be expected, when their different circumstances for so many ages are taken into consideration. It is generally agreed that the Hottentot tribes form one of the most ancient of the African

⁹ "Missionary Labours and Scenes in | Southern Africa," by Rev. R. Moffat.

racés, and hence, it may not be going beyond the bounds of probability to suppose, that the Hottentots, like the Copts, may have sprung from the ancient Egyptians, and that their ancestors, at the commencement of their migratory career, were amongst the not very remote descendants of Mizraim, the second son of Ham.

1. The following *verbal specimens* in each dialect, will serve to illustrate the nature and extent both of their variation and agreement.

ENGLISH.	HOTTENTOT.	NAMAQUA.	KORANA.
father	iip : abob	iip	iim : abob
mother	'kua	iis	iis : 'kua
son	oaap	oaap	oaam
man	kocep	kooiin	koeeb
woman	tarakoes	tarrass	trakoes : koes
head	dannap	tanuass	bi'kam
hand	'oemna	'oemma	'oemma
eye	moep	moes	moemp
tooth	'koep	'koes	
fire	eip	eys	eip
water	'kamma	'kamma	'kamma
sun	sorrees	tsoriis	sorrees
moon	'kaap	'kaap	'chaam
great	kei	kay	kei
little	'karri	'kalli	
bone	'koop	'kooe	
yes	a	a	a
no	ha a	heei	ha a
I, or me.	tire : tita	tita	tire : tita
God	Tshoei'koop 10	Tsoei'kwap	Tshu'koab

2. The succeeding extracts from the *Namaqua* Gospels, and the *Korana* catechism, may prove interesting to those

10 This is the word from which the Kafirs have probably derived their *u-Tiro*, a term which they have universally applied, like the Hottentots, to designate the Divine Being, since the introduction of Christianity. Its derivation is curious. It consists of two words, which together mean "the wounded knee." It is said to have been originally applied to a doctor or-sorcerer of considerable notoriety

and skill amongst the Hottentots or Namaquas, some generations back, in consequence of his having received some injury in his knee. Having been held in high repute for extraordinary powers during life, he continued to be invoked, even after death, as one who could still relieve and protect; and hence, in process of time, he became the nearest idea to their first conceptions of God.

who are curious in philology, as further exemplifying the peculiarities of these dialects. Their orthography, as well as that of the above list of words, resembles the Dutch. The apostrophes and similar marks indicate the click or guttural sounds.

THE LORD'S PRAYER IN NAMAQUA.

Matt. vi : 9—13. Ziitaa iip, nanoepna hap, zaa onsta annoe ^{ke} 9
annoehii. Zaa koeoep ha, zaa kaup nii ii, nanoepna 10
koemmi, 'natszii oonna hoepy. Neezeep ziitaa beereeba 11
maataa. Ore ziitaa zuritin oenniibataa, ziitaa zuritiaun 12
nataara oenniiba koemmi. Taa 'aygga oaapua kay kwiitaa, 13
gawee 'ayggapgoe ooreetaa. Zaa ke koeoeba, ore kapp
ore kay kapp tazeekatip na ammap.

THE APOSTLES' CREED IN KORANA.

*Koemreha Tshu'koab iim, 'keisa 'koerroe 'aub 'hoemmidi 'hoeb dikakje dihaamb.

'Koemreha Jesip Christip, Tshu'koab di'koel oanm, sida 'goeb 'koh 'oaaekjeha *Heilige Geest* ga, oaaekjeha oageis Maria sa, thoe 'kamee ibkjeke ha Pontius Pilatus i 'eebga ibjekeha ibjeke 'kaneha, ibkjeke 'ooha, ibkjeke 'naneha, ibkjeke hellega 'oa koeaha, ibkje 'nona 'eib i'eebga 'keiha 'oobgoe 'hummiga 'oa ibkjekeha 'awaha, ibkje Tshu'koab di 'am 'ooam 'na 'noa, 'naba goe ibkje ta 'kawaha, 'koecha di 'oosa dina 'koerahka.

'Koemreha *Heilige Geest*, 'annoem Christen di *kerk*, 'annoenn di 'koeib *xonde* di oeroebaab, 'oob di kei'm i "ammo 'koem.

7. Little has been effected in the Hottentot dialects towards the formation of a *literature*, beyond the works just quoted. Dr. Van der Kemp published a part of a catechism in the dialect of the Hottentots proper, at Bethelsdorp, about the beginning of the present century, but it does not appear to have ever been much in use, and few copies, if any, are now extant. The Four Gospels were translated into the Namaqua dialect, several years since, by the Rev. Mr. Schmelen, who was assisted by his wife, herself a pious native. More recently, the Gospel of St. Luke has been published by one of the Rhenish Missionaries, and it is announced, that the whole of the New Testament is preparing for translation and publication. In this edition an improved orthography is adopted, which will probably render it more acceptable than that by Mr. Schmelen. The Korana cate-

chism, containing a brief exposition of the Apostles' Creed, was published by the Rev. Mr. Wuras, one of the Missionaries of the Berlin Society, and who is perhaps the first European that has succeeded in mastering any of the Hottentot tongues. Mr. Wuras has also prepared a grammar of the Korana dialect, in which he has succeeded in notifying all the various sounds by the usual European characters. But, as yet, this is only in manuscript.

BUSHMAN FAMILY.

8. *The Bushman family* includes the several dialects which are spoken by the wandering tribes called *Bushmen*.¹¹ These people, though now but thinly scattered over the vast continent of South Africa, once formed a numerous race. Traces of them may be found in almost every direction. Caves, for instance, which they once inhabited, are found both in the Colony and in Kafirland, where their peculiar hieroglyphical representations of animals which they were accustomed to hunt, may still be clearly deciphered. Various opinions have been entertained with regard to the origin of these singular beings. That of the Rev. R. Moffat, as stated in his interesting work on South Africa, appears the most probable. For various reasons founded on some analogous cases amongst the Bechuana tribes, he concludes that they were originally poor Hottentots, who separated at different periods from the main branches of the family, as it pursued its downward course of migration, and that these were latterly increased by others, who may have been plundered, or driven out of the Colony. This opinion satisfactorily accounts for their divided and secluded state, whilst, at the same time, it reconciles with this, their general identity of appearance and language, with the Hottentot race.

¹¹ The meaning of this epithet is sufficiently obvious. It was given them from their general manner of life, as it never appeared that they had any fixed place of abode, but usually wandered about in the bush,

or among the hills of the open country.

By the Bechuanas they are called *Baroa* (pronounced *Barwa*), and by the Kafirs, *Abatwa*: which are mere variations of the same word.

9. The *dialects* of the Bushmen are very numerous, though all furnish sufficient evidence of a common origin with those of the Hottentot family. In addition to the clicks and gutturals of the latter, they have the still more disagreeable sound of croaking in the throat. Some of the Bushman dialects are not understood by the Hottentot tribes, whilst others are. But with regard to this, a great deal depends upon the localities of the respective tribes. Thus, a Korana may be able to converse with a Bushman living in his immediate neighbourhood, though he might find it difficult, or even impossible, to converse with one further in the interior. There are many instances, however, in which Koranas and Bushmen do not understand each other, though dwelling in the same vicinity; and what is more surprising, Bushmen themselves are sometimes ignorant of each others' speech, though only separated by a range of hills, or a river. It is very probable, therefore, that many of these dialects are used by not more than fifty or a hundred families, a circumstance which of itself would be sufficient to prove detrimental to their general improvement, but more especially so, when taken in connexion with their restless disposition and roving habits.

10. In the way of *literature* nothing has been accomplished in the Bushman language. In fact, it would seem to be quite incapable of having any. Humanly speaking, it appears necessary to teach the Bushmen, and the same remark applies with almost equal force to every Hottentot tribe, a new language, in order to their Christianization and civilization.

GRAMMATICAL STRUCTURE OF THE CLICK LANGUAGES.

11. Though the languages of the Click class of South African dialects, are inferior to all others in the mode of their enunciation, employing, as they doubtless do, the very lowest grade of articulate sounds, yet in their grammatical construction, they possess the same general properties, and observe the same general usages, as all other languages. In one or two instances, indeed, they contain such refined

distinctions as are not to be met with in the polished languages of Europe. Their present barbarous state, as regards vocal expression, can hardly be supposed to be their original one. It seems more likely to have arisen by a gradual process of innovation, during the long period which the several Hottentot migrations are conjectured to have occupied, and in the course of which, the people appear to have descended from one stage of intellectual degradation to another, till they arrived at that extreme point of barbarity in which they were first found by Europeans. An early date may be assigned for the commencement of this innovative process. When they arrived at their present condition, it is impossible to say; but, judging from external evidence, no material change can have passed over them for some centuries. The conclusion to be deduced from these remarks, is, that if it were possible to divest these languages of their uncouth and jargonish sounds, which totally disqualify them for becoming successful *media* of instructive communication, and restore those for which they have been successively adopted, they would perhaps prove to be in closer alliance with some other African tongues, than is usually imagined. The following grammatical outline of one of the Click dialects, compiled from a Dutch manuscript copy of the Korana grammar before mentioned, most obligingly furnished to the writer by Mr. Wuras, will perhaps be considered as an interesting pendant to the preceding observations.

HOTTENTOT GRAMMAR IN THE KORANA DIALECT.

I. The Korana language has twenty-nine elementary sounds, which are thus represented and classified:—

1. The *vowels* are a, e, i, o, u, and pronounced as in Kafir.

aa, au, ee, and oo, are sounded as in Dutch.

ei, is sounded as *ie* in *fe*, or *i* in *pine*.

Other vowel combinations, as *ii*, are pronounced in separate syllables.

2. The *consonants* are b, c, d, g, h, j, k, l, m, n, p, r, s, t, w, and z.

c is pronounced like *tsh* ; *j*, like *y* ; and *z*, like *ts*.

The remaining consonants are pronounced as in English, the *g* being always hard, as in *gone*.

3. The *clicks* are *q*, *y*, *v*, and *f*.

Q corresponds to the Kafir *q* ; and *y* to the Kafir *x*. *V* and *f* are different modifications of the Kafir *c*.

4. The *gutturals* are *x*, *kh*, and *ch*.

Ch resembles the Dutch *g* ; *kh* is a deeper sound ; and *x* still deeper, and very harsh.

5. *Ng*, is a strong *nasal*.

II. There are *three numbers*,—singular, dual, and plural.

1. The *dual* is formed from the singular, by rejecting its final consonant or consonants, and affixing *ku* or *kara*. With the latter affix, which seems properly to belong to feminine nouns, the final consonant of the singular is sometimes retained, and the initial *k* of *kara* rejected instead.

2. The *plural* is formed from the singular, by rejecting the final consonant or consonants, and affixing *ku* or *kua* for masculine nouns, and *tee* for feminine nouns.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>Mas.</i> Kueeb, man :	Kueeka, two men :	Kueekn, men.
<i>Fem.</i> Kuecs, woman :	Kueesara, two women :	Kueetee, women.
<i>Mas.</i> Mump, eye :	Muka, two eyes :	Muku, eyes.

III. There are *two genders* in the singular,—masculine, and feminine ; and *three* in the plural,—masculine, feminine, and common.

1. Nouns which have *s* for their final letter in the singular number, are *feminine* : those which have other terminations are *masculine*.

<i>Mas.</i>	<i>Fem.</i>
Kueeb, man :	Kuecs, woman.
Fkoop, boy :	Fkoos, girl.
Qchaam, moon :	Sorrecs, sun.

2. The *common* gender of the plural number is formed from the singular of masculine nouns, by rejecting the final consonant or consonants, and affixing *na*.

<i>Mas.</i>	<i>Fem.</i>	<i>Com.</i>
Kueeku, men :	Kuectce, women :	Kueena, menschen.

Hence, though the Hottentots have words for *children, sheep, horses, &c.*, they have none to express *a child, a sheep, a horse, &c.*, but are always obliged to distinguish the sex in the singular number, as in the following examples :

<i>Singular.</i>		<i>Plural.</i>
Fkoop, boy.....	Fkoos, girl:	Fkona, children.
Kup, ram.....	Kus, ewe:	Kuna, sheep.
Haab, stallion.....	Haas, mare :12	Hana, horses.

IV. Nouns have no distinction of *case*. To express possession, the nouns are simply placed in apposition, as, *man book, man son, &c.* ; or, when emphasis is required, a similar construction takes place to that which was formerly used in English, as, *man his book, man his son, &c.* There is a difference to be noticed, however, in masculine plural nouns, according to the relation which they sustain to the verb. Two forms of the affix are given for their formation from the singular noun, but *ku* seems to be used where the noun is the subject of the verb, and *kua* when it is its object. Hence, in their case, there is probably the distinction of nominative and accusative.

V. Adjectives are not affected by change of form, in reference to gender, number, and case. The following examples will illustrate the modes of comparison :

Comparative.

Sorreeskje qchaam vkangmba is keiha ;
Sun moon more *she* great-is.

Superlative.

Hee kueeb qeimb vchuhang ;
This man *he* rich-is.

VI. Personal pronouns have *two* forms in the singular number, and *three* in the plural, according to the genders.

Singular.

<i>Mas.</i>	<i>Fem.</i>
Tire, I :	Tita, I.
Saaz, thou :	Saas, thou.
Qeimb, he :	Qeis, she.

12 *Haas*, and *kus*, are the words from which the Kaffirs have derived their *ihashc*, horse, and *igusha*, sheep.

Plural.

<i>Mas.</i>	<i>Fem.</i>	<i>Com.</i>	
Sikje	Sisee	Sida, or Sada	We.
Sakau	Sasau	Sadu	You.
Qeiku	Qeitee	Qeina, or Qann	They.

VII. Possessive pronouns are derived, in the *singular* number, by eliding the final consonant or syllable of the personal pronouns. In the *plural* number, they both preserve the same form.

Singular.

<i>Mas.</i>	<i>Fem.</i>
Ti haab, my horse:	Ti haab, my horse.
Sa haab, thy horse:	Sa haab, thy horse.
Qeina haab, his horse:	Qeis haab, his horse.

Plural.

<i>Mas.</i>	<i>Fem.</i>	<i>Com.</i>	
Sikje hana	Sisee hana	Sida hana	Our horses.
Sakau hana	Sasau hana	Sadu hana	Your horses.
Qeiku hana	Qeitee hana	Qeina hana	Their horses.

There is a nice distinction to be observed in the use of the pronouns *sida* and *sada*, we, or our. The former may be termed an *exclusive* pronoun, and the latter an *inclusive* one. Thus, if one should say,—*Sida hana idana xoa* : We seek our horses ;—the meaning would be, our horses, to the *exclusion* of those which might belong to the person addressed. But if *sada* were the pronominal form employed, the horses of the person addressed would be *included* in the meaning.¹³

VIII. The demonstrative pronouns are *hee*, this; *qua*, that; and *heetii*, such. They are used with all genders and numbers :

¹³ A similar usage to the above is found in one class of the Polynesian dialects. The late Mr. Williams, when remarking upon these in his "Missionary Enterprises," thus writes : "Their pronouns are beautifully complete, having several remarkable and valuable distinctions unknown to us. An instance is found in what we may term the

inclusive and exclusive pronouns: for example, in English we say, "It is time for us to go;" and the expression may or may not include the person addressed. Now, in the Polynesian dialects there are two pronouns which mark this difference, *matou* and *tatou*. If the person spoken to is one of the party going, *tatou* would be used; if not, *matou*."

Hee kuees	This woman.
Hee kueena	Deze menschen.
Qua kueeb	That man.
Heetii kueeb	Such a man.

IX. There are also Reciprocal and Interrogative pronouns, but no Relative pronoun.

Qeisin xei.....	Self.
Sin	Mij, u, zich, &c.
Ham	Who, which, what?

Examples.

Qeisin xeirehang ;	It is he himself.
Saaskje gagasiuzhang ;	You deceive yourself.
Ham kueeb ?	What man ?

1. There are two interrogative particles, *e* and *ka*, with much the same force as the Kafir *na*. The former appears to be used with pronouns, and the latter with nouns.

Ham e qeimba ?	Who is he ?
Ham kuez ka ?	What man art thou ?

2. The place of the relative pronoun is supplied by the participle. Thus, instead of saying, *The man whom I love*, one must say, *The man I loving*, or, *The man I loving him*.

X. The *root* of the verb is the second person, singular, of the imperative mood. The different *tenses* are formed by the help of the substantive verb, which consists of certain particles, varying according to the tense, and in the case of the present tense, varying according to its use. The formation of this substantive verb seems to be wholly arbitrary, it being impossible to detect any thing like a regular root, from which its several stems have branched out. There may be as much connexion, however, between them, as there is between *sum*, *eram*, and *fui*, or between *am*, *was*, and *been*. The several *persons* are distinguished by reinnants of the personal pronouns, which are usually inserted between the word or root employed, and the above mentioned particles. The following formulas will show how the substantive verb is used with a singular masculine *noun*.

Present Tense.

Kueeri,	I am a man.
Kueezi,	Thou art a man.
Kueebi,	He is a man.

Imperfect Tense.

Kueesirkoha,	I was a man.
Kueesizkoha,	Thou wast a man.
Kueesibkoha,	He was a man.

Perfect Tense.

Kueesirkjeha, I have been a man.
 Kueesizkjeha, Thou hast been a man.
 Kueesibkjeha, He has been a man.

Future Tense.

Kueesirta, I shall be a man.
 Kueesizta, Thou shalt be a man.
 Kueesibta, He shall be a man.

Infinitive.—Kueesi, To be men.

Participle.—Kueeba, or Kueesa.. Being a man.

1. It is only one letter or syllable which constitutes the difference in the persons. This letter or syllable is the remnant of the personal pronoun; the *r* or *re* being that of *tire*; *z* of *saaz*; and *b* of *qeim*. Hence all that is required to form the plural, is to substitute the plural pronominal remnant for the singular one: as,

Masculine.

Kueekjci, We are men.
 Kueekaui, Ye are men.
 Kueekui, They are men.

Common.

Kueedai, Wij zijn menschen.
 Kueedui, Gij zijt menschen.
 Kueenai, Zij zijn menschen.

2. The use of the syllable *si* in the Imperfect, Perfect, and Future tenses, would seem to indicate that the Infinitive has something to do with their formation.

XI. When the substantive verb is used with an *adjective* or *adverb*, the particle *ha* is used for *i* in the present tense; and a slight variation is also observable in the form of the pronominal remnant, in one or two of the persons of the other tenses.

*Present Tense.**Sing. Mas.*

Vkasireha, I am poor.
 Vkasizha, Thou art poor.
 Vkasibha, He is poor.

Plur. Com.

Vkasidaha, We are poor.
 Vkasiduha, You are poor.
 Vkasinha, They are poor.

Imperfect.—Sing. Mas.

Vkasirekoha, I was poor.
 Vkasizkoha, Thou wast poor.
 Vkasibkoha, He was poor.

Perfect.—Sing. Mas.

Vkasirekjeha, I have been poor.
 Vkasizkjeha, Thou hast been poor.
 Vkasibkjeha, He has been poor.

Vkasirta, I shall be poor.

Vkasirka a I should be poor.

Pneikarkje ka a vkasib.. I might be poor.

XII. The *negative* is expressed in connexion with the substantive verb, the particle *tuma* being inserted between

the word or root, and the pronominal remnant, or between this and the following particles.

Present Tense.

<i>Sing.—Mas.</i>		<i>Plur.—Com.</i>
Vkasitamareha, I am not poor.		Vkasitamadaha, We are not poor.
Vkasiztamaha, Thou art not poor.		Vkasitamaduha, You are not poor.
Vkasibtamaha, He is not poor.		Vkasitamauha, They are not poor.

With the future tense *tee* is used instead of *tama* : as,
 Vkasirta tee : I shall not be poor.

XIII. When the adjective is followed by a noun, it assumes a similar form to that of a participle : as,

Vkasisa kueeri : I am a poor man.

But if the noun is succeeded by another as the object of a verb, the adjective retains its simple form : as,

Vkasi kueebkje haab fxaha :
 Poor man has stolen a horse.

XIV. In the *conjugation of verbs in general*, the substantive verb is used with the verbal root, in much the same way as with nouns and adjectives. In the present tense *na* is used instead of *i* or *ha*.

Paradigm of the verb, *Fnau*, Strike.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

<i>Mas.</i>		<i>Fem.</i>
Fnaurna, I strike.		Fnautna, I strike.
Fnauzna, Thou strikest.		Fnausna, Thou strikest.
Fnaubna, He strikes.		Fnausna, She strikes.

PLURAL.

<i>Mas.</i>	<i>Fem.</i>	<i>Com.</i>	
Fnaukjena . . .	Fnausana . . .	Fnaudana :	We strike.
Fnaukauna . . .	Fnausauna . . .	Fnauduna :	You strike.
Fnaukuna . . .	Fnauteena . . .	Fnaunna :	They strike.

Imperfect.—Sing. Mas.

Fnaukoha, I struck.	
Fnauzkoha, Thou struckest.	
Fnaubkoha, He struck.	

Perfect.—Sing. Mas.

Fnaukjeha, I have struck.	
Fnauzkjeha, Thou hast struck.	
Fnaubkjeha, He has struck.	

CLICK CLASS.

Future.—Sing. Mas.

Fnaurta	.....I shall strike.
Fnauzta	.....Thou shalt strike.
Fnaubta	.....He shall strike.

NEGATIVE FORMS.

<i>Pres.</i> —Fnautamareha,	I strike not.
<i>Imp.</i> —Fnautamarkoha,	I struck not.
<i>Perf.</i> —Fnautamarkjeha,	I have not struck.

SUBJUNCTIVE MOOD.

Present Tense.

<i>Sing. Mas.</i>		<i>Plur. Com.</i>
Ari fnau,	That I strike.	Ada fnau, That we strike.
Aaz fnau,	That thou strike.	Adu fnau, That you strike.
Aab fnau,	That he strike.	Ann fnau, That they strike.
<i>Imp.</i> —Arko fnau,	That I struck.	
<i>Perf.</i> —Arkje fnau,	That I have struck.	
<i>Fut.</i> —Irka a fnau,	I should strike.	

IMPERATIVE MOOD.

Fnau: Strike.

INFINITIVE MOOD.

Fnaub: To strike.

PARTICIPLES.

<i>Pres.</i> —Fnauna,	Striking.
<i>Perf.</i> —Fnauha,	Struck.
<i>Fut.</i> —Fnautana,	Slaan zullende.

XV. The *passive voice* of verbs is formed by inserting *e* between the root and the pronominal remnant.

<i>Pres.</i> —Fnauerne,	I am struck.
<i>Imp.</i> —Fnauerkoha,	I was struck.
<i>Perf.</i> —Fnauerkjeha,	I have been struck.
<i>Fut.</i> —Fnauerta,	I shall be struck.

XVI. Verbs appear to have a *Reflective* form, derived by inserting the pronoun *sin* after the root.

Present.—Mas. Sing.

Fnausinens,	I strike myself.
Fnausizna,	Thou strikest thyself.
Fnausiimna,	He struck himself.

In this usage, there is a change in the form of the pronominal remnant in the first and third persons, *s* being used for *r* or *re* (tire), and *im* for *b* (qeimb).

XVII. A *Reciprocal* form is found by adding *ku* to the root: *as*,

Sidana fnauku : We strike one another.

XVIII. A *Causative* or rather *Permissive* form is also used, derived by adding *kosi* to the root: *as*,

Fnaukosi To let strike.

Fnaukosirna I let strike.

Tirna fnauekosi bi . . . I let him strike.

XIX. The auxiliary verbs, *let*, *can*, and *may*, are thus expressed:

Ha ida fnau Let us strike.

Choa xaureha I can write.

Vnoa xaureha I can shoot.

Qchannkua di xaureha . . I can make clothes.

Fneikarkje ka a kueesi . . Might I be a man.

XX. The personal pronouns, when used objectively, are incorporated with the verb in two ways: *as*,

Tirna fnauzi, or, Fnauzirna I strike you.

Tirna fnaubi, or, Fnaubirna I strike him.

Saazna fnaure, or, Fnaurezna You strike me.

Qeimbna fnaure, or, Fnaurebna He strikes me.

It would seem from these and some of the preceding examples, that considerable freedom is allowed to the substantive verb, with regard to the position of its component particles, in the construction of sentences.

XXI. The preposition *for*, when in connexion with a verb, is represented by *ba*, though it scarcely seems to form a part of it: *as*,

Ykurrerna bazi I pray for you.

Sisinerna bazi I labour for you.

But if *for* denotes *instead of*, another construction is employed: *as*,

Sa vnammi xei irna sisin : I work in your place.

XXII. Verbs of *hearing*, *seeing*, *feeling*, &c., require

the word *vcheib*, die plek, at the end of the sentence in which they may occur.

Kurrub irna qnau vcheib.....I hear that it thunders.

Murna xanniis madooi vcheib ..I see that birds fly.

ALLITERAL CLASS.

12. THE ALLITERAL CLASS forms the second and principal division of South African languages. Its various dialects are of a much higher order than those of the Click class, being highly systematic and harmonious in their construction, and well worthy of receiving a literature. With the exception of the Hottentot and Bushman tribes, the languages of this division appear to be spoken throughout the whole of South Africa. Their distinguishing feature is *alliteration*, which is produced and regulated by the principle of *Euphonic concord* hereafter explained. The known dialects of this class may be divided into four families,—the CONGO,—the DAMARA,—the SECHUANA,—and the KAFIR.

CONGO FAMILY.

13. *The Congo family* includes the several dialects which are spoken in the Congo and neighbouring countries on the Western coast, extending from about the fourth to the seventeenth degree of south latitude, and included in what is termed by some modern Geographers, South Guinea. The people who inhabit this extensive region, are represented as belonging to the Negro race, with manners and customs similar to those usually found amongst that part of the human family. Their language was observed, at their first discovery, to be different from those of the other Negroes of Western Africa.¹⁴ The Roman Catholic Missionaries,

¹⁴ The Portuguese were probably the first Europeans who visited Congo. An expedition under Diego Cam discovered the river Zaire about the

who appear to have carried on extensive operations in Congo, during a part of the sixteenth and seventeenth centuries, further observed that it possessed a great peculiarity in its general construction, which they, however, professed to regard as something altogether unaccountable, and defying all rule. A grammar of the Bunda language as spoken in Angola,¹⁵ has since been published by one of the Missionaries of the Propaganda, which "acknowledges the existence of an extensive alliteration, produced by what we term the Euphonic concord, though the principle itself, and the rules for its application, had not been discovered.¹⁶ It seems pretty certain, therefore, that the dialects of the Congo family are identical in their grammatical construction with those of the Kafir and Sechuana, and consequently belong to the same class. This is corroborated by the fact, that the principal characteristic of the Bunda language, consists in the singular and plural of its nouns, and the voices, tenses, and persons of its verbs, being distinguished by prefixes instead of terminations. There is also a verbal affinity between the three families, which will sufficiently appear from a comparison of a few words, extracted by the Rev. E. Casalis, of the Paris Missionary society, from a work of Mons. Douville on the Congo, and which belong to a dialect termed the Mogialoua.

ENGLISH.	MOGIALOUA.	SECHUANA.	KAFIR.
Beat	beta	betsa	beta
Bite	lumata	luma	luma
Die	fua	fua	fa
Five	tanu	tlanu	hlanu
Name	gina	le-ina	i-gama
Rain	fula	pula	im-vula

year 1438. On ascending it, "the shores proved to be filled with people exceedingly black, and speaking a language which, though Diego knew those spoken on other parts of the coast, was wholly unintelligible to him."—Historical account of Discoveries and Travels in Africa, by Hugh Murray, F. R. S. E. Vol. 1: p. 64.

15 Collocas de Observacoes Grammaticaes Sobre a Lingua Bunda on Angoleuse. Lisboa, 1805. A dictionary had been previously published, entitled, Diccionario da Lingua Bunda on Angoleuse, por Fr. Canecattim, Prefeito das Missoes da Angola e Congo. Lisboa, 1804.

16 Rev. W. B. Boyce, in his "Introduction" to Kafir grammar.

ENGLISH.	MOGIALOUA.	SECHUANA.	KAFIR.
Sorcerer	mi-loji	mo-loi	
Three	tatu	taru	tatu
Voice	kole	kolu	
Water	ma-sa	me-tse	ama-nzi

1. The *Congoese* dialects are spoken by the various people dwelling along the coast, from Cape Catherine to the confines of the territory of Angola; comprising the *Vishi-Congos*, who dwell in the remotest parts from the coast; the *Congos* properly so called, who occupy the territories situated along the principal river; and the inhabitants of the towns and districts of *Loango*, *Cubenda*, and *Ambriz*. All these speak a somewhat similar language, and present a likeness in their physiognomy, and in their mental and moral faculties; though they are not united together as members of the same nation.

A language similar to the *Congoese* is said to be spoken by a people called *Kavumbu*, some of whom have been found among the liberated Africans at *St. Helena*. They live at such a distance from the coast, that to arrive at any possession of the Portuguese, they are obliged to travel three or four moons, often over burning deserts. Their language seems to resemble the dialects spoken by the *Vishi-Congos*, and *Congos*, in several of its words, especially the numerals, in which, indeed, there exists a remarkable analogy in all the various tongues prevalent along the south-western shores of Africa.

2. The *Bunda* language is used in Angola; in the district of *Bondo*, which is governed by an absolute monarch, who is represented to be very wealthy in lands, flocks, and slaves; in the adjoining territory of *Cassange*; and probably still further in the interior.

The language of the *Molouas*, who are supposed to live about the centre of the continent, in the same latitude with *Angola* and *Bondo*, is very similar to the *Bunda*, as slaves from *Moloua* learn the latter almost immediately on their arrival in *Angola*.

There is also a near affinity between the *Bunda* and

Congoese, especially the dialect of the latter which is spoken in the district of Sonho. This will be evident from the following comparison of their respective numerals:—

ENGLISH.	SONHO.	BUNDA.	MOGIALOUA.
One	motshi	motshi	motshu 17
Two	sole	yari	
Three	satu	satu	tatu
Four	maia	uana	
Five	sanu	sanu	tanu
Six	samanu	samannu	
Seven	samboari	sambuari	
Eight	naue	nakwi	
Nine	eona	ivona	
Ten	shumi	shunhi	

3. The *Benguela* dialects appear to have some resemblance to the Bunda, as Negroes from Bondo, passed for Benguelas at St. Helena, on account of their speaking nearly the same language.¹⁸

DAMARA FAMILY.

14. *The Damara family* includes the dialects spoken by the Damaras, who occupy the territory on the Western coast between Namaqualand and Benguela. They are generally called the Cattle Damaras, or the Damaras of the Plains, in order to distinguish them from the Hill Damaras, who belong to a different race, and speak the Namaqua language, as before observed. The Damara¹⁹ language,

17 Mr. Casalis has the following remark in reference to this word, in his "Études sur la Langue Sechuana."—"Until now we have vainly sought for an explanation of a certain word which the Basutos used in their numeration. After having regularly counted as far as ten, they express eleven, twelve, &c., by a periphrasis, and say, ten with a *motshu*, ten with two *motshus*, &c. For a long time the word *motshu* appeared inexplicable; now I perceive that it signifies *one* in the Mogialoua language. Ten with a *motshu*, two *motshus*, &c., amounts then to saying, ten with a unit, two units, &c., thus correctly enough expressing the

numbers, eleven, twelve, &c."

18 Most of the above particulars in reference to the dialects of the Congo family, are extracted partly from Bowdich's "Account of the Discoveries of the Portuguese in the interior of Angola and Mozambique," pp. 137—143; and partly from "An Account of the Liberated African Establishment at St. Helena," by George M'Henry, M. D. &c., late surgeon to that Establishment.

19 DAMARA is not the native national epithet of the people who bear that name, but one which has been borrowed from the Namaquas. It properly signifies "two Damara women", and appears therefore to

though as yet but little known, evidently belongs to the same class as the Kafir and Sechuana. This was first observed by the Rev. J. Archbell, who some years since twice visited them, and whose testimony is now corroborated by that of the Rev. R. Haddy, who has lately established a Wesleyan Mission amongst them. He thus remarks in one of his published letters: "The Cattle Damaras are an intelligent, or rather a lively, and taking class of men. They resemble the Bechuanas and Kafirs, and their language is a branch of the same family dialect." Mr. Haddy has also published a small elementary work in the Damara language, in which the peculiarities of the Alliteral class are plainly discernible. A few words and phrases from this little work will serve as a specimen, though necessarily an imperfect one, from the absence of a translation.

Nouns.

umuti	umurumendu	omatemba	olonkoko
umusengi	obaramendu	omanene	olompafe
umurandu	ekuba	omaisi	olongwe
obarandu	etoba	imbari	otutu
ompati	etuba	impura	ohambo
ombumbi	itabera	imbui	obiguma
ombambi	itutati	inde	obitoto
motungu	uterna	indui	okurora
omutena	unjoko	inguiui	okutira

Verbs.

tata	kurama	rukisa	koteka
nuka	sengua	pitisa	vereka
tunga	pangua	jakisa	vandeka
tinga	katera	porisa	jasana
rumata	fogera	fakisa	ackana
tubuka	vatera	mineka	patana

Short Sentences.

Malungire kumu naani : pokati kobarumendu : omankoti oetu : obarumendu barim peni : omankoti oenu : nampa moripuratene tlike : unoronotonge orombi : omuponde omukukutu : umundu umupurukise :

have been adopted in some incidental manner, when the objects of the traveller's inquiries happened to be two women. *Damap* is the Namaqua term for a male Damara, of which

damaka is the dual masculine, *damara* the dual feminine, *damaku* the plural masculine, and *damana* the plural common. See p. 18.

umukuru oajita obandu avefe : kunjoko oariri : ete katuno kutona : obe kono kupaha umukerere umundu uarue : oatuende komatje oakaka oahungira.

SECHUANA FAMILY.

15. *The Sechuana family* comprises the dialects which are spoken by the different Bechuana tribes.²⁰ Their country may be described, in general terms, as lying between the twenty-third and twenty-ninth degrees, east longitude, and extending from the Orange river on the south, to a little beyond the tropic of Capricorn on the north. This family may be divided into two principal branches;—the one including the dialects which are used by the more easterly tribes; and the other, those which are spoken by the more westerly ones.

1. The *Eastern* dialects are used by the Basuto, the Batlokwa, who are better known by the name of Mantatees,²¹ the Batau, the Likhoyas, and some other tribes who have been heard of, but never visited. The Basuto occupy most of the country which is watered by the Caledon river and its tributary streams, with the exception of the more northern parts, which are inhabited by the Batlokwa or Mantatees. The Batau dwell, at present, in the Basuto territory. Their proper country, however, is more to the north, bordering on what is called the district of Windburg. The Likhoyas, who are said to be of a lower cast than the Bechuanas

20 The terms Bechuana (a variation of Bakuana,) and Sechuana, are different forms of the same verbal root, the former referring to people, and the latter to language. Their present *generic* use is generally allowed to be of foreign origin, as it does not appear that the natives themselves have any national epithet of so extensive an application, and has thus been accounted for. It is probable that when first visited by Europeans, and asked concerning the people around and beyond them, they would answer, *Ba-chuana*, they are like; and if their language were inquired of, they would reply, *Se-chuana*, it is like. The traveller,

therefore, constantly hearing these terms in answer to his questions, would naturally suppose them to be national ones, and employ them accordingly.

By the Hottentot tribes, the Bechuanas are called *Brigua*, the goat-people.

It may be also observed, that, in the Bechuana country, it appears to be a general custom, to confine the use of the term Bechuana to the Western tribes, the Eastern ones being distinguished by their proper national epithets, as Basutos, Mantatees, &c.

21 The term Mantatees is a corruption of the word *Bamatantisi*,

generally, both in appearance and manners, are scattered in different parts of the country, some being found amongst the Basuto, whilst others live considerably to the northward. With regard to other and more distant tribes, the following extract from one of the Rev. R. Giddy's communications to the Wesleyan Missionary Committee, is the only procurable information. "Beyond them," that is, the Baraputse, "in a north-easterly direction, tribes are said to be at no great distance, far exceeding the Baraputse in number. Amongst other tribes, for instance, there are the Baphiri, lying about four hundred miles from the Baraputse. They speak the Sisuto dialect, and present, whenever they can be visited, a promising field for Missionary effort. There are also the Baputini and Basetse, who live still nearer, and are in considerable numbers."

2. The *Western* dialects are spoken by the Barolong, the Batlapi, the Baharutsi, the Bakhatla, the Bawanketsi, the Bamangwato, the Bakwena, and other tribes whose names and localities are but imperfectly known. The Barolong are now occupying a small tract of country adjoining that of the Basuto; but their original territory lies farther to the north, and where a small portion of them are again living. The Batlapi dwell on the western side of the Vaal river, principally in the vicinities of Griqua Town and Kuruman: and beyond them, to the north and north-east, dwell the Baharutsi, the Bakhatla, and other tribes. A few Barolong and Batlapi have settled near the junction of the Caledon and Orange rivers, under a petty chief called Lepui.²²

16. The several *dialects* of the above tribes, though all radically the same, vary in their degrees of similarity. Generally speaking, the dialects of the westerly tribes differ

which is a tribal epithet in general use amongst the natives themselves, and signifies, *the people of the mother of Tantsi*. This peculiar mode of address arises out of a national custom, by which fathers or mothers are called after the name of their first-born, in preference to their own.

²² The reader will find a good deal of authentic and interesting information concerning the Bechuana tribes, in the respective works of the Rev. Messrs. Moffat and Arbousset. The latter is written in French, and was published at Paris. An English translation, however, can be procured in Cape Town.

considerably more from those of the easterly ones, than either the western or eastern dialects differ among themselves. Thus the Sirolong and Sitlapi may be regarded as substantially the same language; and so may the Sisuto and Sitlokwa; but between the Sirolong or Sitlapi, and the Sisuto or Sitlokwa, the variation is so great, that they may be considered, for all practical purposes, as distinct languages. The chief difference between the two branches, consists in consonantal changes, the eastern dialects being, in this respect, softer, and nearer the Kafir, than the western dialects. The strong guttural of the Sirolong and Sitlapi, is simply a soft aspirate in the Sisuto, whilst there are several other mutations, such as *h*, *sh*, and *tl*, into *f*; *ts* into *p*, and sometimes *k*; and *r* into *l*, and sometimes *s*; which tend to render the enunciation of the eastern dialects more melodious than that of the western ones. The following verbal specimens of a dialect in each branch, will serve to show both the resemblance and variation which subsist between them :

ENGLISH.	SISUTO.	SITLAPI.
Believe	lumela	rumela
Black	nchu	ncu
Blood	mari	roari
Bones	masapo	marapo
Calf	konyana	kuana
Darkness	leffi	lehibi
Day	motsi	motsi
Enter	kena	tsena
Eyes	matlo	matlo
Father	ntate	rara
Fire	mulelo	mulelo
Five	tlano	tlanu
Foot	lenao	lonao
Hand	seatla	seatla
Head	tlogo	tlogo
Know	tseba	itse
Life	bopelo	botselo
Live	pela	tsera
Man	monna	monona

ENGLISH.	SISUTO.	SITLAPI.
News	lifaku	lihuku
Milk	mafi	mashi
Moon	kueri	khueri
Mother	ma	ma
Night	boigo	bosigo
One	ngue	ngue
Stone	leyue	leincue
Sun	letsatsi	letsatsi
Ten	shume	shumi
Three	acfate	setlare
Two	pele	beri
Water	metse	metse
Woman	mosari	mosari

THE LORD'S PRAYER.

Sisuto.

*Ntate oa rona o kua magorimong, lebitso la gao le galalele.

Bo fitle bogosi yoa gao. Go-ratsang ki uena go eisoe mo lefatsing yualeka legorimong.

U re fe kayenu bogobe ba rona ba metle e otle:

U re ichuarele libe, yeika rea le-bala melatu ea bamelatu mogo rona.

U si ke ua re isa libeng, u re tlose bobeng. Go uena go ba pusho, le matla, le toko, ka bopelo bo si nang bofelo. Amen.

Sitlapi.

Rara oa rona, eo kua magorimong, leina ya gago a le itsephisioe.

Pusho ea gago a e tle. Riha monu lehatsing kaha u ratang ua riha ka gona yaka kua legorimong.

Re nee gompionu seyo sa metsi eotle:

U re icuarele melatu ea rona, yaka re icuarella ba ba nang le melatu le rona.

Mi u si re gogele mo thalong, mi re golole mo boshuleng. Gone bogosi e le yoa gago, le thata, le khalelelo ka bosina bokhutlo. Amen.

17. In connexion with some of the Bechuana tribes, there is found a class of people termed *Balala*, or, as they are more commonly called, *Bechuana Bushmen*. They appear to sustain a relation to the people generally, somewhat similar to that which the Bushmen bear to the Hottentot tribes. From the isolated manner in which they live, various dialects have arisen, more or less departing from the original language, so that, in some cases, they cannot be understood without the assistance of interpreters.

18. Considerable progress has been made in the forma-

tion of a *Sechuana literature*, by the Missionaries of different Societies.

1. In the *Sitlapi* dialect, Mr. Moffat, of the London Society, has published several elementary works. During his late visit to England, he passed the whole of the New Testament through the press, together with the Book of Psalms. Also a translation of the Scripture Extracts, which are used in the Borough Road School, London, and a small Hymn book.

2. In the *Sirolong* dialect, a Catechism, Hymn book, Tracts, and other elementary works, have been printed at the Wesleyan Press.

3. In the *Sisuto* dialect, several portions of the Old and New Testaments have been translated and published by the Missionaries of the Paris Society, besides a Hymn book, and other works. A Hymn book, and some minor publications in this dialect, have also issued from the Wesleyan Press.

4. Two *Sechuana grammars* have been published, the first by the Rev. J. Archbell, in 1837—38, which applies to the *Sirolong*, *Sitlapi*, and other western dialects; and the second by the Rev. E. Casalis, in 1841, written in French, and applying to the eastern dialects.

5. If a few songs may be considered worthy of such a distinction, the Bechuanas possess a sort of traditional literature of their own. Mr. Casalis has appended a translation of the principal of those in use among the *Basutos* to his outline of grammar, and similar ones may also be found amongst the other tribes; but otherwise than for the gratification of curiosity, they do not appear worthy of much notice. The following will serve as a favourable specimen, being considered by Mr. Casalis as one of the most poetic, both in style and sentiment.

BASUTO HUNTING SONG.

Nlororo oa lela malibogo;

O re le mo tlohele!

A ee go tsela ka la tsepe tsoana.—

Motatsana oa koaila-koaila;

Oa bona ma e ona a katsete.—

ALLITERAL CLASS.

Koluti oa tuna ramolana;
 Sea etella linonne pele.—
 Li re lia noa;
 E sa le li eme;
 E sa le linoa
 Moruto oa tse ling.

The Intlororo for the river-fords cries;
 Says she (to the Hunter), O leave me alone!
 That I may pass through to the antelope white,—
 Her fawn trots slowly along;
 He sees that his dam is fatigued.—
 The finest of the herd is for the bravest hunter;
 It is that which marches in front.—
 Say they, let us drink;
 And a halt they make;
 And nought have they to drink, but the urine
 Of those who have been there before them.²³

KAFIR FAMILY.

19. *The Kafir family* includes the dialects which are spoken by the several tribes who inhabit the Eastern coast, extending from the Colonial boundary to within a short distance of Delagoa Bay. On the West lie the Bechuanas, from whom they are separated, for a considerable distance, by an extensive and nearly continuous range of mountains. This family may be divided into three principal branches,—the Kafir,—the Zulu,—and the Fingoe.

1. The *Kafir* branch is spoken by the Amaxosa, or Kafirs proper,²⁴ who occupy the country between the Keiskamma and Bashee rivers; by the Abatembu, who lie to the north-west of the Amaxosa; and by the Amampondo, who dwell along the coast from the Umtata river to the

²³ The above is a free translation of the French of Mr. Casalis, who observes that "Ntlororo is the poetic name for Nonne," which is the *blesbok* of the Dutch colonists, and the antelope *pygarga* of Naturalists. The piece is short and abrupt, describing the somewhat hurried thoughts of the hunter, as he pursues his prey across

the arid plain.

²⁴ These are the people who have become so notorious as plunderers of the Colony, and who have twice, within the short period of twelve years, taken up arms against the British Government, and each time desolated some of the fairest portions of the Eastern province.

Western boundary of Natal. These several nations are closely related to each other, being in fact so many offshoots from the same original stock. Their present separate condition is of comparatively modern date, having arisen from the operation of the law which determines succession to the chieftanship, and which naturally tends to the division and subdivision of tribes. The Amaxosa form the youngest branch. They have only been in existence, as a distinct nation, during some twelve generations of their principal chiefs. The Abatembu are a few generations older, but in their case, as well as in that of the Amampondo, the eldest branch, tradition is vague and uncertain. It is pretty evident, however, that these last have diverged from some of the more eastern tribes, in the same way as the Abatembu and Amaxosa have successively diverged from them. The process by which these nations have become distinct, furnishes a key to the manner in which probably all the South African tribes, who speak the Alliteral class of languages, have at different periods branched off the one from the other. The same process is still in operation, and the same results are following. The Amaxosa, for instance, are already divided into three principal tribes, namely, the Amagcaleka, the Amangqika, and the Amandhlambe. Each of these tribes has its own paramount chief, Sirili being that of the Amagcaleka, Sandili being that of the Amangqika, and Umhala, that of the Amandhlambe.²⁵ All these chiefs act independently of each other in all matters connected with their own tribes, but Sirili, being the direct descendant of the principal chiefs of the nation, is acknowledged as the *ukumkani*, or *king*, and exercises accordingly some sort of authority in such affairs as affect the national interests. In the course of a few generations, therefore, the Amaxosa will be broken up into two or three separate na-

²⁵ As some of these names are difficult of pronunciation to Europeans, and are moreover variously written in newspapers and other publications, it may be right to remark, that, in Colonial phraseology,

the Amagcaleka are usually termed Galekas, or Chreli's Kafirs, Chreli being a corruption of Sirili, or rather Rili; the Amangqika are generally termed Gaikas; and the Amandhlambe, T'Slambies,

tions, just as other tribes have been, before them. In fact, the Amangqika and Amandhlambe tribes, who have recently been brought under British jurisdiction, may be considered as already virtually distinct from the Amagcaleka, though some time will probably elapse, before the distinction is felt or observed by the people themselves. The Abatembu and Amampondo, whose respective paramount chiefs are Umtirara and Faku, are likewise tending to a similar end, though not being so numerous as the Amaxosa, a separation into distinct and independent nations does not appear likely to occur so soon.

A small body of Amaxosa are to be found beyond the Northern boundary of the Colony, in a small tract of country termed the Pramberg, which lies in the corner of the angle formed by the northern boundary of the district of Beaufort, and the western boundary of the district of Colesberg. They consist, it is believed, of a few families of the Amandhlambe tribe, who are said to have emigrated from lower Kafirland about the year 1819.

2. The *Zulu* branch is spoken by the people commonly denominated the Amazulu. Their country extends from the Eastern boundary of the Natal colony, a considerable distance along the coast, and reaches inland as far as the Kwahlamba mountains, sometimes called the Drakenberg. The Amazulu, properly so called, are comparatively a small tribe, and appear to have been of no importance till some thirty or forty years since, when it is supposed that Tshaka succeeded his father Senzengakona in the chieftanship, after slaying his brother Umfugasi, the rightful heir. At that time the Amazulu and several other tribes were in subjection to another chief, who is represented as having been of a warlike and enterprising character. Against this chief Tshaka rebelled, and after defeating and putting him to death, usurped his authority as the paramount chief of all the tribes just mentioned, and incorporated them with his own as the Amazulu nation. He thus commenced his tragical career of conquest and bloodshed, which has handed down his name to posterity as the Attila of South

Africa.²⁶ For eleven or twelve years he pursued his destructive victories, when he was at length killed by his brother and successor Dingani, who followed in the same steps of despotism, cruelty, and desolation, till he also was cut off by the hand of the assassin, after being completely defeated by the emigrant Boers, in 1840.²⁷ From this time Panda, a brother of Dingani, has been acknowledged as the supreme chief of the Amazulu tribes, and whose career has hitherto been of a more peaceful kind than that of his immediate predecessors.

i. This branch is also spoken by the *Natives at Natal*. These people, being refugees or emigrants from the Zulu country, are generally called Zulus; but, properly speaking, they are the remnants of different tribes conquered by Tshaka, who since the accession of Dingani, and more especially since that of Panda, and the establishment of the Natal colony, have been continually falling off in their allegiance to the Zulu chief, and seeking protection and liberty in "the white man's country." They are supposed to number about a hundred thousand, and arrangements have lately been made, by which they are to be formed into settlements, in different parts of the colony, of some eight or ten thousand strong.

ii. A dialect of this branch is likewise spoken by the *people of Umzelekazi*,²⁸ who occupied for a few years the country near the Kurrichene mountains, but from which they were driven by the Boers in 1837, in consequence of the murderous attacks which they had made upon some of their camps. Since that period they have dwelt a considerable distance to the north-east, probably at the back of Inhambane, if not even farther in the interior. The origin and conquests of Umzelekazi have been thus related. His father, it would seem, was a chief whose territory lay at some

²⁶ Major Charters.

²⁷ Dingani was killed in battle with the Amaswazi, whilst endeavouring to take possession of their territory as a place of retreat in his flight from the Boers.

²⁸ This is the Kafir name of this

celebrated chief, not inaptly termed by Capt. Harris, "The Lion of the North." Moselekatse is his Sechuan name, and of this, or of his Kafir name, the numerous epithets by which he has been designated in works of travel, are corruptions.

distance to the north-east of Natal. Being defeated by a neighbouring tribe, he fled to Tshaka, with whom he remained in a state of vassalage till his death. Umzelekazi, having succeeded in gaining the confidence of Tshaka, was appointed, not long after his father's decease, to the charge of a large cattle-post, to which trust he proved faithless. He revolted, and fled with his people and the booty to the north-west, attacking and destroying in his progress numerous tribes which then occupied that region. In this manner he soon became formidable, his very name inspiring terror throughout a vast extent of country. Having subdued every tribe from whose opposition he had any thing to fear, he selected the territory near the sources of the Molopo and other streams for his permanent residence.²⁹ Here he continued the dread of surrounding nations, till he came into collision with the Dutch farmers, before whom, as stated above, he was obliged to fly.

3. The *Fingoe* branch includes the dialects which are spoken by the Amafengu, the Amabaca, the Matabele, the Amaswazi, and a few other tribes who are only imperfectly known. The first three of these tribes, or rather admixture of tribes, occupy their present positions, in consequence of the native wars which raged with almost unparelled fury in the interior, for several years previous to 1828 or 1829, and in which Tshaka, Matuwana, and Umzelekazi, were the principal actors. This is more or less the case, also, with the Barolong, Batau, Likhoya, Mantatee, and Basuto tribes, who have only dwelt in the countries which they now possess from about 1824, having previously occupied different parts of the territory between the present Windburg and Magalisberg. During the continuance of those sanguinary commotions, it is supposed that not less than a million of souls perished, either by the assagai, or by famine, or by beasts of prey; whilst many who survived them, were only preserved by resorting to the horrible practice of cannibal-

²⁹ Capt. Harris.—Full particulars of the wars of the Boers, both with Dingani and Umzelekazi, will be

found in Chase's "Natal Papers," published at Graham's Town, 1843.

ism,—a practice which some of the more degraded continued, long after the plea of necessity ceased to exist.³⁰

i. The *Amafengu* constitute the principal remains of several nations, which were broken up and destroyed in the wars above referred to, chiefly by Tshaka and Matuwana. They at length found their way to the country of the late Hintsu, amongst whose people they lived for some years in a state of abject bondage, and by whom they were generally treated with great cruelty. From this servile condition they were delivered by Sir Benjamin D'Urban in 1835, when a large portion of them removed to Fort Peddie, between the Fish and Keiskamma rivers, where, as British subjects, they now form a promising settlement. Others of these people continue to live in different parts of Kafirland, particularly in the vicinity of Mission stations, and are also scattered in considerable numbers throughout most of the Eastern districts of the Colony.³¹

ii. The *Amabaca* are a small tribe now living on the western frontier of the Natal colony, which survived the general ruin consequent upon the interior wars of Tshaka and others. Towards the close of these wars, about 1828, they lost their chief Sonnyanga in a battle with the Amabele, one of the Fingoe tribes, upon which the daring and warlike Ncapai assumed the chieftanship, till his nephew Dushani,

30 Cannibalism, in connexion with any of the South African tribes, appears to have been first observed by the Rev. T. L. Hodgson, during one of his journeys in the Bechuana country. See his Journal, under the date of August 4th, 1823, as contained in his Memoirs of Mrs. Hodgson.

31 The term *Amafengu* is a conventional national epithet, first applied to the Fingoes by the Kafirs, but now in general use amongst themselves. The root from which it is derived is *fenguza*, and signifies to "seek service," implying, at the same time, the total destitution of the person who uses it. The word *amufengu* will accordingly mean, "destitute people in search of service," and correctly

characterizes their condition when they arrived amongst the Kafirs. Their proper tribal epithets are the following: Amabele, Abasembotweni, Amazizi, Amahlubi, Amakuze, Abasekunene, Amatetyeni, Anarelidwani, Abashwana, Amantunzela, Amantozake. Several of these tribes formerly occupied a considerable extent of territory to the north-east of Natal, whilst others dwelt between the Umzimkulu and Togela rivers, a tract of country now included in that colony. Of the three latter tribes only a few individuals arrived in Kafirland with the other Fingoes. The remainder are probably in the neighbourhood of Natal.

the late chief's son, should come of age. One of his first acts was to attack the Amabele, many of whom he destroyed, whilst the remainder were compelled to fly. For many years, he carried on a plundering warfare with his neighbours, till at length he fell a victim to his predatory habits, being killed in one of his expeditions against the Amampondo in 1845. His nephew Dushani, who was formally installed into the chieftanship of the tribe in 1844, appears to be more peaceably inclined.

iii. The *Matabele*³² comprise such remnants of tribes speaking the Kafir language, as have settled in various parts of the Bechuana country, within the last twenty years or so. They consist, partly of the people of Pakarita, who was fallen upon by Matuwana in his flight from Tshaka, and at length driven before him; partly of the people of Matuwana himself, who is generally known as the *Fecane*³³ chief destroyed by the Colonial forces in 1829, when preparing to invade the territory of Hintsa; and partly of the people of other tribes, amongst whom are to be found another and smaller remnant of the same nations as the Amafengu form a part of. These several tribal remnants occupy different portions of country in the neighbourhood of the Caledon river, and in the vicinity of the Blue mountains,³⁴ which divide, generally speaking, the Basuto and Mantatee countries from Natal and Kafirland.

iv. The *Amaswazi*³⁵ are a numerous and powerful tribe, dwelling to the west and north-west of the Amazulu, from whom they are separated by the Lebombo mountains and the river Pongola, and reaching to within a comparatively

³² Matabele is a national epithet which these people have received from the Bechuanas.

³³ Fecane is the root of *imfecane*, the Kafir word for *desolator* or *marauder*. It must not be mistaken, therefore, for a tribal name, being simply a descriptive term by which the Kafirs designate an unknown and foreign invader. The tribal name of Matuwana's people is *Amanguwana*.

³⁴ These mountains are so called from the bluish haze which appears

to envelop them from a distance. By the natives they are called *Maluti*. They form a part of the general range which higher up goes by the name of Kwahlamba mountains, or the Drakenberg, and still further on, by the name of Lebombo mountains.

³⁵ This tribe is known to the Bechuanas by the name of *Baraputse*, i. e. the people of the father of Putse: and this name, accordingly, has been adopted by the Bechuana Missionsaries.

short distance of Delagoa Bay. These people have only lately been brought to the knowledge of Europeans, principally through the visit of two Wesleyan Missionaries. They are represented as the pedlars of the interior, being frequently employed, it is said, in that capacity, by the Portuguese of Delagoa. In physical appearance they resemble the Fingoes, and their language, though approximating very closely to the Zulu, seems properly to belong to the Fingoe branch.

v. The other tribes referred to as speaking the Fingoe dialects, comprise the people of *Mantla ka-Mpisi*, *Langa-libalela*, and *Makononto*, who live near the Kwahlamba range, to the south of the Amaswazi, and at no great distance from the Natal colony.

20. The preceding *dialects* all vary from each other, whether belonging to the same branch or not. But the variation is in general so slight, that natives of either of the tribes find very little difficulty in conversing with each other. In the Kafir branch the variation is very trifling. Between the Abatembu and the Amaxosa, any difference is scarcely perceptible. In the Amampondo dialect, some variation occurs in the use of a few words. For example:—

ENGLISH.	AMAXOSA.	AMAMPONDO.
Lie	xoka	cika
Maize	umbona	umbila
Milk	ubisi	intusi
Millet	amazimba	amabele
No	hai	ca
Steal	ba	bada
Vegetable	umfino	umfuno
Yes	ewe	yebo

In the other branches, the dialectic variations are more extensive. All these variations, however, are generally of such a character as tend not only to link together the several branches of this particular family, but, in some cases, also, dialects which are in many respects diverse from it. For instance, in the short list of Amampondo words cited above, there are some which constitute links of connexion between that dialect and both the Zulu and Fingoe bran-

ches; whilst there are others, again, which serve to establish an intimacy between the Kafir and the Sechuana families; thus supplying important evidence of the general identity of the whole. As to the leading differences which subsist between the three branches, it will be sufficient to observe in the general, that the Kafir delights in abbreviation and contraction, abounds in the use of clicks, and contains several words of Hottentot extraction. The Zulu, on the other hand, more generally retains the full form of words, and is much freer from clicks and words of foreign derivation. The Fingoe dialects are chiefly distinguished by consonantal changes. In other respects, they appear to resemble the Zulu, more closely than they do the Kafir dialects. From this remark, however, the dialects which are spoken by the Amafengu must generally be excepted, these having lost many of their peculiarities in consequence of that people's close and familiar intercourse with the Kafirs. The following verbal specimens selected from one or more dialects in each branch, will convey a general idea of the dialectic variations of the Kafir family:—

ENGLISH.	KAFIR.	ZULU.	FINGOE.
Arrive	fika	fika	figa
Bread	isonka	isinkwa	isinkwa
Breathe	pefumla	pefumla	pefumula
Cattle	inkomo	izinkomo	itinkomo
Cook	peka	peka	penga
Cow	imazi	inkomokazi	fmazi
Eyes	amehlo	amehlo	amaso
Father	ubawo	ubaba	ubaba
He hears	uyeva	uyezwa	uyeve
Here	apa	apa	lapa
I have come	ndize	ngize	ngite
I say	nditi	ngiti	nditsi
Kingdom	ubukumkani	umbuso	umbuso
Let him come	makeze		mayeze
Man	indoda	indoda	intonta
Many	ninzi: nintshi	ningi	ninti
Moon	inyanga	inyanga	inyaka
No	hai: ca	hai	haga: ca: tsh
Person	umntu	umuntu	umuntu

ENGLISH.	KAFIR.	ZULU.	FINGOE.
Pot	imbiza	imbiza	impinza
Rain	imvula	imvula	imfula
Rest	pumla	pumula	pumula
Rule	gweba	busa	busa
Run	gitshima	gijima	gijima
Sink	tshona	tyona	tshona
Sow	hlwayela	hlwanyela	hlwayela
Speak	teta	kuluma	kuluma
Stand	ma	ema	ema
Steal	ba : bada	eba	eba : bada
Thank	bulela	bonga	bulela
Those	abo	labo	labo
To-day	namhla	namhla	namuhla
To us	kuti	kuti	kwiti
Water	amanzi	amanzi	amanti
Yes	ewe : yebo	yebo	yebo

THE LORD'S PRAYER.

Ngokwamazosa.

Bawo wetu osezulwini : malipatwe ngobungwele igama lako. Ubukumkani bako mabufike. Intando yako mayenziwe emhlabeni, njengokuba isenziwa ezulwini. Mausipe namhla nje ukutya kwetu kwemihla ngemihla. Usixolele izono zetu, njengokuba nati sixolela abo basonayo tina. Ungasingenisi ekuhendweni, zueisindise enkohlakalweni. Ngokuba ubukumkani bubobako, namandhla engawako, nobungwalisa bubobako ; kude kube ngunapakade. Amene.

Ngokwamazulu.

Baba wetu osezulwini : malidunyi-swe igama lako. Umbuso wako mawuze. Intando yako mayenziwe emhlabeni apa, njengasezulwini. Sipe namhla isinkwa semihla setu. Siyekele izono zetu, njengokuba tina sibayekela bona abonayo kuti. Ungasizisi ekulingweni, kodwa sikulule ekwoneni. Ngokuba umbuso ungowako, namandhla engawako, nobukosi bubobako, kube ngunapakade. Amene.

21. In the formation of a *Kafir literature*, considerable progress has been made by the Glasgow, Berlin, American, and Wesleyan Missionaries.

1. In the *Kafir* dialect, the Glasgow Missionaries published the first elementary books, including part of a vocabulary. They have also translated some portions of the New Testament, of which, one of the Gospels, the two epistles to the Thessalonians, and the first epistle to Timothy, have been printed.

Mr. Dohne, of the Berlin Society, has published a catechism, a translation of the Book of Psalms, and some minor works. He is also the translator of the several epistles to the Corinthians, Galatians, Ephesians, and Hebrews, in the lately completed edition of the New Testament.

From the Wesleyan Press, several editions of elementary books have been successively issued. Translations of the first and second Conference Catechisms, a Hymn book by various contributors, and a translation of the Morning Prayer, Litany, Sacramental and other Services, have also been published. Detached portions of the Old Testament Scriptures, including, Extracts from the Books of Genesis and Exodus, a portion of the Psalms, the Book of Proverbs, Isaiah, and Joel, have at different times been translated and printed. Two or three editions of the Four Gospels, the Acts of the Apostles, and the Romans, have successively appeared in the course of the last few years. More recently, the whole of the New Testament, including the five epistles translated by Mr. Dohne, has been published.³⁶ The remaining parts of the Old Testament are either already in manuscript, or in process of translation. Other works, also, including a Kafir and English Dictionary, are in preparation.

The first Kafir grammar was published by the Rev. W. B. Boyce in 1834, of which a second edition was afterwards printed in England, with some additions and alterations by the Rev. W. J. Davis, together with a short phrase book and vocabulary. An English and Kafir vocabulary, by the Rev. J. Ayliff, has also been printed in England.

2. The only publication in any of the *Fingoe* dialects, is the first Conference Catechism in the Amaswazi dialect,

³⁶ It would be wrong to pass unnoticed, the valuable service which has been rendered to the different Missionary Societies, by the British and Foreign Bible Society, in the important work of furnishing the tribes of South Africa with the Word of God in their own languages. By

its frequent and liberal grants of paper, and more especially by its late munificent donation of *one thousand pounds* towards the expences of the Kafir translation, it is justly entitled to the gratitude and support of all who desire the moral and intellectual advancement of the Kafir race.

which was printed at the Wesleyan Press in the Bechuana country. The Amafengu, both in Kafirland and the Colony, use the above Kafir publications, thus rendering it probable that any peculiarities which their dialects still retain, will soon disappear.

3. In the *Zulu* dialect which is spoken by the natives of Natal, the American Missionaries have published a few elementary books, some of which contain portions of Holy Scripture.

4. Like the Bechuanas, the Kafirs possess a sort of native literature in the shape of war and other songs. "Among the Amampondo even satirical songs may be occasionally heard; and among the Amazulu songs embodying sentiments indicative of a more than ordinary sensibility, are said to exist; but generally speaking, the African intellect does not appear to advantage in the exercise of the imaginative faculties. In forensic debates, in legal pleas and cross-examinations, the native talent of a Kafir and Mochuana appears to advantage; and no one can witness such displays of intellectual gladiatorship without being convinced that, in their case, intellect has not been affected by the distinction of colour or clime."³⁷ The following is the first Christian song, it is believed, ever attempted by the Kafir mind. It was composed, together with the tune to which it is sung, several years since, by a native convert of the name of UNTSIKANA, who was amongst the earliest fruits of Missionary labour in Kafirland.

KAFIR HYMN.

Ulo-Tixo umkulu ngosezulwini.
 Unguwena wena Kaka lennyaniso.
 Unguwena wena Nqaba yennyanyiso.
 Unguwena wena Hlati lennyaniso.
 Unguwena wen' uhlel' ennyangweni.
 Ulo 'dal' ubomi, wadala pezulu.
 Lom-Dali-Dali wadala nezulu.
 Lom-Enzi wenkwenkwezi nozilimela.
 Yabinza inkwenkwezi, isixelela.
 Lom-Enzi wemfama, uzenza ngahomi.

³⁷ Rev. W. B. Boyce. Mochuana | is the singular of Ba chuana.

FAMILY VARIATIONS OF

Latet' ixilongo, lisibizile.
 Ulonnqin' izingel' imipefumlo.
 Ulomkokeli wasikokela tina.
 Ulengub' enkulu siyambata tina.
 Ozandhla zako zinamanxeba wena.
 Ulonnyawo zako zinamanxeba wena.
 Ulogaz' lako liyimrozo—yinina?
 Ulogaz' lako lipalalele tina.
 Lemali enkulu-na siyibizile.
 Lomzi wako-na-na siwubizile.

Thou art the great God—He who is in heaven.
 It is Thou, Thou Shield of Truth.
 It is Thou, Thou Tower of Truth.
 It is Thou, Thou Bush of Truth.
 It is Thou, Thou who sittest in the highest.
 Thou art the Creator of life, Thou madest the regions above.
 The Creator who madest the heavens also.
 The Maker of the stars and the Pleiades.
 The shooting stars declare it unto us.
 The Maker of the blind, of thine own will didst thou make them.
 The Trumpet speaks,—for us it calls.
 Thou art the Hunter who hunts for souls.
 Thou art the Leader who goes before us.
 Thou art the great Mantle which covers us.
 Thou art He whose hands are with wounds.
 Thou art He whose feet are with wounds.
 Thou art He whose blood is a trickling stream—and why?
 Thou art He whose blood was spilled for us.
 For this great price we call.
 For thine own place we call.³⁸

FAMILY VARIATIONS OF THE ALLITERAL CLASS.

22. The Congo and Damara families are too partially known, to enable us to institute a comparison between them and the other families of the Alliteral class. Our remarks, therefore, upon this subject, must be confined to some of

³⁸ This is as literal a translation as could well be made, so as to preserve the sense intended. By "the blind" is probably intended mankind in general, or perhaps heathens may be what was more particularly alluded

to. By "the trumpet," the church bell seems to be meant. The word translated "Hunter" properly signifies a troop of hunters. In the original, the whole line is remarkably expressive.

the more prominent differences, which subsist between the KAFIR and SECHUANA families. These are as follow :—

1. One difference consists in the former having adopted the peculiar sounds denominated *clicks*, as it is generally supposed, from the Hottentots, and in some instances, words. In these respects, the Kafir branch has apparently suffered more than either of the others. It would be wrong to suppose, however, that every word which contains a click sound is of Hottentot derivation. It may well be doubted, indeed, whether any click words have come from that source, except a few nouns, and perhaps a few particles. The fact appears to be, that the Kafirs have substituted the Hottentot clicks for other characters, and have thus simply changed the form and sound of *their own words*. This is borne out by the comparison of a few roots, where both the original and the adopted forms of words are still in use. Thus :—

<i>namatela</i>	and	<i>ncamatela</i> : to adhere to.
<i>nyamekela</i>	"	<i>ncamekela</i> : to care for.
<i>tyabatyabaza</i>	"	<i>cabacabaza</i> : to walk in fear.
<i>isitywetywe</i>	"	<i>isicwecwe</i> : a flat object.
<i>tyatyamba</i>	"	<i>qaqamba</i> : to yield pain.
<i>nyotula</i>	"	<i>ncotula</i> : to pluck out.
<i>tshitsha</i>	"	<i>tshica</i> : to spit.
<i>toebula</i>	"	<i>xwoebula</i> : to bark trees.
<i>gika</i>	"	<i>qika</i> : to comprehend.
<i>hluma</i>	"	<i>cuma</i> : to grow.
<i>tyanda</i>	"	<i>canda</i> : to cleave.
<i>tola</i>	"	<i>cola</i> : to pick up.

None of the Sechuana dialects possess a click sound ; though amongst some of the Eastern tribes a few words are occasionally heard with a click, and which are probably borrowed from the Matabele, with whom they have frequent intercourse.

2. The sound of *r*, which is of common occurrence in Sechuana, is not found in Kafir, though by the introduction of foreign words, it will eventually become naturalized. In fact, the natives are already beginning to carry on the same process in reference to the English *r*, that we have just

supposed them to have done with the Hottentot clicks. Fortunately, however, in this case, printing will probably save the language from such a useless innovation. On the other hand, the sound of *g*, as in *gone*; of *j*, as in *jet*; and of *z*, as in *zone*; which are often heard in Kafir, especially the latter, have no place in the Sechuana alphabet.

3. Many nouns in Sechuana, particularly those which correspond to Kafir singular nouns of the third species, have lost their *singular prefixes*, which is not the case with any of the dialects of the Kafir family, though abbreviation is in some instances freely adopted. In regard to prefixes, and probably in other respects, some of the Zulu and Fingoe dialects appear to be the purest of all the South African tongues, belonging to the same class, yet known; these having retained more of what we may suppose to have existed in the original language than the others. We may select the usual singular prefix of personal nouns, for the purpose of illustration. This in the Zulu dialects, as well as in some of those belonging to the Fingoe branch, is *umu*, which in all probability is the full and original form. But in the dialects of the Kafir branch, and likewise in all those which belong to the Sechuana family, this prefix is found in a contracted state. In the latter, it generally takes the form of *mo*, the initial vowel being elided; and in the former, that of *um*, the final vowel being elided. In other cases, also, this method of abbreviation is adopted; the Sechuana dropping the *initial*, and the Kafir the *final*, letter of the full form.

4. The chief difference between Kafir and Sechuana *roots*, consists in the consonantal changes which they have undergone, according to the habit or taste of the respective tribes. None of these changes, however, appear to be arbitrary, but, on the contrary, are regulated by a uniform system of variation. The vowels are also subject to the same kind of change; and, in some instances, roots have undergone abbreviation by the omission of a letter or syllable. The following tables will exemplify the usual methods of variation. Though only one example of each is given, it must be un-

derstood that under most, if not all, of the changes, several words are included. This indeed, will be sufficiently evident from a comparison of many of the examples, either with preceding or subsequent changes.³⁹

VOWEL CHANGES.

KAFIR.	SECH.	KAFIR.	SECHUANA.	ENGLISH.
n	changes into i	azi	itse	know
e	.. a ⁴⁰	ebiza	abitsa	calling
u	.. u	eva	utlua	hear
i	.. e	umlilo	mulelo	fire
o	.. o	tina	rona	we
u	.. i	ubusuku	bosigo	night
o	.. o	kulula	golola	unloose

CONSONANTAL CHANGES.

KAFIR.	SECH.	KAFIR.	SECHUANA.	ENGLISH.
b	changes into p	im-biza	pitsa	pot
d	.. u	in-doda	mo-nona	man
r	.. r	godusa	rusa	bring home
t	.. t	in-daba	taba	news
f	.. v	ili-fu	le-ru	cloud
s	.. s	um-fazi	mo-sari	woman
c	.. c	fana	cuana	to be like
kh	.. kh	futshane	khutsane	short
k	.. k	in-gubo	kobo	garment
t	.. t	gidima	titima	run
c	.. c	inja	inca	dog
g	.. g	kokela	gogela	lead
tl	.. tl	fika	fitla	arrive
r	.. r	kolisa	khorisa	satisfy
t	.. t	isi-levu	teru	chin

³⁹ The words in the Kafir list belong to the Kafir dialect; but the words in the Sechuana list, are taken partly from the Sitlapi dialect, and partly from the Sisuto. Hence some of the variations which are given may not be always *primary ones*, it being quite possible, that some of the words have passed through other and intermediate changes, before they assumed their present forms. A better knowledge of some of the interior dialects will probably prove this to be the case.

The Sechuana *c* is equivalent to the Kafir *tsch*, and *g*, to the Kafir guttural *r*. In the Eastern dialects, however, *ch* is used instead of *c*, whilst their *g* is little more than an aspirate sounded like *h*.

⁴⁰ This change accounts for the difficulty which has existed in detecting a Sechuana participle. In Kafir, the variations of form between the prefixes of the Indicative mood, and those of the participles, are only *three*, but by the above mutation, these three are reduced to *one* in Sechuana.

KAFIR.	SECH.	KAFIR.	BECHUANA.	ENGLISH.
l	changes into	sele	setse	remained
"	"	tukulula	lukuloga	loosen
n	"	bini	peli	two
"	"	umyeni	monyari	bridegroom
p	"	posa	tlosa	throw
"	"	pila	tsera	live
"	"	kufupi	goufi	near
"	"	pata	cuara	handle
s	"	ama-si	ma-shi	milk
"	"	suka	tloga	rise
"	"	sabela	arabela	answer
t	"	tandatu	rataru	six
"	"	i-tambo	le-sapo	bone
"	"	in-to	se-lo	thing
"	"	beta	betsa	beat
v	"	vula	bula	open
"	"	im-vula	pula	rain
"	"	vumela	rumela	agree to
"	"	yuka	coga	arise
"	"	am-eva	me-utlua	thorns
"	"	izim-vu	li-nku	sheep
z	"	zala	tsala	beget
"	"	za	tla	come
"	"	um-fazi	mo-sari	woman
"	"	i-zembe	se-lepe	hatchet
"	"	ili-zwi	le-ncue	word
dhl	"	in-dhlala	tlala	hunger
"	"	in-dhlebe	tsebe	ear
hl	"	hlaba	tlapa	stab
kl	"	in-kloko	tlogo	head
mb	"	umlambo	molapo	river

The forms which are given in both Grammars as participles, are very improperly called so, if it were only for this reason, that they never appear to be used as such. They are in fact the tenses of the Indicative mood with the particle *ng* affixed, in consequence of the relative pronoun preceding the verb, and which particle corresponds precisely to the Kafir *yo*. By referring to the Sechuana Testament, or examining the formation of Sechuana tenses, it will be seen that wherever a participle is

required, the same forms are used as those which belong to the Indicative mood, with *one* exception, namely, that form of the third person which corresponds to singular nouns of the first species. The prefix of this is *o* in the tense, but *a* in the participle; and this variation, accordingly, though a single one, seems sufficient to establish a distinction between the tense and the participle, especially when it is fully borne out by the usage of more perfect dialects.

KAFIR.	SECH.	KAFIR.	SECHUANA.	ENGLISH.
<i>mv changes into nc</i>		bomvu	boncu	red
nd ..	t	tanda	rata	love
ndhl ..	tl	is-andhla	se-atla	hand
ng ..	k	tenga	reka	buy
nj ..	y	njalo	yalo	so
nk ..	tl	bonke	botle	all
nt ..	t	aba-ntu	ba-tu	people
ny ..	n	in-nyama	nama	flesh
" ..	ng	u-nyana	nguana	son
nz ..	ts	umtunzi	morutsi	shade
tsh ..	f	tshisa	fisa	burn
" ..	b	u-tshaba	baba	enemy
" ..	ts	futshane	khutsane	short
ty ..	y	u-tyalwa	bo-yalwa	beer

By comparing the above consonantal changes with § 42, it will be seen that many of them are between letters of the same organ, the Kafir preferring the flat sounds, and the Sechuana the sharp ones. It will be observed, also, that when the former are preceded by the nasal *m* or *n*, these are dropped before the latter. There is sometimes, again, an interchange between dentals and linguals; and there are, occasionally, other changes which cannot be so easily accounted for, unless we suppose that intermediate changes may be found in other dialects.

CHANGES THROUGH ABBREVIATION OR OMISSION.

KAFIR.	KAFIR.	SECHUANA.	ENGLISH.
<i>tla omitted</i>	um-ti	se-tlare	tree[groom]
n ———	um-yeni	mo-nyari	bride-
u ———	fa	fua	die
ms ———	pala	palama	gallop
a ———	abela	arabela	answer
SECHUANA.	SECHUANA.	KAFIR.	ENGLISH.
<i>ba omitted</i>	pala	im-babala	bush buck
ga ———	ma-ri4I	i-gazi	blood

41 Occasionally, an omission of this kind only takes place in the singular number, the plural noun being used in the full form: Thus *mu-tla*, a hare, is the singular form, whilst *mi-butla*, hares, is the plural one. A ref-

erence to the Kafir *um-vundhla*, shows that the syllable *bu* is simply a retention in the plural, of what has been lost in the singular, *v* changing into *b*, according to one of the usual methods.

SECHUANA.	SECHUANA.	KAFIR.	ENGLISH.
go <i>omitted</i>	rusa	godusa	bring home
ka—	bonala	bonakala	appear
ku—	gape	ngakumbi	more
ni—	ntsi	ninzi [na	many
ny—	kuana	in-konya-	calf
pa—	pele	pambili	before
f—	goufi	kufupi	near
z—	isa ⁴²	zisa	bring
i—	mo-nnawe	um-ninawe	brother
y—	boela	buyela	return
l—	le-oatle	u-lwandhle	sea
w—	lu-leme	u-lwimi	tongue
g—	le-ina	i-gama	name

From the preceding tables, it will be seen that roots which appear totally different the one from the other, are in fact the very same, or rather, of the same origin. Thus no one, at first sight, would imagine that the Sechuana *reka* and the Kafir *tenga*, or the Kafir *pila* and the Sechuana *tsera*, were mere variations of the same root. Yet a knowledge of the manner in which consonants and vowels change between the two languages, shows that such is the case. As corroboratory of this, it may be further observed, that one of the consonants in the above and other Sechuana words, sometimes returns in the process of derivation to the original one, as it is found in the Kafir root. For example, the Reflective form of *reka* is *iteka*, and not *ireka*; whilst the noun which is derived from the verb *tsera* is *botseto*, and not *botsero*.

5. Changes likewise take place between some of the *terminations* and *inflections* of words in the two families. The chief of these are the following:—

KAFIR.	SECH.	KAFIR.	SECHUANA.	ENGLISH.
na <i>changes into</i>	ng	ninina	leng	when
ni ..	ng	bonani	bonang	behold ye
yo ..	ng	otengayo	eo orekang	he who buys

⁴² This change accounts for the omission of the z in the Reflective form of Sechuana verbs; thus, the Kafir *zitenga* becomes in Sechuana, *iteka*. The reason of this omission is sufficiently obvious. As z is not ac-

knowledgeed as a Sechuana letter, and as none of its substitutes was thought proper to be adopted in such circumstances, this was the only course that could be taken.

KAFIR.	SECH.	KAFIR.	SECHUANA.	ENGLISH.
ani	<i>changes into</i>	ang	u-tyani	gras
eni	..	eng	entabeni	at the mountain
ini	..	ing	emzini	at the place
oni	..	ong	in-kloni	shame
uni	..	ong	in-kuni	fire-wood
weni	..	ong	emehlweni	in the eyes
wini	..	ung	endhlwini	in the house
azana	..	anyana	in-tombazana	little girl
isela	..	isetša	tengisela	cause to buy for

6. Besides the abbreviation which the *prefixes* of Sechuana nouns have undergone, they have also suffered from consonantal and vowel changes. Thus, the prefixes *bu* and *lu*, which are the abbreviated forms of the Kafir *ubu* and *ulu*, usually change into *bo* and *lo*, just as *mu* from *umu*, changes into *mo*; whilst *zi*, the abbreviated form of the Kafir plural prefixes *izi*, *izim*, and *izin*, changes into *li*; and *si*, *mi*, and *li*, the contracted forms of the Kafir *isi*, *imi*, and *ili*, change respectively into *se*, *me*, and *le*. The following table will afford a comparative view of the nominal prefixes in both languages:—

SPECIES.	SINGULAR PREFIXES.			PLURAL PREFIXES.		
	KAFIR.		SECHUANA.	KAFIR.		SECHUANA.
1	umu	<i>changes into</i>	mo	aba	<i>changes into</i>	ba
2	ili	..	le	ama	..	ma ⁴³
3	in, im, i	..	'n 'm	izim, izin, izi..		li
4	isi	..	se	izi	..	li
5	ulu	..	lo ⁴⁴	izim, izin, izi..		li
6	umu	..	mo	imi	..	me
7	ubu	..	bo			
8	uku	..	go			

7. Similar changes take place in the verbal and other prefixes, though not always corresponding ones. Thus, whilst the *z* of the nominal prefix *izin* is changed into *l*, the

⁴³ *Ma* occasionally changes into *me*, for the sake of euphony.

⁴⁴ This prefix is generally *le*, in the Sisuto dialect.

z of the corresponding possessive particle *za* is changed into *ts*, and the *z* of the corresponding personal pronoun *zona*, into *c*, as in the following examples :

KAF. — Izinto zonfazi—zona : } Things of a woman—they.
 SECH. — Lilo *tsa* mosari—cona : }

Hence, in these and similar circumstances, the *alliteration* is broken, and the peculiar euphony of the language is consequently so far destroyed. The following table will show the variation in the present verbal prefixes of the two families :—

PERSON.	SPECIES.	SINGULAR PREFIXES.		PLURAL PREFIXES.			
		KAFIR.	SECHUANA.	KAFIR.	SECHUANA.		
I		ndi	<i>changes into</i>	ki45	si	<i>changes into</i>	re
II		u	(no change)	u	ni	..	lo
III	1	u	<i>changes into</i>	o	ba	(no change)	ba
	2	li	..	le	a	..	a
	3	i	..	e	zi	<i>changes into</i>	li
	4	si	..	se	zi	..	li
	5	lu	..	lo	zi	..	li
	6	u	..	o	i	..	e
	7	bu	..	bo			
	8	ku	..	go			

8. Some nouns which have the same roots in both languages, have nevertheless different prefixes. This is sufficiently evident from several of the examples already given in the preceding tables. ⁴⁶

UNCLASSIFIED DIALECTS OF THE ALLITERAL CLASS.

23. There are several other dialects belonging to the Alliteral class, whose classification must be left for the present, as there are no certain *data* from which any could be formed. The dialects now referred to, include those which

⁴⁵ This prefix is *ngi* in the Zulu branch of the Kafir family, and is probably the one with which *ki* is more immediately related.

⁴⁶ It was formerly supposed that the Sechuana language possessed a *dual* number; but this opinion has proved to be incorrect.

are spoken throughout the vast and unexplored region, lying between the Southern Tropic and the Equator, and bounded on the West by South Guinea and Damara land, and on the East by the Indian ocean. All the research yet made proves that the languages spoken in this extensive portion of South Africa, are at least similar to those of the Kafir and Sechuana families; and, in many cases, Kafir and Sechuana roots have been detected.

1. Commencing with the *Eastern coast*, the first dialect which meets attention is that spoken by the natives of Delagoa Bay. This has some appearance of belonging to the Fingoe branch of the Kafir family, an opinion which is in part corroborated by the fact, that the Amafengu, when living in their own countries, were in the habit of trading with the tribes in that neighbourhood. In many respects, however, it seems to have something in common with both the Kafir and Sechuana families; and may possibly belong, therefore, to another family, in which the leading differences of those languages are in some measure blended. The following comparison of a few words in the Delagoa dialect, though several of them are plainly deficient, will show how closely it resembles the Kafir and Sechuana dialects :

ENGLISH.	KAFIR.	DELAGOA.	SECHUANA.
Bed	ukuko	lakuko	
Bird		yonyano	nunyane
Bite	luma	lum	luma
Blood	igazi	gati	mari
Bones	smatambo	marambo	marapo
Breath	umpefumlo	ifemula	pefu
Cattle	inkomo	hom	khomo
Cold		shirame	setame
Die	fa	fa	fua
Entrails	amatumbu	marumbu	
Ear	indhlebe	inglebe	tsebe
Eyes	amehlo	tihlo	matlo
Flesh	innyama	inyamo	nama
Great	kulu	kulu	gulu
Head	inkloko	shoko	tlogo
Neck	intamo	inhamo	thamo

ENGLISH.	KAFIR.	DELAGOA.	SECHUANA.
Oil	amafuta	mafusa	mafura
Pig	ingulubi	golua	kulubi
Ribs	imbambo	imbambo	
Stand	yima	yim	
Swim	hlamba	hlambo	
Teeth	amazinyo	matinyo	meno
Ten	ishumi	kumi	shumi
Three	tatu	raru	taru
Two	bini	bizi	beri
Walk	hamba	famba	
Water	amanzi	amati	metse

Of the dialects spoken between Delagoa Bay and Mozambique, including those of Inhambane, Sofala, and Quilimane, little is known. There can be no doubt, however, but what they belong to the Alliteral class. From Mozambique to as far as Mombasa and Melinda, lie the Sowauli, or, as they are termed by Dr. Krapf, the Sooahelees. A few of these people are also found in the island of Zanzibar, where they are called Mookhaden. From a statement of Dr. Krapf in the "Missionary Register," it would appear that the Sooahelee language is spoken even beyond Melinda. On his visiting Barawa, which lies about two degrees north of the Equator, he thus writes: "The language of Barawa is Somalee; but most of the inhabitants understand the Sooahelee language, which is spoken from Mukdeesha to Mozambique, but only on the coast, not in the interior." The following extract from a speech of Dr. Adamson, at a Wesleyan Missionary meeting in Cape Town, will show the position of this extensively used language. "Having been favoured with a cursory inspection of two manuscript grammars of languages spoken by tribes in the far interior, I found that one (*the Sooahelee*) of these tongues was a slightly modified form of the Sechuana. A letter lately received from the eminent Missionary Krapf, by whom these grammars had been prepared, has confirmed this view.— I learn also from the German Missionaries, and those of your Society, that the same tongue is spoken by the Damaras. —The other language to which I have alluded, appeared

to be in every respect different. It is spoken by the *Galla* race." Two tribes are mentioned by Dr. Krapf, as living in the neighbourhood of Mombasa, namely, the Wonicas, and the Wakambas. Their dialects appear to be members of what might be called, the Sooahelee family, and are probably very similar to each other, as "those Wakambas who have much intercourse with the Wonicas understand and speak the Wonica language perfectly well."⁴⁷ Something has been done, also, in these languages, towards forming a literature. "Dr. Krapf has translated the Book of Genesis, the Acts of the Apostles, the Epistles to the Romans, Galatians, and Ephesians, the General Epistles of St. Peter, and the First General Epistle of St. John, into the Sooahelee language; and the Gospels of St. Luke, and St. John, into both the Sooahelee and the Wonica languages. He has also compiled a Dictionary, containing above ten thousand words, of the Sooahelee, Wonica, and Wakamba languages; and has prepared a Grammar of the same languages for the use of future Missionaries. In various other minor particulars, also, Dr. Krapf has laid the foundation of a critical acquaintance with a language, or rather a family of languages, which has filled him, he says, with the highest admiration; its internal construction and peculiarities being such as no other language, so far as he is aware, can boast."⁴⁸

The following list, though it contains only a few words belonging to any of the above mentioned dialects, affords nevertheless some proof of their verbal affinity with the Kafir and other languages of the same class.

<i>English</i> eyes	Kafir abelungu
Kafir amehlo	Sooahelee wasungu
Sechuana mallo	<i>English</i> flesh
Quilimane meto	Kafir imyama
Sooahelee matsho	Delagoa inyama
<i>English</i> Europeans	Sooahelee yama

47 Dr. Krapf.

48 "Missionary Register." April, 1846. — Dr. Krapf has probably not seen the Kafir and Sechuana gram-

mars, both of which explain, though briefly, the principle that regulates the "internal construction and peculiarities" which he so justly admires.

<i>English</i>	men	Delagoa	<i>kumi</i>
Kafir	<i>amadoda</i>	Congo	<i>ekumi</i>
Fingoe	<i>amatonta</i>	Sooahelee	<i>kone</i>
Sechuana	<i>banona</i>	<i>English</i>	three
Sooahelee	<i>watoto</i>	Kafir	<i>tatu</i>
<i>English</i>	sleep	Delagoa	<i>raru</i>
Kafir	<i>lala</i>	Sooahelee	<i>dato</i>
Sechuana	<i>lala</i>	<i>English</i>	two
Sooahelee	<i>lale</i>	Kafir	<i>biui</i>
<i>English</i>	ten	Delagoa	<i>bizi</i>
Kafir	<i>ishumi</i>	Sooahelee	<i>bizi</i>

2. The languages of the more *inland* and *interior* regions are very partially known. Those which are spoken between Damara land and the country lying at the back of Sofala, are supposed to belong to the Sechuana family. To this effect the Rev. R. Giddy writes in one of his letters to the General Secretaries of the Wesleyan Missionary Society. "As far," he says, "as we can ascertain from incidental information, obtained now and then from the north and north-east, the regions are densely inhabited with people, all speaking the Sechuana language, or some dialect of it, and living in a far more compact and congregated state than those tribes inhabiting the southern regions." At some little distance from the Eastern coast, and almost due north from the mouths of the Zambesi river, lie the Makoas, to which nation some of the emancipated slaves of the Cape colony belong. They are supposed to extend from about the seventeenth to the ninth or tenth degree of south latitude. Still further in the interior, and to the north-west of Mozambique, from which place they are thought to be two or three months' journey, dwell the Monjous. In reference to these and some other tribes which have already passed under review, Mr. Boyce observes in the "Introduction" before quoted, that they all "speak languages only slightly differing from the Sechuana spoken near the Cape colony. An Arab," he adds, "who had travelled for commercial purposes from Mombasa to Mozambique, at some distance from the sea coast, gave the writer (Mr. Boyce) some specimens of the languages spoken among the tribes through

which he had passed, in which Kafir and Sechuana words were easily recognized. Natives conveyed from the interior to Mozambique, and from thence taken to the Bechuana country, have found no difficulty in making themselves understood; sufficient proof this of a radical identity of language." The following examples will corroborate this testimony.

<i>English</i> antilope	Sechuana <i>nama</i>
Kafir <i>imbabala</i>	Makoa <i>inama</i>
Sechuana <i>pala</i>	Monjou <i>niyama</i>
Monjou <i>jepala</i>	<i>English</i> pig
<i>English</i> bird	Kafir <i>ingulubi</i>
Sechuana <i>nunyane</i>	Sechuana <i>kulubi</i>
Delagoa <i>yonyano</i>	Delagoa <i>gotua</i>
Makoa <i>nuni</i>	Makoa <i>kolua</i>
Monjou <i>nuni</i>	Monjou <i>leguluwi</i>
<i>English</i> eyes	<i>English</i> thine
Sechuana <i>matlo</i>	Kafir <i>ako</i>
Quilimane <i>meto</i>	Makoa <i>akwau</i>
Makoa <i>meto</i>	<i>English</i> water
Monjou <i>mezo</i>	Kafir <i>amanzi</i>
<i>English</i> flesh	Makoa <i>mazi</i>
Kafir <i>innyama</i>	Monjou <i>mizi</i>

Some of the more interior tribes living opposite the Mozambique coast, have lately been brought to light through a visit of the Rev. T. Arbousset, one of the Missionaries of the Paris society, to a number of captured negroes, at Cape Town. He found that the majority of them belonged to the Makoas, and two other tribes, whom he terms Mazenas, and Koniunkues. The following remarks on these people, are extracted from a communication which Mr. Arbousset made to one of the Cape Papers. "The Mazenas are distinguished by a scar lengthways down the nose, which occurs pretty often along the river Maputa: for this reason the Dutch emigrants called the inhabitants, on seeing them first, *knopnose*. The Koniunkues also have this scar along the nose, and extending a little higher up the forehead, but it is crossed besides, evidently a Portuguese idea. They also tatoo themselves variously on the breast and arms, not

in token of military exploits like the Bechuanas, but for ornament. And by a far greater stretch of this little vanity, many of them chip their teeth to a point, and in other forms. In general, "the people of these tribes "have the hair much less woolly, the lips thinner, the colour not so dark as the negroes. In these three respects, they approach the Kafirs, and especially the Bechuanas. The Koniunkues seem to be the farthest removed in the interior. One of them assured me that he had been three or four months in one Arab gang, before they reached the channel of Mozambique. The Mazenas live nearer the coast, probably between the former and the Makoas." The Koniunkue "language is soft and musical, the words simple and liquid, the vowels distinct, and almost always one to every consonant, as in Kafir and Bechuana, which it much resembles; but it has not the disagreeable click of the former, from what I know of it." Mr. Arbousset further observes, that most of the negroes understood one another, though some of them had come from tribes living very remotely apart from each other. The following comparative table will show that a near verbal affinity may be traced between the Koniunkue, and the Kafir and Sechuana languages.

ENGLISH.	KAFIR.	KONIUNKUE.	SISUTO.
Chin	isi-levu	ntefa	teru
Cloud	ili-fu	nkunku	le-ru
Eye	ili-so	li-zo	le-hlo
Eyes	amehlo	maro	maihlo
Five	hlanu	tanu	hlano
Four	ne	cheche	nne
Man	in-doda	ma-muna	mo-nna
Mouth	umlomo	moromo	molomo
One	nye	moza	ngue
Ox	in-kabi	ngope	
Rain	imvula	umvala	pula
Teeth	amenyo	meno	meno
Three	tatu	taru	taru
Tongue	ulwimi	ovureme	leleme
Town	umzi	motse	motse
Tree	umti	mote	sefate

ENGLISH.	KAFIR.	KONIUNKUE.	SISUTO.
Two	bini	pele	pele
Water	amanzi	mose	metsi
Woman	umfazi	mokatse	mosari

3. Proceeding to the *Western coast*, there would seem to be a slight probability, that some of the languages spoken between the district of Loango and the kingdom of Benin, have some connexion with the Alliteral class. This probability rests upon the circumstance, that there is an apparent verbal affinity between the Kafir, and certain dialects spoken in different parts of that territory, in the case of a few numerals. A comparison of a few words of this class, found in the "Classical Museum," with the Kafir and other Alliteral languages, will show the extent of the supposed affinity.

English one	Sechuana <i>me</i>
Kafir <i>nye</i>	Pongo <i>naí</i>
Sechuana <i>ngue</i>	Bonny <i>ime</i>
Pongo <i>neo</i>	Rungo <i>nai</i>
Bonny <i>inga</i>	Bunda <i>uana</i>
English two	Ibo <i>ano</i>
Kafir <i>bini</i>	English five
Sechuana <i>beri</i>	Kafir <i>hlauu</i>
Bunda <i>yari</i>	Mogialoua <i>tanu</i>
Pongo <i>ban</i>	Sonho <i>sanu</i>
Rungo <i>mbani</i>	Pongo <i>tan</i>
English three	Bonny <i>sono</i>
Kafir <i>tatu</i>	Rungo <i>otani</i>
Sechuana <i>taru</i>	Benin <i>tang</i>
Mogialoua <i>tatu</i>	Calabar <i>etune</i>
Sonho <i>satu</i>	English ten
Rungo <i>ntcharoo</i>	Kafir <i>ishumi</i>
Bonny <i>tarah</i>	Delagoa <i>kumi</i>
Pongo <i>char</i>	Congo <i>ekumi</i>
English four	Pongo <i>igoum</i>
Kafir <i>ne</i>	Rungo <i>gum</i>

The language which appears to possess the greatest probability of belonging to the same class as the Kafir, is the Pongo, spoken in the Gaboon country, and which is said to be the same as "the Empoongwa of Bowdich, and

the Rungo of Mrs. Kilham." This opinion receives some additional confirmation from the fact, that the only other word, besides numerals, which occurs in the lists of the "Classical Museum" as belonging to the Pongo or Rungo dialect, bears a close affinity to the Kafir. The word referred to is *kouni*, wood; which has every appearance of being the same as *in-kuni*, fire-wood. No decision, however, can be safely arrived at, with regard to the true position of any of these dialects, in the present meagre state of our information. The mere circumstance that some sort of affinity exists between three or four of their numerals, and the corresponding ones of the Kafir and similar languages, is by no means a sufficient reason for at once including them under the Alliteral class. On the one hand, there is just resemblance enough to excite the suspicion, that such may eventually be done; whilst, on the other, there is a possibility, that that resemblance may prove to be more accidental than real.

ON THE NATURE

OF THE

KAFIR LANGUAGE.

24. From the very commencement of Missionary operations amongst the Kafir tribes, it was observed that their language possessed some great peculiarity in the mode of its etymological structure. For a long time, this peculiarity, though a subject of anxious inquiry and careful study, continued enveloped in mystery. By degrees, however, some clue was obtained, which led at length to the discovery of the principle that caused it. This principle was appropriately termed by its discoverer, the Rev. W. B. Boyce, *the Euphonic concord*, and constitutes, as before observed, the peculiar characteristic of the whole class to which the Kafir language belongs. The way being thus prepared, the first Kafir grammar, which formed, at the same time, a key to all the other dialects of the Alliteral class, was immediately issued from the press. As is clearly shown in that work, the whole of the grammatical construction of the language is influenced by, and dependent upon, the Euphonic concord. The various changes of which Kafir words are susceptible, according to their relative position with others in the same proposition, are usually accomplished by means of *prefixes*, all of which have a correspondency of form and use. The euphony which is promoted in the speaking of the language by this method of government, was

what determined the designation of the principle by which it is regulated. This euphony is consequent upon the repetition of the same letter or letters, in the beginning of two or more words in the same sentence. A particular set of letters, which are termed, for the sake of distinction, Euphonic letters, are thus employed; the same letter or letters belonging to the same set of corresponding prefixes, and in fact running through them. By this means, a uniform system of *alliteration* is sustained throughout the *grammatical formations* of the language, rendering it one of the most curious and ingenious ever known.⁴⁹ An example or two will serve to illustrate these remarks:

Isono sam sikhulu side singabi nakuxolelwa:
My sin is greater than that it may be forgiven.
Zonke izinto ezilungileyo zivela ku-Tixo:
All good things proceed from God.
Baza bapendula bonke abantu, bati:
Then answered all the people, and said.
Ndinge-ndimi ndedwa: And not I only.

The alliteration, however, is not always so obvious to the eye, as it is in the above examples, in consequence of the mutation of vowels, and the contraction to which some of the prefixes of nouns and other words are subject. This will be sufficiently evident from a comparison of the following examples, each of which is written in two ways; first, according to the usual method, and secondly, as it would be written were no change or abbreviation to take place:

Waza wapendula no-Yudasi: }
Uaza uapendula nau-Yudasi: } Then answered Judas also.
Yati inkosi yake enkulu; }
Yati inkosi iake einkulu: } His great chief said.
Izwi lika-Tixo lilungile: }
Izwi lika-Tixo ilungile: } The word of God is right.
Inkomo 'mbini zake: }
Izinkomo ezimbini zake: } His two cattle.

⁴⁹ The reader will find more on this subject in the third part of the "Grammar," under the head of "General principles of construction."

25. In the orthographical construction of Kafir words, *formation* is a distinguishing feature. They generally consist of a *root*, which contains the leading or fundamental idea, and a *prefix*, usually indicative of specific relationship to the general principle of Euphonic concord, and in most cases including some accessory idea, more or less distinct, which modifies the radical one according to the full and perfect idea intended to be represented. Some of the prefixes, again, especially the nominal ones, may be further modified by others, when the principle of formation advances to that of *composition*, as is plainly indicated by the coalition and omission of sounds which take place under those circumstances.⁵⁰ Hence ideas, considerably modified and extended, are expressed in the united and compact form of a single word. The Kafir language, accordingly, is essentially a *polysyllabic* one, the occurrence of monosyllables, either as words or roots, being comparatively rare.

26. In all grammatical variations of form, the Kafir language is eminently distinguished by *system* and *regularity*. The noun is the living element of the proposition. On the form of its prefix, depends that of most of the subordinate parts of the subject, as also that of the verb of the predicate, according to rules arising out of the principle of Euphonic concord. The several usages of this language, accordingly, are nearly altogether free from those arbitrary

50 The principle of formation does not appear to be sufficiently acknowledged, in the present system of the Sechuana orthography. Take, for instance, the prefixes of verbs. These are all written separately from the root, as though they constituted independent pronouns; yet they are never used as such, any more than are the corresponding person-endings in the case of Latin, Greek, and Hebrew verbs. To write, *ki rata, u rata, o rata, &c.*, is just as objectionable, as it would be to write, *ame m, ame s, ame t, &c.*, or, *lamad ti, lamad ta, &c.* Such a splitting up of words as is here implied, seems to contravene all just notions of the province of orthography. As usually considered,

the true orthography of a language depends upon the proper recognition of words, as they exist in their formed or complete state, and not simply upon the knowledge of their separate and constituent parts. However useful and necessary this latter may be, in teaching the origin and derivation of words, *its exhibition* belongs not to orthography, but to the dictionary and grammar.

With regard to the principle of composition, it may be observed, that it does not necessarily possess so extensive an influence in the Sechuana dialects, as it does in those of the Kafir family. One reason is, that the prefixes of their nouns begin with consonants instead of vowels.

variations, usually termed exceptions, which are met with in many others. It is worthy of remark, also, that it is correctly spoken by all classes of the community, which is not the case, perhaps, with any of our European tongues. As a very general, if not invariable, rule, a Kafir will never be heard using an ungrammatical expression, but he will always connect his words together, so as to preserve the proper system of alliteration throughout the same proposition. Thus, on the one hand, he would never say, *abantu uyeza*, the people *is* coming; nor, on the other, would he use *abantu ziyeza*, to express, "the people are coming," but *abantu bayeza*: for though *ziyeza* means "they are coming," yet the form of the prefix (*zi*) shows that *abantu* cannot be the subject referred to by the verb.

27. The Kafir language is also distinguished by a remarkable *precision of expression*. The minuteness with which the idea is often expanded and developed in the external form, is almost extreme. The verb is peculiarly rich in this respect. The power which it possesses of modifying and ramifying the radical idea, by means of its various tenses, and forms of tenses, all of which are used negatively as well as affirmatively, is nearly unlimited. Yet this very minuteness of expression by the outward form, is attended in some degree with disadvantage. In our own and similar languages, the flow of thought is never interrupted, but both ideas and words glide on smoothly and harmoniously together. The Kafir language, however, does not possess this degree of perfection. The easy and rapid flow of thought, is evidently sacrificed for the sake of external connexion. Hence the form, whilst it contributes to the precision of the language, at the same time refuses, as it were, to follow the idea; and the flow of thought, accordingly, receives a temporary interruption. Thus, one cannot say in Kafir, "A good man loves God:" that is, he cannot express such a proposition, as to *its outward form*, in an exactly corresponding manner: but the language employed, is—

Umntu olungileyo uyamtanda u-Tixo:

A-man who-is-good he-him-loves God.

28. The Kafir *copia verborum* is greater than one would expect to find in the language of an uncivilized people. It is capable, moreover, of considerable extension from its own resources; and consequently, the introduction of foreign words is seldom needed.

1. Concrete nouns are very numerous, especially those which are usually denominated *appellatives*. Many words are individuated in this language, to a much greater extent than they are in some others. Thus, it has a word for day in its ordinary acceptation (*umhla*); another for day as distinguished from night (*immini*); as well as one which includes the space of twenty-four hours (*usuku*). It possesses likewise a word for man in his generic character, (*umntu*, homo,); and another for man viewed in relation to sex, (*indoda*, vir,); as well as words for expressing, a lame man (*isiquwala*), a deaf man (*isitulu*), a blind man (*imfama*), and old man (*ixego*), &c. The same kind of individuality is observable in the names of animals, and also in those of inanimate objects.

2. Abstract nouns, also, are sufficiently abundant, if we include those which may be derived from verbs. In this way many nouns can be formed, which, though never heard before, would be immediately understood by any one acquainted with the primitive.

3. Verbs and pronouns are tolerably numerous, but adjectives and particles, etymologically considered, at least, are comparatively few. Their place is liberally supplied, however, by the syntactical usages of the other parts of speech.

In some classes of words there is of course a deficiency, owing to the very circumstances of the people. Such words, for instance, as serve to define the higher susceptibilities and emotions of the mind, together with the technical terms of science, philosophy, and theology, are not to be found. The nice and metaphysical distinctions which are involved in the use of such terms, could hardly indeed be expected to exist amongst an illiterate race.

4. There is a difference observable amongst some of the

Kafir tribes, in reference to the use of certain words, arising from a kind of superstitious objection which they feel against employing a word, that is similar in sound to the name of one of their former chiefs. Thus, the Amambalu do not use *ilanga*, the general word for *sun*, because their first chief's name was *Ulanga*, but employ *isota* instead. For a similar reason, the Amagqunukwebi substitute *immela* for *isitshetshe*, the general term for *knife*.

5. It may be mentioned as a remarkable fact, that the Kafir women have many words peculiar to themselves. This arises from a national custom, called *ukuhlonipa*, which forbids their pronouncing any word, which may happen to contain a sound, similar to one in the names of their nearest male relatives. Such words, therefore, do not add to the vocabulary of the language, being simply substitutes for others under certain circumstances. Specimens, accordingly, would be useless, for whether a larger or smaller number were given, they could only be correct to a very limited extent. The same reason that occasions substitutes for words at all, necessarily leads to their multiplication, since there may be many women, even in the same tribe, who are no more at liberty to use the substitutes employed by some others, than they are to use the original words themselves.

29. The Kafir language is considerably enriched by the free use of *tropes* and *figures*. Some of these are novel and peculiar, whilst others are more in accordance with European usages. The following examples will afford a sufficient illustration.

WORDS AND PHRASES.	LITERAL MEANING.	FIGURATIVE MEANING.
bila	ferment, boil	perspire
beta	beat	punish
dhlelana	to eat together	to be on terms of intercourse
fa	to be dying	to be sick
hlala	to sit	dwelt: live: continue
ihlati	bush	refuge
ingcala	flying-ant	uncommon dexterity
umkonto	assagai	any thing valuable
innewadi	kind of bulbous plant	book: glass
iuja	dog	a dependant

WORDS AND PHRASES.	LITERAL MEANING.	FIGURATIVE MEANING.
kolwa	to be satisfied	to believe
lila	to cry	to lament: mourn
mnandi	sweet	pleased: agreeable
qauka	to be snapped asunder	to be quite dead
sebenza	to work	to be busy
ubuhlungu	pain	grief
umsila	tail	court-messenger
zeka	to take	to marry
zidhla	to eat oneself	to be proud
zonke	all	abundant
akasiboni	he does not see us	he is above noticing us
beka amehlo	place the eyes	look steadfastly
nikela indhlebe	give the ears	listen attentively
ukuba namazinyo	to be with teeth	to have the tooth-ache
ukudhla ubomi	to eat life	to live
ukudhla umntu	to eat a person	to confiscate his property
ukuhamba ngenkloko	to walk by the head	to go bareheaded
ukumqokeza inkloko	to break his head	to weary one
ukunika ityala	to give guilt	to accuse or condemn
ukunuka umntu	to smell a person	to accuse one of witchcraft

The substantive verb is generally used in simple *comparisons*, either expressed or understood. Thus, in describing a greedy or avaricious man, the Kafirs say, *uyinncuka*, he is a wolf; that is, he is like a wolf in the disposition referred to. So of a strong or hard-working man, they will say, *uyinkabi*, he is an ox; that is, he is as strong as an ox.

30. The Kafirs are pretty free in the use of *personification*. For instance, if they fail in lifting or breaking any thing, and the like, they transfer the inability from themselves to it, and say, "It is not willing," and not, "I cannot do it." They will also personify words for the purpose of sarcasm or ridicule. This generally occurs in the course of debate, when the speaker fastens upon some particular word used by his opponent, and calls him by it; as Mr. No, Mr. *Nevertheless*, and so on.

31. With regard to *enunciation*, the Kafir language is soft and melodious; possessing, at the same time, a peculiarly easy and agreeable flow, which seldom fails to attract

the notice of the most casual listener. The only sounds which can be considered in any degree harsh, are the clicks; but the preponderance is so great in favour of other characters, that their individual harshness is lost in the general smoothness of the whole.



A GRAMMAR
OF THE
KAFIR LANGUAGE.

Studium linguarum, in univcrsum, in ipsis primordiis triste est et ingratum ;
sed, primis difficultatibus labore improbo et ardore nobili perruptis,
postea,—cumulatissime beamur.

VALCKENÆRIUS.

32. Language consists of words, which are used as signs of our ideas, by universal consent. Grammar, accordingly, takes cognizance of words; and treats of their several usages, in order to exhibit, in a methodical manner, the principles and rules which are deducible therefrom.

Kafir grammar may be divided into three parts: the *first* referring to the *component parts* of words, as made up of letters, syllables, and sound: the *second*, to the different *forms and properties* which they possess, or may assume: and the *third*, to their *construction and arrangement* in a sentence or proposition.⁵¹

⁵¹ As the Kafir language, in the widest acceptation of the term, includes several dialects, it may be proper to remark, that the following grammar, though applicable to the

Kafir branch in general, and in all its leading principles and usages, to the whole of the Kafir family, is written, strictly speaking, in the dialect of the Amaxosa, or Kafirs proper.

PART I.

THE COMPONENT PARTS OF WORDS.

OF LETTERS.

33. The letters are twenty-six in number, and correspond in form, to the characters of the English and most other European tongues. The following table gives the sounds which they severally represent, as nearly as there can be found similar ones for the same character in the English language. A few examples are added for the purpose of exercise.

LETTERS.	NAMES.	POWERS.	EXAMPLES.
A, a	a	a in father	amatye, hamba.
E, e	e	e .. there	ewe, ende.
I, i	i	i .. routine	imiti, impi.
O, o	o	o .. bone	bona, zonda.
U, u	u	u .. rule	ututu, umlungu.
B, b	ebe	b .. bud	beta, ubomi.
P, p	epe	p .. put	pupa, upondo.
D, d	ede	d .. dome	duda, isidudu.
T, t	ete	t .. ton	tata, inteto.
G, g	ige	g .. gone	goba, igazi.
K, k	eke	k .. kill	kapa, ikaka.
V, v	ive	v .. van	vavanya, izivato.
F, f	efe	f .. foot	fefa, ufefe.
Z, z	ize	z .. zone	zala, izono.
S, s	cae	s .. son	sola, iseme.
H, h	he	h .. hard	henda, ihilihili.
L, l	ele	l .. love	lala, isililo.
M, m	em	m .. men	mema, ummango.
N, n	en	n .. noon	nuka, innene.
W, w	we	w .. wane	wela, iliwa.
Y, y	ye	y .. yoke	yeka, umyezo.
J, j	je	j .. jet	jika, um'ji.
C, c	ci		cela, isicici.
Q, q	qu	No corresponding sounds.	qiqi, uqaqqa.
X, x	xe		xoxa, uxolo.
R, r	ru		roro, elirara.

1. The sounds of the English *c* and *q* exist also in Kafir, and are represented by *s* for the *c* soft, *k* for *c* hard, and *kw* for *q*.

2. The sound of the English *x* is not found in Kafir. Neither is that of *r* a native sound, though commonly retained in foreign words.⁵²

34. The Kafir alphabet, as exhibited in the foregoing table, consists of *four* kinds of letters; namely, vowels, consonants, clicks, and gutturals.

1. The *vowels* are *a, e, i, o, u*.

2. The *consonants* are *b, p, d, t, g, k, v, f, z, s, h, l, m, n, w, y, j*.

3. The *clicks* are *c, q, x*.

4. The *gutturals* are represented by *r*.

VOWELS.

35. The vowels are usually pronounced with great distinctness. They preserve in all situations the same radical sound, the only variation being in the length or shortness of the act of enunciation. They are *long* in all accented syllables, and *short* in unaccented syllables. But the consonants *m* and *n*, often have the tendency of shortening the sound of a preceding vowel, even in accented syllables. This is particularly the case with the vowel *i*, though the same tendency is observable in connexion with the others, yet not so evidently in the case of *a* and *e*, and still less so in that of *o* and *u*.

The long and short sounds of the Kafir vowels, may be illustrated by their comparison with the following corresponding long and short vowel sounds of the English language. The short *o*, however, would perhaps be better represented by a sound between the *o* of *come*, and the *o* of

⁵² It is worthy of remark, that if a Kafir be given a word to pronounce with the sound of *r* in it, he will almost invariably give it the sound of *l*, whilst, on the contrary, if he be given one which contains the sound of *l*, he will give it that of *r*. Natives of other countries, also, in whose language the *r* is not found, have been known to act in precisely the same manner. In fact, as a writer in the Biblical

Review observes, "the change of *l* and *r* is one of the most common in all languages. In Sanscrit itself many words are written indifferently with either *l* or *r*. Several instances of the interchange of these letters in the Latin language are given by Mr. Key," in his work entitled 'The Alphabet,' "and it would even appear that originally there was no letter *r* in that language." Vol. 4. p. 17.

not; but the sound given is as near an approximation to the corresponding short sound of *o* in *bone*, as the English language possesses.

<i>a</i> —	long as <i>a</i> in <i>father</i>	short as <i>a</i> in <i>man</i> .
<i>e</i> —	long as <i>e</i> in <i>there</i>	short as <i>e</i> in <i>then</i> .
<i>i</i> —	long as <i>ee</i> in <i>seen</i>	short as <i>ee</i> in <i>been</i> .
<i>o</i> —	long as <i>o</i> in <i>bone</i>	short as <i>o</i> in <i>none</i> .
<i>u</i> —	long as <i>oo</i> in <i>moon</i>	short as <i>oo</i> in <i>wool</i> .

The vowels *e* and *i*, when final, are sometimes mute in the colloquial style, as in the words *ihashé*, *inkosi*, &c., which are pronounced as though the final vowels were elided. Final *i*, when preceded by *m*, is occasionally omitted in the more formal style, and also in writing, as in the case of some forms of the first personal pronoun; thus, *wam* and *kum* are used for *wami* and *kumi*.⁵³

COMBINATION OF VOWELS.

36. A combination of vowels for the formation of one sound, only occurs in the diphthongs *ai* and *au*.

1. The former is pronounced like the English affirmative *aye*, and is only found in the final syllable of a word, as in the following examples;—*hai*, *udwai*, *innqai*, *um-Qai*, *u-Ncapai*, &c.

2. The latter is pronounced like *ou* in *ounce*, and occurs in the words, *gaula*, *hlaula*, *tsaula*, *nyauka*, *upau*, &c.

But when these vowels come together in the process of composition, as in the case of some of the tenses of the verb, they are pronounced in separate syllables, or their combination is prevented by some rule. This is the case with the other vowels in every situation.

COALITION OF VOWELS.

37. A coalition of vowels takes place in the following instances:—

1. The relative pronoun always coalesces with those forms of the verbal prefixes which consist of, or commence with, a vowel, unless prevented by rule 6, § 279.

⁵³ Some have introduced these abbreviated forms even in portions of sacred Scripture. But the propriety of this may well be questioned. In such circumstances it would seem

more proper to employ the full form, as better comporting with the formal character of the word of God. The same remark will also apply to the use of *mua* for *nina*.

<i>a</i> and <i>a</i>	coalesce in <i>a</i> ;	as, <i>aya</i> for <i>aaya</i> .
<i>a</i> and <i>e</i>	..	<i>a</i> ; as, <i>abe</i> for <i>aebe</i> .
<i>a</i> and <i>u</i>	..	<i>a</i> ; as, <i>aya</i> for <i>auya</i> .
<i>e</i> and <i>i</i>	..	<i>e</i> ; as, <i>ebe</i> for <i>eibe</i> .
<i>o</i> and <i>u</i>	..	<i>o</i> ; as, <i>onga</i> for <i>ounga</i> .

2. The verbal prefixes *a* and *e* coalesce with the initial vowel of vowel verbal roots. As:—

<i>ake</i> for <i>aake</i>	.. .. .	<i>akile</i> for <i>eakile</i> .
<i>enze</i> for <i>aenze</i>	.. .. .	<i>enzile</i> for <i>eenzile</i> .
<i>oyike</i> for <i>aoyike</i>	.. .. .	<i>oyikile</i> for <i>eoyikile</i> .

3. The final *a* of the possessive and other prefixal particles, coalesces with the initial vowel of the noun or other word to which they are prefixed. Thus:—

<i>a</i> and <i>a</i>	coalesce in <i>a</i> ;	as, <i>wamanzi</i> for <i>wa amanzi</i> .
<i>a</i> and <i>e</i>	..	<i>e</i> ; as, <i>yeli</i> for <i>ya-eli</i> .
<i>a</i> and <i>i</i>	..	<i>e</i> ; as, <i>njengelobe</i> for <i>njenga-ihobe</i> .
<i>a</i> and <i>o</i>	..	<i>o</i> ; as, <i>bonyana</i> for <i>ba-onyana</i> .
<i>a</i> and <i>u</i>	..	<i>o</i> ; as, <i>ngomntu</i> for <i>nga-umntu</i> . ^{5‡}

CONTRACTION OF VOWELS.

38. A contraction of vowels sometimes takes place in the formation of certain tenses of the verb. Thus:—

<i>e</i> and <i>e</i>	are contracted into <i>e</i> ;	as, <i>ubeteta</i> for <i>ube eteta</i> .
<i>e</i> and <i>i</i>	..	<i>i</i> ; as, <i>ibiya</i> for <i>ibe iya</i> .
<i>e</i> and <i>u</i>	..	<i>u</i> ; as, <i>ubuya</i> for <i>ube uya</i> .

ELISION OF VOWELS.

39. An elision of vowels is of frequent occurrence; the initial vowel of the succeeding word, passing away before the final one of the preceding; or, the final vowel of the first word, before the initial vowel of the second. All the vowels suffer elision in either of these positions, though *o* and *u* less frequently than the others.

40. Two words often coalesce together in one sound in consequence of the elision of a vowel.

1. When the *final* vowel of a *preceding* word suffers

^{5‡} Vowels are found to coalesce in similar manner in Hebrew. So likewise in the Sanscrit. Lee's Heb. Gram. p. 38.

elision, the consonant or consonants pass on to the initial vowel of the following word for the completion of a syllable. As,

Hamb' uye ngapandhle Go outside.
 Zonk' izinto All things.
 Nants' indhlela Here is the path.

2. When the *initial* vowel of a *succeeding* word is elided, coalition can only take place when such vowel is followed by *m* or *n*, these being the only consonants which may combine with a preceding vowel according to § 57. As,

Sikwenza 'mkulu We magnify thee.
 Umlomo 'mnye One mouth.
 Wonika 'nto nina What will he give?
 Inkiziyo 'nnye One heart.

MUTATION OF VOWELS.

41. A change of one vowel into another, or into a combination of letters, is of frequent occurrence in the process of inflection, as will be seen hereafter. The following mutations may be noticed here.

1. *A* is sometimes changed into *e* simply for the sake of euphony; more particularly before particles commencing with *k* and *nj*. Occasionally, also, it passes into *w* before another vowel.

2. *E* is immutable, except in the inflected dative form of the noun.

3. The vowels *i*, *o*, and *u*, when found before another vowel in the course of formation or inflection, are changed into their corresponding consonantal sounds, that of *i* being represented by *y*, and that of *o* or *u*, by *w*.

The several instances in which these mutations occur, will be found in subsequent parts.

CONSONANTS.

42. The consonants preserve one uniform sound in every situation. None, moreover, are ever quiescent.

1. *W*, and *y*, being simply vowel sounds hardened and

compressed into consonantal ones, may be termed *semi-vowels*.

2. *J* is a *compound* consonant, representing the same sound as is expressed by the combination *dzh*.

3. The remaining consonants can be arranged, according to their organic formation and particular character, as in the following table :—

	MUTES.	SIBILANTS.	ASPIRATE.	LIQUID.	NASALS.
Labials.	<i>b, p</i>	<i>v, f</i>			<i>m</i>
Dentals.	<i>d, t</i>	<i>z, s</i>			
Palatals.	<i>g, k</i>		<i>h</i>		
Linguals.				<i>l</i>	<i>n</i>

4. The *mutes* and *sibilants* naturally fall into pairs, according as their emission, by the different organs, is more or less brisk. In this respect they may be divided into *flat* and *sharp* consonants. They correspond as follow :—

Flat.— *b d g v z*
 Sharp.— *p t k f s*

COMBINATION OF CONSONANTS.

43. The consonants frequently combine with each other. The following list contains the more usual and simple combinations, as well as the more rare and complex ones; and, in connexion with the succeeding click and guttural combinations, will afford the learner an opportunity of practising on the different sounds of the language.

dhl, as in the word	dhlala.	gw, as in the word	gweba.
dhlw, ..	dhlwengula.	kl, ..	inklaka.
dw, ..	dwalaza.	klw, ..	inklwayelelo.
dy, ..	dyoba.	kw, ..	kwela.
dyw, ..	dywaba.	fw, ..	fefwa.
ts, ..	tsala.	zw, ..	ilizwi.
tsh, ..	tshona.	sh, ..	shushu.
tshw, ..	tshwentula.	shw, ..	shwila.
tsw, ..	tswina.	sw, ..	swela.
tw, ..	twala.	hl, ..	hlala.
ty, ..	tyala.	hlw, ..	hlwayela.
tyw, ..	tywaba.	hw, ..	umhwabwalala.

<i>lw, as in the word</i>	ulwalwa.	<i>nt, as in the word</i>	isintu.
mb, ..	mba.	nts, ..	ntsila.
mp, ..	mpompoza.	ntsh, ..	iutshuntshe.
md, ..	mdaka.	ntyw, ..	ntywila.
mty, ..	mtyuba.	ng, ..	ngena.
mk, ..	mka.	ngw, ..	ngwevu.
mv, ..	mvumvuzela.	nk, ..	nkenteza.
mɛ, ..	mfameka.	nkl, ..	nklakaza.
mz, ..	tyumza.	nkw, ..	nkwantya.
ms, ..	mzulwa.	nz, ..	nzima.
mhl, ..	mhlope.	nzw, ..	ubunzwana.
ml, ..	pumla.	nw, ..	innwele.
mn, ..	mnaandi.	ny, ..	nyula.
mny, ..	mnyama.	nyw, ..	linywa.
nd,55 ..	ndulula.	nj, ..	njalo.
ndhl, ..	ilindhle.	yw, ..	shiywa.
ndw, ..	ndweba.	jw, ..	ijwaba.

1. Of the preceding combinations, *tsh*, *hl*, *kl*, and *dhl*, would have been better represented by simple characters; but as the Roman characters were adopted for the Kafir alphabet, a combination of these was considered preferable to the invention of new ones. In spelling words, it is usual to treat them as compound consonants, in preference to distributing them into their elementary parts. Thus *tsha* is spelt *tsh-a*,—not *t-s-h-a*; *dhla* is spelt *dhl-a*,—not *d-h-l-a*, &c.

i. *Tsh* is the corresponding sharp sound to *dxh*, and would therefore pair with *j* in the table § 42, 4.

ii. *Hl*, *kl*, and *dhl*, are peculiar aspirate sounds, which may be thus classified.

SOFT. SHARP. FLAT.

Lingual.....	<i>hl</i>
Palato-lingual.....	<i>kl</i>
Dento-lingual.....	<i>dhl</i>

Kl is for *kl*, and is the only combination which is not fully represented.

55 In writing Kafir, it has been a common custom to omit the initial *n* of particles and prefixes commencing with *nd*, *ng*, or *nj*, and also of *nd* and *ng* as euphonic letters. No reason, however, can be assigned for

such an omission, and the sooner, therefore, this orthographical anomaly ceases to occur, the better. The sound is universally acknowledged to be there, and why not then its representative?

It never occurs as an initial in a verbal root, and where it is found as such in nominal roots, it is generally a substitute for *hl*.

2. *M*, and *N*, as initials in several of the above combinations, have chiefly the effect of giving a nasal sound to the following consonant or consonants with which they are used.

OMISSION OF CONSONANTS.

44. The initial consonant of a succeeding syllable is occasionally omitted, for the sake of euphony, when the preceding syllable commences with the same letter. Thus, *bulawa* is used for *bulalwa*, and *bulwe* for *bulelwe*. In a few instances the consonant of the preceding syllable is omitted, whilst that of the following one is retained: as, *auko* for *akuko*. See also § 154, 2.

M, and *N*, when initial in a verbal or other root, with simply a nasal force, are omitted after prefixes terminating in the same letter. See § 85.

MUTATION OF CONSONANTS.

45. A change of consonants sometimes takes place in the process of inflection, and occasionally in other instances, partly on account of incompatibility, and partly for the promotion of euphony.

1. *Nz*, in the verbal roots *enza* and *enzwa*, and their several tensual derivatives, is usually changed into *nj*, when those roots are immediately followed by a particle commencing with *nj*. The final *a*, moreover, of *enza*, is changed into *e* in the same circumstances. Thus, *yenje njalo* for *yenza njalo*; *bendingenjanga nje* for *bendingenzanga nje*; *ungenjwa njalo* for *ungenzwa njalo*; *siya kwenje njanina* for *siya kwenza njanina*; *nenjwe njalo* for *nenzwe njalo*; &c.

2. *S*, as initial in verbal or other roots, whether single or in combination with other consonants, changes into *ts*, when preceded by the nominal prefix *in*, or *izin*, in the course of derivation. As, *intsapo* from *usapo*; *izintsu* from

ulusu; *intshumayela* from *shumayela*; *intswelo* from *swela*; *intshwabaniso* from *shwabanisa*; &c.

3. *Hl*, is changed into *kl*, when preceded by the nominal prefix *in*, or *izin*, or the epenthetic letter *n*, under the same circumstances. As, *inklalo* from *hlala*; *inklungu* from *uhlungu*; *ezinkle* from *hle*; &c.

4. The following mutations occur in the inflection of nominal, adjectival, and verbal roots; none of them, however, affecting a monosyllable, or the initial syllable of a polysyllable:—

i. *B* changes into *ty*: but in verbal inflections for the formation of the passive voice, if *b* be followed by *i* or *o*, it changes into *j*. This is usually the case, likewise, when it is followed by *u*.

ii. *P* is changed into *tsh*.

iii. *M* changes into *ny*: but in verbal inflections for the formation of the passive voice, if *m* be followed by *k*, *z*, *s*, or *l*, it is changed into *nyu*.

This variation, however, is only an apparent one. The vowel *u* is, in fact, no part of the inflection, but belongs to the root, which had previously been in a state of contraction. See § 59, 2.

iv. *Mb* changes into *nj*.

v. *Mp* is changed into *ntsh*.

Examples of these consonantal changes will be given under the different inflections.

CLICKS.

46. The clicks are peculiar sounds which can only be acquired from a native, or from one who has known the language from his youth. They are classified according to the manner in which they are enunciated.

C is the *dental* click, its sound being emitted by placing the tongue against the front teeth.

Q is the *palatal* click, being pronounced by pressing the tongue against the roof of the mouth.

X is the *lateral* click, being articulated by compressing the tongue and side teeth together.

COMBINATION OF CLICKS AND CONSONANTS.

47. The clicks combine with three of the consonants in the following manner:—

<i>gc</i> , as in the word	<i>gcina</i> .	<i>nc</i> , as in the word	<i>ncama</i> .
<i>gcw</i> , ..	<i>gcwayela</i> .	<i>ncw</i> , ..	<i>ncwaba</i> .
<i>gq</i> , ..	<i>gqala</i> .	<i>nq</i> , ..	<i>nqumla</i> .
<i>gqw</i> , ..	<i>gqwagqwa</i> .	<i>nqw</i> , ..	<i>nqwalela</i> .
<i>gx</i> , ..	<i>gxota</i> .	<i>nx</i> , ..	<i>nxama</i> .
<i>gxw</i> , ..	<i>gxwala</i> .	<i>nxw</i> , ..	<i>nxwema</i> .
<i>ngc</i> , ..	<i>ngcatsha</i> .	<i>cw</i> , ..	<i>cwela</i> .
<i>ngcw</i> , ..	<i>ngcwalisa</i> .	<i>qw</i> , ..	<i>qwesha</i> .
<i>ngq</i> , ..	<i>ngqonga</i> .	<i>xw</i> , ..	<i>xwebula</i> .
<i>ngx</i> , ..	<i>ngxola</i> .		

Of the above combinations, those in which the consonants precede the click, are in fact only other forms of the clicks themselves, and may with them be thus arranged and distinguished:—

	SOFT.	HARD.	NASAL-SOFT.	NASAL-HARD.
Dental.	<i>c</i>	<i>gc</i>	<i>nc</i>	<i>ngc</i>
Palatal.	<i>q</i>	<i>gq</i>	<i>nq</i>	<i>ngq</i>
Lateral.	<i>x</i>	<i>gx</i>	<i>nx</i>	<i>ngx</i>

MUTATION OF CLICKS.

48. A change of the *soft* clicks into their corresponding *hard* ones, occurs in the derivation of nouns with the *in* prefix, from verbal and other roots which commence with *c*, *q*, or *x*. Thus, *ingcelo* from *cela*; *ingcango* from *uca-ngo*; *ingqalo* from *qala*; *ingxelo* from *xela*; &c.

GUTTURALS.

49. There are two guttural sounds represented by the letter *r*. The one is the *soft* guttural, which corresponds to the Dutch *g*, as in the word *gemeente*, and occurs in the Kafir words *rola*, *razula*, *ranuka*, &c: and the other is the *deep* guttural, which has no corresponding sound in any of the European tongues. It is peculiarly deep-toned, and rather harsh, and occurs in the words *iratshi*, *rara*, and a few others.

Besides the fore-mentioned sounds, the letter *r* also represents that of the same character in the English language. But as this occurs only in words of foreign derivation, no difficulty will be experienced. A separate character, however, either for the guttural sounds, or the foreign sound, would certainly be an improvement, and to the natives especially, a matter of convenience.

COMBINATION OF GUTTURALS AND CONSONANTS.

50. The *soft* guttural is found in two combinations as follow :—

rw, as in the word *rwisha*.
ry, *amaryuryu*.

RADICAL LETTERS.

51. The consonants *v* and *f*, the *clicks*, and the *deep* guttural, are termed *radical letters*, as they are only found in the roots of words. The remaining letters are called *serviles*, as they are used in the formation and inflection of words, as well as in their roots.

It may be observed, that *h* only occurs as a *servile* in the inflection *tsh* and the affix *she*, and *t* in the inflections *tsh* and *ty*. *P* is only thus found in the prefix *pa*, and *r* *soft* in the affix *ra*.

COMPATIBLE LETTERS.

52. Letters are termed *compatible*, or *incompatible*, as they can, or cannot, associate with others in the same syllable. The following tabular view will show the usages of the Kafir letters in this particular.

LETTERS.	PRECEDED BY	FOLLOWED BY
b	m	
p	m	
d	m, and n	hl, w, and y
t	m, and n	s, w, and y
g	n	w
k	m, and n	l (<i>for</i> hl), and w
v	m	
f	m	w
z	m, and n	w
a	t, and m	h, and w

LETTERS.	PRECEDED BY	FOLLOWED BY
h	s	l, and w
l	h, and m	w [l, and n
m		b, p, d, t, k, v, f, z, s, hl,
n	m	d, t, g, k, z, w, y, j, kl, dhl,
w	d, t, g, k, f, z, s, h, l, n, y, j, c, q, x, r, hl, kl, dbl, and tsh	[and tsh
y	d, t, n, and r	w
j	n	w
c	g, and n	w
q	g, and n	w
x	g, and n	w
r		w, and y
hl	d, k, and m	w
kl	n	w
dhl	n	w
tsh	n	w

1. *B, p, v, and w*, are *incompatible* so far as a following consonant is concerned; *m*, and *r*, so far as a preceding consonant is concerned. The remaining letters are *compatible* in both ways, but in most instances to a very limited extent. *F* appears to be compatible with *w*, only in the passive voice of verbs.

2. The vowels are incompatible with each other, except in the case of the diphthongs *ai* and *au*.⁵⁶

EPENTHETIC LETTERS.

53. The letters *s, l, m, and n*, are termed *epenthetic*, when they are found in situations where they must be accounted for, on principles of euphony rather than on those of analogy.

1. *S* is prefixed to the inflected form of nouns, and to such particles as commence with the vowel *e*, when these

⁵⁶ It would be well, if those who have to introduce words of foreign extraction into the Kafir language, were to depart as little as possible from the native custom, as exemplified in the above section. Such words as *baptizesha, igospeli, umpostile, i-Yip-ti, umpatriarke, ubroeder, iooste, ubu-*

majesty, ugeeste, imuur, ivyngaard, &c., should never be admitted into use, being altogether contrary to the nature and usage of the language. Several of them, indeed, are wholly unnecessary, as Kafir words may be found which express with sufficient clearness the same ideas. See §§ 57 and 58.

are preceded by the substantive verb, or by the adverb *kwa*, or by one of the prefixes. As, *usendhlwini*; *kwa sekuqalekeni*; *ngasese*; *ubusi basendhle*; &c.

2. *L* is used with the particles *apa* and *apo*, and sometimes with *oko*, under the same circumstances. As *balapa*; *kwa lapo*; *naloko*; &c.

L is also employed in the formation of some of the forms of the demonstrative pronouns. See § 162.

3. *M* and *n* are used with some of the verbal prefixes, before the roots of certain adjectives, according to §§ 135—136. They are also occasionally found between the roots and prefixes of nouns, and in a few other instances.

EUPHONIC LETTERS.

54. The letters *a*, *i*, *u*, *ba*, *bu*, *ku*, *li*, *lu*, *si*, and *zi*, for the third person; *u* and *ni*, for the second person; and *ndi* and *si*, for the first person; are termed euphonic letters. They are thus denominated, from the prominent part which they perform in the working of the principle called, the Euphonic concord, as it is by their means, in their different combinations and uses, that a regular and harmonious *aliteration* is sustained throughout the various *grammatical formations* of the language. These letters vary in form, according as they are used before vowels or consonants. When used before vowels, the general rule is that the consonantal forms drop their final vowel, and that the vowel forms pass into their consonantal sounds. When used before consonants, no variation occurs in the consonantal forms, but the vowel forms usually prefix their corresponding consonant. In order, therefore, to their systematic consideration, it will be more convenient to treat of them, as divided into two sets or classes.

1. The euphonic letters of the third person, namely, *a*, *b*, *k*, *l*, *s*, *w*, *y*, and *z*, before vowels; and *ba*, *bu*, *ku*, *li*, *lu*, *si*, *wa*, *wu*, *yi*, and *zi*, before consonants; are embodied in the nominal prefixes, and *derived* from them. (Compare Euphonic letters in tabular view § 304.)

i. Those which are used before vowels, are the *initial vowel* of the *monosyllabic* prefixes; and the *initial consonant* of the final syllable of the *polysyllabic* prefixes, except when this consonant is *m*, in which case the *succeeding vowel* is taken.

The vowel forms are changed into their corresponding consonants according to § 41. But *a* only observes this rule in the formation of the possessive particle *wa*, when used for *a* in composition, and in that of the negative verbal prefix *awa*, second species, plural, and before corresponding particles after the auxiliary *nga*. In other circumstances, its place is supplied as below (§ 55, 1), or it coalesces with the initial vowel of the word before which it is used, as in the case of the adjective *onke*, and the adverbs *edwa* and *odwa*. If the substantive verb, however, precede *onke*, *edwa*, or *odwa*, *a* changes into *w*; as *awonke* (for *aaonke*) *awedwa* (for *aaedwa*).

ii. Those which are used before consonants are derived in a similar manner, the *vowel* of the *monosyllabic* prefixes taking its *corresponding consonant*; and the *consonant* of the *polysyllabic* prefixes its *succeeding vowel*, except in the case of the above mentioned *m*, which is rejected as a euphonic letter, and the *succeeding vowel* used in its place, and this, accordingly, takes its *corresponding consonant*.

Lu and *ku* are occasionally used before vowels, in which case their final *u* is changed into *w*. See §§ 143 and 303.

2. The euphonic letters *correspond* in form and use, to the several prefixes from which they are thus derived. This correspondency is shown in § 98.

3. They are *used* in the following different ways:—

- i. In forming the possessive particles.
- ii. In forming the causal form of nouns and pronouns.
- iii. In forming the indefinite adjectives *onke* and *mbi*.
- iv. In forming the pronominal interrogative particle *pina*.
- v. In forming the demonstrative adverbs.
- vi. Prefixed to the particle *ka*, in the formation of the second possessive form of nouns.
- vii. Prefixed to the adverbs *edwa* and *odwa*.
- viii. Sometimes prefixed to the vowel forms of the verbal prefixes, after the negative *a*, and the auxiliaries *ma* and *nga*.

ix. Usually prefixed to nouns and pronouns after the substantive verb, and the verbal *asi*.

These several usages of the euphonic letters are all illustrated and explained in subsequent parts.

55. *Substitutes* for some of the preceding euphonic letters, in certain situations, are found in *ng*, *k*, and *y*, before vowels; and in *nga*, and *ngu*, before consonants.

1. *Ng*, and *ngu*, are used for *w*, and *wu*, the singular euphonic letters of the first and sixth species; *ng*, and *nga*, for *a*, and *wa*, the plural euphonic letters of the second species; and *ng*, and *nga*, for *b*, and *ba*, the plural euphonic letters of the first species; in the following instances :

i. Before nouns and pronouns after the substantive verb, and verbal *asi*.

ii. In the formation of the causal form of nouns and pronouns.

iii. In the formation of the demonstrative adverbs. But *nku* is used for *ngu*, first species, singular.

B, the plural euphonic letter of the first species, is sometimes retained, as in the following examples ;—

Ziyamiwa babantu ;	|	They are inhabited by people.
Udumo lwabantwana luboyise ;	|	The glory of children are their fathers.

2. *K* is used instead of the euphonic letter *w*, or rather its substitute *ng*, in negative verbal prefixes of the third person, first species, singular, and generally in those of the second species, plural; as, *aka*, *akange*. It is also sometimes inserted before the affirmative and negative prefixes of the third person singular, first species, and plural, second species, of the present, Subjunctive, when this is in composition with the auxiliary *ma*.

3. *Y* is used for *w*, first species, singular, in the formation of the adverb *yedwa*. Also before corresponding participles after the auxiliary *nga*.

The above substitutes are used partly for the sake of euphony, and partly for the sake of precision. This will be sufficiently evident from a comparison of a few forms in which they occur, and to which reference can be easily made.

56. The euphonic letters of the first and second persons, namely, *nd*, *s*, *w*, and *n*, before vowels; and *ndi*, *si*, *u*, and *ni*, before consonants; are primitives. *Nd*, and *ndi*, correspond to the first person *singular*; and *s*, and *si*, to the first person *plural*. *W*, and *u*, correspond to the second person *singular*; and *n*, and *ni*, to the second person *plural*. They are used in the following ways:—

1. As verbal prefixes and medials of the first and second persons.

But *ku* is used for *u*, in the case of the medial, second person, singular.

2. In forming personal pronouns of the first and second persons.

In this instance their place is partly supplied by *substitutes*, *mi* being used for *ndi*, and *ti* for *si*.

3. In forming the causal form of personal pronouns of the first and second persons.

4. In forming the first and second persons of the indefinite adjective *onke*.

5. Prefixed to the adverbs *edwa* and *odwa*.

6. *W* is sometimes prefixed to the following verbal prefix, after the negative *a*, and the auxiliaries *ma* and *nga*.

But after the negative *a*, the place of *w* is always supplied by the substitute *k*, as, *aku*, *akunge*.

7. Usually prefixed to personal pronouns of the first and second persons, after the substantive verb, and the verbal *asi*.

But *ngu* is used as the substitute for *n*, in the third and last of the preceding usages.

OF SYLLABLES.

57. The construction of Kafir syllables is simple and uniform. The rule is, that every syllable ends in a vowel; the only exceptions being, that the consonants *m* and *n* are sometimes found as finals. This, however, rarely occurs but in a few of the nominal prefixes. In other cases, the *m* and

M

n are initials in the following syllable, unless the succeeding letter be incompatible with them, or unless derivation should show to the contrary. The following examples will serve as an illustration of the proper division of words where *m* or *n* occurs, either as final in one syllable, or initial in the next, these being the only words in which any difficulty, with regard to the right method of spelling, can be experienced:—*ha-mba*, *kam-va*, *nqa-mla*, *om-bi*, *wu-mbi*, *a-ba-ntu*, *in-kosi*, *i-ma-li*, *im-a-la-to*, *u-mbo-na*, *um-oji*, *a-ndi-nge--ye*, *i-mi-nga*, *en-ku-lu*, *a-ma-nkla*, *i-nya-te-la*, *i-ngi-ni-ngi-ni*, *in-gca-tsha*.⁵⁷

58. The following rules refer to the derivation of foreign words, and are in accordance with §§ 52, and 57.

1. Every syllable should terminate in a vowel: as, *bapitizsha*, from *baptize*; *igolide*, from *gold*; *inkamela*, from *camel*; *ibere*, from *bear*; &c.

57 The consonants *m* and *n* have occasioned considerable confusion in Kafir orthography. As they may occur not only as initial letters, but also as final ones, they are sometimes found in only one, and at other times in both, of these situations, in two successive syllables of the same word. Attention, therefore, both to the form of the prefix, and to that of the root, will be necessary to enable the writer to spell correctly. Formerly it appears to have been the custom, to write these consonants double in almost every instance in which they occurred, and thus they were sometimes inserted where analogy did not require them. Latterly the opposite extreme has been fallen into, and consequently they are never written double at all. By this means several roots are bereft of their initial consonant, or their prefixes, of their final one, which, in some cases, is sufficient to wholly alter the meaning of the word intended, or, on the contrary, to deprive it of all meaning whatever. The medium mode will be found the most correct one, namely, to write *m* and *n* double, when they occur both as the final letter of a prefix, and the initial letter of a following root, except in the instances noted § 85, and single in all

other cases. Accordingly, *inyama* should be written *innyama*: *inwele*, *innwele*; *inquelo*, *innquelo*; *ngenza*, *ngennza*; *umango*, *ummango*; *imini*, *immini*; *umopu*, *ummopu*; &c.; the consonants *m* and *n* being in these words essential and integral parts both of the prefix and the root. On the other hand, *imazi*, *imati*, *amongami*, *umaki*, *umenzi*, *inqina*, *inyatela*, *inani*, &c.; are properly written with a single *m* or *n*, as in all these examples either the initial vowel alone is the prefix, and the *m* or *n* the initial consonant of the root; or the prefix ends in *m* or *n*, and the following vowel commences the root.

In a few words, also, it has been the custom to omit *n*, when initial in a root, after prefixes terminating in *m*, as in the examples, *umtu*, *umtwana*, *umga*, *umtakwetu*; which should be written, *umntu*, *umntwana*, *umnga*, *umntakwetu*.

The semivowels *w* and *y*, again, have been occasionally inserted or omitted unnecessarily. In such words for instance as *awu*, *upawu*, *hoyi*, *hayi*, *innqayi*, the *w* and *y* are unwarranted either by sound or analogy, and should not therefore be inserted. On the contrary, the *y* of *enkiziyweni* should not be omitted.

But initial and medial syllables may sometimes end in *m*, or *n*, though few cases will occur in which they may not be regarded as commencing the following syllable: as, *itempile*, from *temple*; *i-Korinte*, from *Corinth*; &c.

2. Incompatible consonants ought to be separated by a vowel: as, *imperisite*, from *priest*; *ikerike*, from *kerk*; &c.

3. Consonants may be changed or omitted, either for the sake of euphony, or to prevent the undue length of a word: as, *ivike* from *week*; *inalite*, from *naald*; *u-Ap-olosi*, from *Apollo*s; *umposile*, from *apostle*; *u-Kiripusi*, from *Crispus*; *intolongo*, from *tronk*; *isi-kolo* from *school*; *isi-tene*, from *steen*; *u-Makizedeki*, from *Melchizedek*; &c.

4. Vowels, likewise, may be sometimes conveniently changed or omitted: as, *isugile*, from *sugar*; *i-Jipete*, from *Egypt*; *ama-Ngesi*, from *English*; *i-ngelosi*, from the Greek for *angel*; *u-Sirayeli*, from *Israel*; *u-Samyali*, from *Samuel*; &c.

5. *W*, and *Y*, may sometimes be inserted between two vowels: as, *u-Nowa*, from *Noah*; *iyasine*, from *azijn*; *i-Peresiya*, from *Persia*; &c.

Whenever either *i* or *u* is found as the initial letter of a foreign word, it would be better to observe this or the preceding rule, as neither of these vowels appear to be acknowledged as initials of a root in native usage: as, *u-Yisaya*, from *Isaiah*; *iyure*, from *uur*; *u-Shimayeli*, from *Ishmael*; &c.

6. Where it is necessary to introduce both a verb and noun from a foreign language, the former should be derived from the foreign source, and the latter from the new derivative: as, *varasha*, from *wachten*, but *ivarasho*, from *varasha*, according to § 76, Second Species; *batalosha*, from *battfalen*, but *ibatalo*, from *batalosha*, according to § 77, 3; &c.

7. The foreign sound of *r* having been admitted into the language, some rule appears desirable as to its compatibility, or incompatibility, with the other consonants. There seems to be no objection to its being considered compatible with either *mutēs* or *sibilants*, when any of these precede it in the same syllable, except where the insertion of a vowel would render the word more euphonic, or more emphatic. Thus, *u-Abrahame*, *isakramente*, *umprofite*, *u-Petrosi*, &c. In

all other cases, it would perhaps be better to consider it incompatible.

8. As it is an established usage in all Kafir words, that every letter is pronounced in the same manner in every situation, it appears the wiser course to observe the same usage in foreign words. The confusion which prevails in our own language, in consequence of the same letter having several different sounds, furnishes a sufficient reason against introducing a similar system into this. Sounds, accordingly, rather than characters, should regulate the Kafir orthography of foreign words. Thus, *um-Sadusi*, from *Sadducee*; *isakramente*, from *sacrament*; *u-Akwila*, from *Aquila*; *u-Trifosa*, from *Tryphosa*; *iremente*, from *gemeente*; &c.

In deriving words from Greek and Hebrew sources, as will sometimes be requisite in the translation of the Scriptures, it should be borne in mind that, as in the Kafir, so in those languages, words generally consist of two parts, the one radical, and the other non-radical. Consequently, there is no necessity that this latter part should be incorporated in the root, as its place is sufficiently supplied by the prefix, which corresponds in some sort to it.

CONTRACTION OF SYLLABLES.

59. A contraction of two or more syllables into one, sometimes takes place.

1. *Aya*, *iya*, and *uya*, are contracted into *o*: as, *apo*, from *apaya*; *elo*, from *eliya*; *nanko*, from *nankuya*.

In this way the several forms of the present tense of the auxiliary *ya*, become contracted into *ndo*, *bo*, *lo*, &c., when used in the formation of the first future tense.

i. But the vowel forms of the verbal prefixes, with the exception of *a*, do not suffer contraction, but are changed into their corresponding consonants before the *o*: as, *wo*, from *uya*; *yo* from *iya*.

ii. Those forms, also, which belong to the fifth species, singular, or to the eighth species, retain the *u* of the full form, the *ya* alone being changed into *o*, as in the preceding instances: thus, *luya* is changed into *lwo*; and *kuya* into *kwo*. Occasionally, however, *kuya* is contracted into *ko*.

2. Two syllables are sometimes contracted into one, by the omission of a letter: as, *mna*, for *mina*; *ngamka*, for *ngamuka*; *pumla*, for *pumula*; *qauka*, for *qapuka*; &c.

Where *m* is found preceding *h*, *n*, *s*, or *l*, in the same syllable, it will gen-

erally be the case, that a contraction has taken place by the omission of the vowel *u*.

60. A more frequent mode of contraction, though a more arbitrary one, takes place in the formation of some compound words. The following examples will be a sufficient illustration:—

- Umniniyo*, its proprietor; for *umnini wayo*.
Umnomzetu, master of our place; for *umnini womzi wetu*.
Umntwanam, my child; for *umntwana wami*.
Umntakwetu, our cousin; for *umntwana wakwetu*.
Umnakwetu, our brother; for *umninawe wakwetu*.
Umntakanyoko, cousin; for *umntwana kanyoko*.
Umka-Pato, Pato's wife; for *unfazi ka-Pato*.
Ingubake, his garment; for *ingubo yake*.
Indodake, her husband; for *ingubo yake*.

Other forms of contraction are also used, as in some of the nominal prefixes, and in other instances, which are noticed hereafter.

ELISION OF SYLLABLES.

61. A syllable is sometimes elided in the process of derivation and composition. Final syllables suffer elision more frequently than initial ones. See §§ 77, 3; 87, 2, i; 91; and 172, 1. Medial syllables, also, are occasionally elided: thus, *ngoba* is sometimes heard for *ngokuba*, *suba* for *sukuba*, &c.

PROTHETIC AND PARAGOGIC SYLLABLES.

62. *Yi* is found as a prothetic syllable before the roots of Irregular verbs, in the formation of their imperative mood.

63. *Si* is used as a paragogic syllable to some of the prefixes of Irregular verbs. *Na*, likewise, is occasionally affixed to words in a merely paragogic sense; as, *ngakanana*; *uyabonana*; &c.

OF SOUND.

64. The sound of the word, as composed of syllables and letters, chiefly depends upon the *tone* or *accent*, by which

they are united and held together as one external and intelligible whole.

ACCENTUATION.

65. The *principal tone*, which may be here designated by the *grave* accent, rests on the penultimate syllable of every polysyllabic word.

1. But if a word be followed by another which is a monosyllable, the accent passes on to the ultimate: as, *hambà ke*; *wenjè nje*; *wahambà ze*; &c.

In some cases, however, the accent remains with the penultimate: as, *sùka bo*; *kùbe le*; &c.

2. If a word be put in composition with a particle, or with another word, the accent passes on to the penultimate of the compound: as, *intakàna*; *otandiwèyo*; *kwobàko*; *indhilifà*; *umlimandhlèla*; *isimungunyigàzi*; &c.

3. The elision of a syllable or part of a syllable, whether initial or final in a word, will also affect the accent:—

i. If the word be a dissyllable, its accent is lost, and that of the preceding word passes on from the penultimate to the ultimate: as, *innyamà 'nnye*; *kungahlulwà 'mntu*; *utetà ni*; &c.

ii. If the word consist of three or more syllables, the elision of the final one alone can disturb the seat of the accent, causing it to recede to the preceding syllable, which forms the penultimate of the word in its contracted state: as, *nini* for *ninina*; *ngàni* for *nganina*; *nguwùpi* for *nguwupina*; &c.

4. Some words with monosyllabic roots have the accent on the ultimate: as, *umà*; *kulò*; *njengalè*; &c.

This is always the case where the monosyllabic root includes a diphthong, and hence, in deliberate speaking, diphthongs almost sound as if divided into their component parts: as, *upàù*; *u-Ncapài*; *unomyài*; &c.

5. A few words have the accent on the antepenultimate: as, *ùkuba*, *nòkuba*, *ngòkuba*, &c., when used as conjunctions; and the verbal *sùkuba*.

66. Besides the principal tone, there is likewise a *fore-tone*, an accent of a lighter nature, which is heard in words of three or more syllables, and may be here notified by the *acute* accent.

1. It is heard in all polysyllabic prefixes, and in monosyllabic ones before roots of three syllables: as, *ábulatàka*; *ámsebènzì*; &c.

2. It is also generally heard in those syllables which, through composition or other circumstances, have lost the principal tone: as, *umtételèli*; *inkósikàzi*; *hlánganiselàna*; *intákàna*; &c.

3. The relative pronoun receives this accent, whether it occur at the beginning, or in the middle, of a word: as, *ókulúngilèyo*; *ngó-weshùmi*; *njengówàke*; *ézizézmhlàba*; &c.

4. The auxiliary verbs, also, usually take this lighter accent, the other passing on to the verbal root: as, *ndíbe ndítèta*; *ndíya kutèta*; *ndíbe ndíya kutèta*; *ndínga ndíbe ndítèta*; &c.

i. When the auxiliary verbs are used in their contracted forms, the accent rests on the remaining vowel: as, *béndítèta*; *úbutèta*; *ngéndítèta*; *ngáétèta*; &c.

ii. In some cases the tone appears to rest upon the ultimate of auxiliary verbs, rather than upon the penultimate: as, *angú yesázi*; *singé sitelile*; &c. But any variation of this kind will readily be distinguished in the course of practice.

5. This accent, likewise, rather than the principal tone, is used in connexion with some of the Idiomatic verbs, when found in composition with a following verb through contraction: as, *késítète*; *káwabòna*; *basébetùma*; *séndíya kutèta*; &c.

6. Monosyllables may be considered as receiving this secondary accent, inasmuch as they are pronounced more forcibly than the unaccented syllables of polysyllabic words.

67. The sound of every word will also be more or less influenced, by the *general tone* of the full proposition or period in which it forms a part. In reference to this oratorical accent, it may be sufficient to observe, that in Kafir oratory the voice often commences at the highest pitch, and gradually descends in a kind of revolving manner, to the lowest. Where this is the case, therefore, the word will be enunciated in a higher or lower key, according to its relative position in the falling inflection. In other circumstances, nothing appears so peculiar as to call for remark.

68. In addition to the accent, some words are further distinguished by a *peculiar intonation* given to them in the act of enunciation. This, however, is only observable in those words which are similar in form, but not in sense. Thus *itanga*, *hlanza*, *umkombe*, &c., express two or three different ideas, according to the particular mode of their pronunciation.

69. In a few other words, again, there is a *slight aspiration* heard with one of their letters, which, in some cases, serves to distinguish them from others having the same form, but a different signification. This aspiration is chiefly found in connexion with the consonants *b* and *k*, and the clicks *q* and *x*, causing the following vowel to receive a gentle breathing in the act of enunciation. The following are examples:—*ba*, to steal; *bala*, to write; *ukuko*, a mat; *kubeka*, to stumble; *quba*, to drive; *nqina*, to testify; *xela*, to slaughter; *xuma*, to leap.

QUANTITY.

70. The quantity of words is regulated by the accent.

1. Accented syllables are *long*, though the length varies as they receive the principal tone, or the foretone.

2. Unaccented syllables are *short*.

VERSIFICATION.

71. The harmony of Kafir verse is dependent upon the regular recurrence of accented and unaccented syllables at certain intervals. The foretone, however, is sometimes passed over for the sake of metre. In other words, the syllable upon which this secondary accent rests, is treated as common, being regarded in some cases as long, and in others, as short. To make rhyme, there should be a correspondency between the last *two* syllables of one verse, and the last *two* of another. From the situation of the accent the language only appears favourable to two kinds of verse,—*the Trochaic* and *the Amphibrachic*. Most of the other kinds, indeed, with the exception of *the Iambic*, are scarcely formable to the extent of a single foot. The following couplets will serve for illustration:—

Trochaic.....Tixo, ngóbubèle bako,
Usipile izwi lako.

AmphibrachicUyèza! uyèza! um-Gwèbi omkùlu,
Abantu bobòna in-Kòsi yezùlu.

<i>Iambic Catalectic</i>	Izòno zàm ndoyèka, Ndipòse pàmbi kwàko.
<i>Amphibrachic-Trochaic</i> ...	Kumbùla u-Tixo wàko, Odàl' abàntu bònke.

PUNCTUATION.

72. The marks denoting the various kinds and degrees of the *pause*, are the same as those which are employed in all other languages where the same characters are used.

1. The note of interrogation is accompanied by the particle *na*, either alone or in composition. See § 366.

2. The hyphen, in addition to its usual use in some compound words, is inserted between the prefix and root of those nouns which are the names of *persons, places, sects, &c.*, the latter commencing with a capital letter: as, *u-Kama, i-Rini, um-Sadusi, i-Ngcsi, in-Kosi, um-Enzi, &c.*⁵⁸

In the vocative form of such nouns, the hyphen is omitted after monosyllabic prefixes, the final *m* and *n* of the prefixes *um, im,* and *in,* coalescing in one syllable with the initial vowel or consonant of the root: Thus:—*Kama, Msadusi, Nkosi, Menzi, &c.*

3. The apostrophe is regularly used where the *final* letter of a word is elided. But its use is frequently dispensed with, when intended to notify the elision of an *initial* letter or syllable, unless precision should seem to require it.

4. The diæresis is not employed, as the rule is, that all vowels which happen to come together, are pronounced in separate syllables, except the combinations *ai* and *au* when found in the roots of words. § 36.

58 Great inconsistency has hitherto prevailed on this point. In some cases, the *initial* letter of the root is written with the capital letter, as *um-Dali, um-Gwehi, &c.*: in other cases, the *final* letter of the prefix is selected, as *i-Nkosi, u-Mahlali, &c.*: and in others, again, the *second* letter of the root, as *aman-Gcsi*. It is observable, however, that this confusion rarely occurs, except in connexion with the prefixes *um* and *in*. With all others, the first of the

preceding methods has been usually adopted, and this accords with the rule given above, which possesses all the sanction of regularity and uniformity, whilst it prevents the very objectionable anomaly of *subdividing syllables*. Either of the other modes, in fact, is clearly inadmissible. For whether the root, or the prefix, be selected for the exhibition of the capital letter, the *initial* one alone, in either case, has any claim to be so employed.

PART II.

THE FORMS AND PROPERTIES OF WORDS.

73. Kafir words may be conveniently arranged under *five* principal divisions, usually termed parts of speech, namely, Nouns, Adjectives, Pronouns, Verbs, and Particles.

OF THE NOUNS.

74. Nouns are distinguished by *inseparable prefixes*. These are seventeen in number, as follow;—*aba, ama, i, ili, im, imi, in, isi, izi, izim, izin, o, u, ubu, uku, ulu, and um*. Some of these, however, as is shown hereafter, are mere variations or contractions of others.

1. Ili, Isi, U, Ulu, and Um, are *singular* prefixes.
2. Aba, Ama, Imi, Izi, Izim, Izin, and O, are *plural* prefixes.
3. I, Im, and In, are in some cases *singular* prefixes, and in others *plural*.
4. Ubu, and Uku, have no distinction of number.

The above prefixes are the themes of almost all others, and constitute, therefore, a very important part of the external language.

CLASSIFICATION OF NOUNS.

75. Nouns are distributed, according to their singular prefixes, into *eight species*.⁵⁹

1. The first species includes those nouns of the *personal* gender, which have *um* or *u* for their singular prefix.

There are some *neuter* nouns with the prefix *u*, which must be classed under this species, as they follow all its analogies, and are treated, in fact, as *proper names*.

⁵⁹ The term *declension* is not applicable to the nouns of the Kafir language, since all are subject to the same method of change in assuming their several forms. The difference which subsists between them, bears a similar relation to the general principle of Euphonic concord, out of which such difference arises, as the distinction of *species*

bears to that of *genus*; and accordingly, the term *species* has been adopted, as the one which can be most appropriately applied to indicate the several varieties of Kafir nouns. Besides, the same kind of difference is observed in other parts of speech, where the use of the term *declension* is wholly inadmissible.

i. Such are all nouns which commence with *uno*: as, *unomyai*, raven; *ino-meva*, wasp; *unomadudwane*, scorpion; *unompondwana*, sugar-loaf button; &c. See § 92.

ii. The names of the months: as, *untulikazi*, *uncwabakazi*, *umpandu*, *um-funfu*, *ulwezi*, &c.

iii. The letters of the alphabet: as, *u-a*, *u-ebi*, *u-epe*, &c.

iv. Some particles when used as nouns: as, *uwe*, *uhai*, *unapakade*, &c.

v. Such also are the following:—*uzami*, guana; *unyiwa*, garnet bead; *ungeshe*, striped car-bead; *uselonsi*, Ceylon pumpkin; *umbona*, Indian corn; &c.

2. The second species contains such nouns as have *ili* or *i* for their singular prefix.

3. The third species comprises all nouns which have *im* or *in* for their singular prefix, together with all those which have *i*, not included in the preceding species.

4. The fourth species includes those nouns which have *isi* for their singular prefix.

5. The fifth species contains such nouns as have *ulu* for their singular prefix, as well as all those which have *u*, not included in any other species.

6. The sixth species comprises all nouns of the *neuter* gender which have *um* for their singular prefix.

i. *Personal* nouns occasionally occur in this species, though very rarely. Such for instance are the names of some tribes; and also the nouns *ummelwane*, a neighbour; and *umtwele*, an infirm person.

ii. In one instance the prefix *um* of this species is used in the contracted form of *u*; thus, *unyaka*, a year, for *umnyaka*.

7. The seventh species includes such nouns as have *ubu* for their prefix.

This prefix is occasionally contracted into *u*, as in the nouns *utyani*, grass; *utyatwa*, beer; *uboya*, hair.

8. The eighth species contains all nouns which have *uku* for their prefix.

This may be termed the *indefinite species* as those forms of the pronoun and verb which correspond to the prefix *uku*, are generally employed when an indefinite sense is intended.

DERIVATION OF NOUNS.

76. The great majority of nouns are derived from the

root of the different Forms of the verb (§ 192), with generally a mutation of the final vowel.

FIRST SPECIES.—Nouns of the first species are usually formed by prefixing *um*, and changing the final vowel of the root into *i*: as, *umtengi*, a trader; from *tenga*, to buy: *umsindisi*, a saviour; from *sindisa*, to save: *umteteleli*, an advocate; from *teteleka*, to advocate.

1. The prefix *u* of the first species is a contraction of *um*, as this is of *umu* (§ 22, 3), and is mostly confined to proper names.

2. Particles are sometimes personified in the colloquial style by prefixing *u*; as, *u-Ewe*, *u-Noko*, &c.

SECOND SPECIES.—Nouns of the second species are formed by changing the final vowel of the root into *o*, and prefixing *ili* or *i*: as, *iliwa*, precipice; from *wa*, to fall: *ivuso*, alarm; from *vusa*, to arouse.

1. The prefix *i* is used before polysyllabic roots, and *ili* before monosyllabic ones. Some nouns are found with both forms; as, *itye* and *ilitye*, stone; *izwi* and *ilizwi*, word; *iso* and *itiso*, eye. Hence *i* is simply a contracted form of *ili*.

2. Nouns of this species with the *i* form of the prefix, when derived from roots commencing with *n*, may at first sight appear to belong to the third; as, for example, *inyatela*, footstep; *inginingini*, rogue; *incwaba*, grave. A reference to the roots of such nouns, however, in connexion with rules given elsewhere, will at once show that they belong to the second. See under "THIRD SPECIES" below, and also § 85, 2.

3. Nouns of this species may also be mistaken for those of the fourth; as, *isango*, gate; *isiko*, custom; *isoka*, bachelor; *iziko*, fireplace; *izinyo*, tooth; *izibuko*, ford; all of which belong to the second, the *i* being alone the prefix.

THIRD SPECIES.—Nouns of the third species are usually derived from the root of the verb by prefixing *im* or *in*, and changing its final vowel into *o*.

1. *Im* is used before roots which begin with a vowel, a labial consonant, or *y*: thus, *imalato* forefinger; from *alata*, to point: *imbeko*, honour; from *beka*, to honour: *impiliso*, health; from *pilisa*, cause to live: *imfuyo*, possession; from *fuya*, to possess.

2. *In* is used before roots which begin with any other kind of letter, except *h*, and *l*, in subjection to certain changes referred to below: thus, *indudumo*, thunder; from *duduma*, to thunder; *intolo*, arrow; from *tola*, to shoot from a bow:

inxondo, hatred; from *sonda*, to hate: *inkonzo*, service; from *konza*, to serve.

i. This prefix causes a mutation of letters to take place, when the root commences with *s*, *c*, *q*, *x*, or *hl*, according to rules in §§ 45, 2—3; and 48; where examples for illustration will be found.

ii. It is evident from the above rules with regard to the respective uses of *im* and *in*, that they are mere variations of the same prefix for euphonic purposes. This is likewise the case with the corresponding plural prefixes.

iii. It may be further remarked that roots commencing with either *h*, *l*, *w*, *y*, or *r*, rarely belong to this species, other prefixes being preferred.

3. The prefix *i* of the third species is a contraction of the preceding *im* and *in*, or rather another variation, which appears to be restricted in its use to those nouns, the roots of which have come from a foreign source. Thus, *igusha*, sheep; *iqiya*, handkerchief; come from the Hottentot: *ibokwe*, goat; *iyure*, hour; from the Dutch: and *isugile*, sugar; *igolide*, gold; from the English. Analogy, also, would sanction its use before roots commencing with either *h* or *l*; but, as observed above, nominal roots commencing with these letters, rarely, if ever, occur in the third species. It is used, however, with the interrogative *nina* (§ 330, 1), and likewise with the demonstrative adverb *nantsi* (§ 352), when employed as nouns.

This prefix, accordingly, is easily distinguished from that of the same form belonging to the second species.

FOURTH, FIFTH, AND SIXTH SPECIES.—Nouns of these several species are generally formed from the root of the verb, by changing its final vowel into *o*, and prefixing their respective prefixes. Thus:—SPEC. 4: *isikalo*, a cry; from *kala*, to cry out: *isitetateto*, tattle; from *tetateta*, to tattle:—SPEC. 5: *uluvo*, feeling; from *va*, to feel: *uncedo*, help; from *nceda*, to help:—SPEC. 6: *umpefumlo*, soul; from *pefumla*, to breathe: *umnikelo*, offering; from *nikela*, to give to.

The prefix *u* of the fifth species, is in all cases a contraction of *ulu*, and hence it may be readily distinguished from the prefix *u* of the first species. The rule generally observed is, that *u* is used before polysyllabic roots, and *ulu* before monosyllabic and vowel ones.

SEVENTH SPECIES.—Nouns of this species derived from the root of the verb, generally merely prefix *ubu*; but sometimes the final vowel is also changed into *o*: thus, *ubuncola*, uncleanness; from *ncola*, to be unclean: *ubuhumko*, wisdom; from *lumka*, to be wise.

EIGHTH SPECIES.—Nouns of this species simply prefix *uku* to the root, and are, in fact, the Infinitive mood of the verbs from which they are derived: thus, *ukutya*, food; from *tya*, to eat: *ukusa*, morning; from *sa*, to dawn: *ukuhlwa*, evening; from *hlwa*, to become dark.

77. In the derivation of nouns from the roots of verbs, the preceding rules, so far as regards the change of the final vowel, must be considered as denoting only the most general method of formation.

1. Some nouns are formed without any change in the root; usually so, indeed, if derived from the root of a verb in the Passive voice; whilst others are found with a different change of the final vowel. Thus:—SPEC. 1: *umfundiswa*, disciple; from *fundiswa*, to be taught:—SPEC. 2: *itemba*, hope; from *temba*, to trust: *ipike*, strife; from *pika*, to contend: *iratshi*, pride; from *ratsha*, to be proud:—SPEC. 3: *inklola*, spy; from *hlola*, to spy: *imbaleki*, fleet runner; from *baleka*, to run:—SPEC. 4: *isixakanisi*, offender, from *xakanisa*, to offend: *isitshisa*, heartburn: from *tshisa*, cause to burn:—SPEC. 5: *upahla*, frame; from *pahla*, to surround:—SPEC. 6: *umsebenzi*, work; from *sebenza*, to work.

2. Nouns which are derived from the roots of verbs that end in *ana*, frequently change the final vowel into *e*, and in some cases, into *e* or *i* indifferently. Thus: *ikolwane*, a companion; from *kolwana*, to be satisfied with one another: *umlingane* or *umlingani*, a friend or equal; from *lingana*, to be equal: *umalamane* or *umalamani*, relation; from *alamana*, to be related.

3. Many nouns, again, are formed by eliding the final syllable of the root of the verb. This is especially the case with verbs which have trisyllabic roots terminating in *la*, and *za*, though dissyllabic roots are occasionally treated in the same manner, as well as roots with other terminations. Thus:

umtsi, a jump; from *tsiba*, to jump: *isincoko*, conversation; from *ncokola*, to converse: *upau*, sign or mark; from *paula*, to mark: *isandhla*, hand; from *andhlala*, to spread out: *iciko*, orator; from *cikoza*, to speak eloquently: *isilima*, a maimed person; from *limaza*, to maim: *ihlwempu*, a poor person; from *hlwempuza*, to be in want.

i. Nouns with reduplicated roots are generally formed according to the preceding method: thus, *ihlihili*, one who talks foolishly; from *hiliya*, to gabble: *ipitipiti*, commotion; from *pitiza*, to put in commotion; *ityeketyeko*, slime; from *tyekeza*, to puke: *isitabataba*, tribute; from *tabata*, to take.

ii. A noun is sometimes found in two forms, one derived from the full form of the root of the verb, and the other from the contracted one: thus, *irezeza* and *ireze*, adulterer; from *rezeza*, to commit adultery.

iii. Occasionally, the initial syllable of the root of the verb is elided, instead of the final: as, *itumba*, a boil or painful tumour; from *tutumba*, to have acute pain; *ukula*, weeds; from *hlakula*, to weed.

78. Nouns are also derived from the roots of adjectives; as, *innene*, truth; from *nene*, true: *isinienzi*, many, from *ninzi*, many: *ummuncwana*, sorrel; from *muncwana*, sourish: *ubude*, length; from *de*, long: *ubukulu*, greatness; from *kulu*, great.

79. Some nouns are derived immediately from the roots of other nouns; but this method of formation is seldom adopted except in the case of such nominal roots as are primitives.

1. Abstract nouns of the seventh species are frequently thus derived: as, *ubuntwana*, childhood; from *umntwana*, a child: *ubukosi*, chieftanship; from *inkosi*, chief: *ubusoka*, bachelorship; from *isokg*, bachelor: *ubugwala*, cowardice; from *igwala*, coward: *ubudoda*, manhood; from *indoda*, man.

2. Personal and other kinds of nouns are sometimes formed in the same way: thus, *u-Moya*, the Spirit; from *ummoya*, wind, or spirit, in its neuter application: *um-Rini*, a Graham's Townite; from *i-Rini*, Graham's Town: *isitixo*, a god; from *u-Tixo*, God.

80. Nouns are likewise derived from particles, though rarely: thus, *imazi*, cow; from *azi*, the same root as is found in the feminine affix *kazi* (§ 321): *umpakati*, councillor;

from *pakati*, inside: *umpambili*, the front; from *pambili*, before.

81. Compound nouns are formed by a combination of two or more of any of the foregoing methods, and in which circumstances, contraction and elision more or less occur. Thus, *indhilifa*, heir; from *dhla*, to eat, and *ilifa*, inheritance: *umlimandhlela*, land-mark; from *lima*, to cultivate, and *indhlela*, path: *isimungunyigazi*, leech; from *mungunya*, to suck, and *igazi*, blood: *umawokulu*, grandmother; from *umawo*, mother, and *kulu*, great: *innxenny*, some; from *innxa*, part, and *enny*, one: *umnumzana*, a person of rank; from *umnini*, proprietor, and *umzana*, a place: *umngendanhlwini*, bridal housewarming; from *ngena*, to enter, and *endhlwini*, into the house: *isimakade*, a thing of long standing; from *ma*, to stand, and *kade*, long.

82. Proper names are formed from almost any kind of word, or any combination of words, by prefixing *u*, first species. The occasion of the name, is generally some circumstance, however trivial, which happened at the time of the person's birth, or soon afterwards. Thus, *u-Kala*, Cry-out; *u-Kwenkwezi*, Star; *u-Mbodhla*, Wild-cat; *u-Matyumza*, Young-bees-in-the-comb; *u-Ndhleleni*, In-the-path; *u-Ihalapi*, Where-do-you-live; *u-Ihalapantsi*, Sit-down; &c. See close of § 92.

83. Nouns are sometimes found in a reduplicated state, either to give a frequentative or intensitive force to their meaning; as, *intwanantwana*, very little things; from *intwana*, little things; or, to alter it; as, *umsobosobo*, a small black berry; from *umsobo*, the shrub which bears it. This is the case also with some which are derived from verbs: thus, *ukohlukohlo*, cough; the simple form of which comes from *kohla*, the obsolete primitive of *kohlela*, to cough: *impitimpiti*, confusion; the simple form of which is derived from *pitiza*, to put into confusion.

84. In the derivation of nouns from *vowel* roots, dissyllabic prefixes drop their final vowel, except *ulu* and *uku*, which change it into *w* according to the usual rule. Thus: *aboni*, sinners; plural of *umoni*, sinner; from *ona*, to sin: *amendu*,

speed; root *endu*: *isoyiko*, fear; from *oyika*, to fear: *uwaluso*, herding; from *alusa*, to herd: *ubanuse*, sorcery; from *isanuse*, sorcery; root *anuse*: *ukwazi*, knowledge; from *azi*, to know.

1. The final vowel of *ubu* is dropped, because *w*, into which it should change, is incompatible with the preceding consonant.

2. In a few instances the initial vowel of a vowel root is dropped after the prefix, whether this be monosyllabic or dissyllabic. Thus: *unwabiso*, consolation; from *onwabisa*, to console: *ihlukahluka*, a rank or file of people; from *ahlukahluka*, to be distributed: *umlamani*, relative; from *alamana*, to be related. In this way there is sometimes a variation in the root of a noun, one number taking its full form, and the other its elided one: thus, *umlungu*, a white man; *abelungu*, white men: *iliva*, a thorn; *ameva*, thorns.

85. In the derivation of nouns from roots commencing with nasal *m* or *n*, the following rules are observed:—

1. *M*, as initial in a root, is omitted after all prefixes which end in *m*, except when it is immediately followed by a vowel: As, *impumlo*, nose; root *mpumlo*: *imfama*, a blind man; from *mfama*, the obsolete primitive of *mfameka*, to be blind: But *ummango*, ridge; root *mango*: *ummizo*, gullet; root *mizo*: *ummongo*, marrow; root *mongo*: *immini*, day; root *mini*.

2. *N*, as initial in a root, is omitted after all prefixes which terminate in the same form of letter, except where it is immediately followed by a vowel, semi-vowel, or soft click (§48): As, *intywilo*, a dive; from *ntywila*, to dive: *ingwevu*, a gray-headed person; from *ngwevu*, gray: *inkazana*, woman; root *nkazana*: *inzwana*, a handsome person; root *nzwana*: *ingcatsha*, betrayer; from *ngcatsha*, to betray: *ingxolo*, clamour; from *ngxola*, to clamour: But *innamba*, boa-constrictor; root *namba*: *innwele*, hairs; plural of *unwele*, hair; root *nwele*: *innyoka*, serpent; root *nyoka*; *inxanwa*, thirst; from *nxanwa*, to thirst: *inncamlo*, a taste; from *ncamla*, to taste: *innqwelo*, wagon; root *nqwelo*.

i. On the other hand, these letters appear to be sometimes inserted epenthetically, as in *ubumfutshane*, *ubumhlaba*, *ubundhlalifa*, and in some tribal names.

ii. Occasionally, they would seem to be omitted after prefixes which do not terminate in *m* or *n*; thus, *ubuhlope* is sometimes heard for *ubumhlope*; root *mhlope*.

86. The nominal prefixes do not admit of any exclusive arrangement, as respects their general force or meaning. The nearest approach to this is to be found in the first, sixth, seventh, and eighth species; the first being usually confined to *personal* nouns, the *sixth* to *neuter* nouns, the *seventh* to *abstract* nouns, and the *eighth* to *verbal* nouns. The other species are generally neuters, though in several instances they include both abstract and personal nouns.

1. Different prefixes are sometimes found with the same root, but without effecting any difference of meaning: as, *izwane* and *uzwane*, toe; *umhlobo* and *isihlobo*, friend.

2. More generally, however, a different prefix causes a different signification to the same root. Thus: *ikiwane*, fig; *umkiwane*, fig-tree; *ilizwe*, country; *isizwe*, nation: *umntu*, human being; *isintu*, human species: *ubuntu*, human race: *ubuntu*, human nature.

DIMINUTIVE NOUNS.

87. Diminutive nouns are formed by affixing *ana*, *azana*, or *anyana*, according to the different kinds or degrees of diminution intended to be expressed, to their roots, the final vowel of these, if *a*, *e*, or *i*, coalescing in the initial vowel of the affix; but if *o*, or *u*, changing into *w*, except where the *w* is incompatible with the preceding consonant, when it is dropped.

1. The most usual form of diminutive nouns is that which is derived by affixing *ana*: as, *intakana*, a little bird; from *intaka*, bird: *innwadana*, a little book; from *innwadi*, book: *intwana*, a little thing; from *into*, thing: *umfana*, a youth; from *umfo*, a man: *indhlwana*, a little house; from *indlu*, house: *imvana*, lamb; from *imvu*, sheep.

Isonka, bread, has for its diminutive, *isonkwana*, which is the Kafirized form of *isinkwana*, just as *isonka* is that of *isinkwa*.

2. If the nouns denote distinction of sex, or are intended to do so, *azana* is used for the *feminine* diminutive, and *ana* for the *masculine*: as, *intombazana*, a little girl; from *intombi*, girl: *inkosana*, a little chief; and *inkosazana*, a little chiefess; from *inkosi*, chief.

i. The final syllable of a nominal root is sometimes elided before *azana*: thus, *imbabazana*, young female bush buck; from *imbabala*, bush buck.

ii. In some instances a noun assumes one of the above forms, apparently for no other purpose than to lengthen the nominal root; as, *inzwana*, a handsome man; *inkazana*, a woman.

3. To express the lowest degree of diminution, *anyana* is generally used, though *azana* is also employed with the same force: thus, *isilo*, animal; *isilwana*, small animal; *isilwanyana*, insect: *iqela*, troop; *iqelana*, small troop; *iqelazana*, smaller troop.

88. If the consonant immediately preceding the final vowel of the nominal root, be one of those mentioned in § 45, 4, a change will also take place in that, before the preceding affixes, according to rules there stated. As, *indatyana*, a scrap of news; from *indaba*, news: *inkatyana*, a young ox; from *inkabi*, an ox: *inkonyana*, a calf; from *inkomo*, a beast: *intsatshana*, little children; and *intsatshanyana*, very little children; from *intsapo*, children: *intanjana*, little thong; from *intambo*, thong: *umlanjana*, rivulet; from *umlambo*, river: *ihlwentshana*, a partially poor person; from *ihlwempu*, a poor person.

NOUNS OF COMPARISON.

89. Nouns of comparison are formed by affixing *ra*, or *kazi*, to their roots.

1. In the former case, *diminution* of quality is that which is chiefly indicated by the form, though sometimes nothing more is intended than a general likeness or resemblance. Thus: *ubunyakamara*, dampishness; from *ubunyakama*, dampness: *ubukosira*, authority like that belonging to the chieftanship; from *ubukosi*, chieftanship: *innyamara*, that which is like flesh, or fleshly; from *innyama*, flesh: *itongora*, a sleep-like person, or sluggard; from *ubu-tongo*, sleep.

2. In the latter case, an *increase* of quality is usually intended: as, *imitikazi*, large trees; from *imiti*, trees: *ilityekazi*, rock; from *ilitye*, stone: *umsingakazi*, a flood; from *umsinga*, a current: *isitandwakazi*, one who is greatly beloved; from *isitandwa*, a beloved one.

GENDER OF NOUNS.

90. Two genders may be assigned to Kafir nouns, *personal* and *neuter*; the former including persons of both sexes, and the latter things. But this distinction is of little use in the grammar of the language, except in the case of the nominal prefix *um*, which follows different analogies, as it belongs to nouns representing persons or things. See § 395, 1.

91. The *feminine* is distinguished from the masculine or common gender, in the following ways:—

1. Sometimes by affixing *kazi*: as,

Inkosi, chief *Inkosikazi*, chief's wife.
Ihashe, horse *Ihashekazi*, mare.

A noun sometimes elides the final syllable of its root before *kazi*: as, *itokazi*, heifer: from *itole*, calf: *imbabakazi*, female bush buck; from *imbabala*, bush buck: *umnikazi*, proprietress; from *umnini*, proprietor.

2. But more generally by the use of a different word: as,

Indoda, man *Umfazi*, woman.
Inkwenkwe, boy *Intombi*, girl.

3. In some cases an additional word is used by way of explanation: as,

<i>Umntu oyindoda</i>;	|	A male person.
<i>Umntu ongumfazi</i>;	|	A female person.
<i>Inkomo eyinkunzi</i>;	|	A male beast.
<i>Inkomo eyimazi</i>;	|	A female beast.

92. There is a peculiarity in the words for *father*, and *mother*, which requires notice. Three forms are employed to express each term, according as they are used in the first, second, or third person. Thus:—

1st.—*Uwawo*, (my) father *Uma*, (my) mother.
 2nd.—*Uyihlo*, (thy) father *Unyoko*, (thy) mother.
 3rd.—*Uyise*, (his) father *Unina*, (his) mother.

The same distinction is observed throughout all their derivatives. *Uma* is the contracted form of *umawo*, but which never occurs except in composition.

Uyise and *Unina* are frequently used in the contracted forms of *uso* and *uno*, in composition with nouns or other words, the initial vowels of which are usually dropped. Thus:—

Usonmfazi, father-in-law *Usonmfazi*, mother-in law.
Usonmakolwa, father of believers .. *Uno-Sara*, mother of Sarah.

In this way they are frequently found as component parts of the names of persons. Thus, *u-Sonto* is literally, Father-of-a-thing: *u-Nontsimbi*, Mother-of-beads: &c. *Uno* is also found in the names of things.

NUMBER OF NOUNS.

93. Nouns of the first six species have two numbers, the *singular*, and the *plural*. Nouns of the *seventh* and *eighth* species have no distinction of number. A change of number is effected by varying *the prefix*, the plural being formed from the singular, according to the following table:—

SPEC.	PREFIXES.	SINGULAR.	PLURAL.
1	um changes into aba u .. o	um-ntu, <i>man</i> . u-dade, <i>sister</i> .	aba-ntu, <i>men</i> . o-dade, <i>sisters</i> .
2	ili } i } .. ama	ili-zwi, <i>word</i> . i-hashe, <i>horse</i> .	ama-zwi, <i>words</i> . ama-lashe, <i>horses</i> .
3	im .. izim in .. izin i .. izi	im-azi, <i>cow</i> . in-dhlu, <i>house</i> . i-hangu, <i>pig</i> .	izim-azi, <i>cows</i> . izin-dhlu, <i>houses</i> . izi-hangu, <i>pigs</i> .
4	isi .. izi	isi-tya, <i>basket</i> .	izi-tya, <i>baskets</i> .
5	ulu } u } .. { izim { izin { izi	u-bambo, <i>rib</i> . ulu-ti, <i>rod</i> . u-lwimi, <i>tongue</i> .	izim-bambo, <i>ribs</i> . izin-ti, <i>rods</i> . izi-lwimi, <i>tongues</i> .
6	um .. imi	um-ti, <i>tree</i> ,	imi-ti, <i>trees</i> .

SPECIES 1.—The plural prefix *o* is a contraction of *aba*, as *u* is of *um*, and follows, accordingly, the same analogies.

The plural of proper names, is sometimes used with a more extended application than that which is usually found in other languages. Thus *o-Pato* may denote not only two or more persons bearing the name *u-Pato*, but also the attendants or people of Pato.

SPECIES 3.—The plural prefixes of the third species are generally used in the contracted forms of *im*, *in*, and *i*, respectively, in which case they have the same form as their singular prefixes. But this creates no difficulty, as the succeeding word, or the immediate context, will always determine the number to which the noun belongs. Thus:—

Imazi <i>yam</i> , my cow:	Imazi <i>zam</i> , my cows.
Indhlu <i>yako</i> , your house:	Indhlu <i>zako</i> , your houses.
Ihangu <i>yake</i> , his pig:	Ihangu <i>zake</i> , his pigs.
Wayezala onyana <i>nentombi</i> ;	He begat sons and daughters.
Ukuze senziwe <i>indhlitifa</i> ;	That we should be made heirs.
Ezomeleza <i>iremente</i> ;	Confirming the churches.

SPECIES 5.—The plural prefixes of this species are similar in form, to those of the third, and, like them, are mere variations of the same prefix for euphonic purposes, and usually used in the several contracted forms of *im*, *in*, and *i*. The general rule is, that *izim* or *im* is used before roots commencing with a *labial* consonant; *izi* or *i*, before those which begin with *h*, or *l*; and *izin* or *in*, in all other cases. The following are examples:—

Ulu or u into *izim* or *im*.

SINGULAR.	PLURAL.
Ulu-vo, <i>feeling</i> :	Izim-vo, <i>feelings</i> .
U-bambo, <i>rib</i> :	Im-bambo, <i>ribs</i> .
U-pondo, <i>horn</i> :	Im-pondo, <i>horns</i> .

Ulu or u into *izin* or *in*.

SINGULAR.	PLURAL.
Ulu-ti, <i>rod</i> :	Izin-ti, <i>rods</i> .
Ulu-su, <i>a skin</i> :	Izin-tsu, <i>skins</i> .
U-donga, <i>wall</i> :	In-donga, <i>walls</i> .
U-tango, <i>fence</i> :	In-tango, <i>fences</i> .
U-kuko, <i>mat</i> :	In-kuko, <i>mats</i> .
U-ncedo, <i>help</i> :	In-ncedo, <i>helps</i> .
U-hlobo, <i>sort</i> :	In-klobo, <i>sorts</i> .
U-nwele, <i>hair</i> :	In-nwele, <i>hairs</i> .
U-rozo, <i>a row</i> :	In-rozo, <i>rows</i> .

Ulu or u into *izi* or *i*.

SINGULAR.	PLURAL.
U-hadi, <i>harp</i> :	I-hadi, <i>harps</i> .
U-lovane, <i>chameleon</i> :	I-lovane, <i>chameleons</i> .
U-lwimi, <i>tongue</i> :	I-lwimi, <i>tongues</i> .

With regard to the above contractions in plural nouns of the *third* and *fifth* species, analogy would seem to require, that the full forms should be used before monosyllabic roots, and the contracted forms before polysyllabic ones. But though this usage sometimes obtains, yet it is not a very general one. *Izim* and

izin are seldom heard, whilst *izi* never occurs, as it does not appear that there are any monosyllabic roots, in either of these species, which begin with *h*, or *l*.

94. Some nouns form their plural *irregularly*. In other words, certain nouns belong to one species in the singular number, and to another, in the plural.

1. Nouns of the third species with the singular prefix *in*, take *ama* for their plural prefix, when they denote distinction of sex. Thus:—

Indoda, <i>man</i> :	... ..	Amadoda, <i>men</i> .
Inkwenkwe, <i>boy</i> :	... ..	Amakwenkwe, <i>boys</i> .
Inkosikazi, <i>chiefess</i> :	.. ..	Amakosikazi, <i>chiefesses</i> .

2. Nouns which are the names of nations, tribes, and the like, frequently employ the same form of prefix for their plural number. As:—

Um-Xosa, <i>a Kafir</i> :	.. ..	Ama-Xosa, <i>Kafirs</i> .
Um-Pondo, <i>a Pondo</i> :	.. ..	Amam-Pondo, <i>Pondos</i> .
Um-Bira, <i>a Bekaité</i> :	.. ..	Ama-Bira, <i>Bekaites</i> .

3. A few other nouns, also, are found adopting a similar usage. As:—

Umpakati, <i>councillor</i> :	.. ..	Amapakati, <i>councillors</i> .
Ubala, <i>a desert</i> :	.. ..	Amabala, <i>deserts</i> .
Ulwalwa, <i>rock</i> :	.. ..	Amalwalwa, <i>rocks</i> .

95. A noun occasionally occurs with different roots, or rather, with different forms of the same root, in the singular and plural numbers. As:—

Iliso, <i>eye</i> :	.. ..	Amechlo, <i>eyes</i>
Izinyo, <i>tooth</i> :	.. ..	Amenyo, <i>teeth</i> .

In the latter case, however, the fuller form, *amazinyo*, is also used. See below, § 97.

96. Some nouns, again, are *defective* with regard to number. For example:—

1. Some are only found in the *singular* form, and are generally of the fifth or sixth species : as, *ubisi*, sweet milk ; *ututu*, ashes ; *umsi*, smoke.

2. Others only occur in the *plural* form, and are usually of the second species : as, *amanzi*, water ; *amasi*, sour milk ; *amendu*, speed ; *amandhla*, power.

97. A few nouns are *redundant* with respect to number; some having two forms in the singular, and one in the plural; and others, one form in the singular, and two forms in the plural. Thus: *izwane* and *uzwane*, a toe; *amazwane*, toes; *ulwandhle*, sea; *ilwandhle* and *amalwandhle*, seas.

CORRESPONDING EUPHONIC LETTERS.

98. Each of the nominal prefixes, both singular and plural, has its own form of *euphonic letter*, or *letters*, with which, in its various uses (§ 54, 3), it is always connected in grammatical government. The following table, accordingly, shows the correspondency of the euphonic letters to the several nominal prefixes, according to their species and number.

SPECIES	SINGULAR PREFIXES	EUPH. LETTERS		PLURAL PREFIXES	EUPH. LETTERS	
		BEFORE VOWELS	BEFORE CONSONANTS		BEFORE VOWELS	BEFORE CONSONANTS
1	um, u	w	wu	aba, o	b	ba
2	ili, i	l	li	ama	a	wa
3	im, in, i	y	yi	{ izim, izin, izi } { im, in, i }	z	zi
4	isi	s	si	izi	z	zi
5	ulu, u	l	lu	{ izim, izin, izi } { im, in, i }	z	zi
6	um	w	wu	imi	y	yi
7	ubu	b	bu			
8	uku	k	ku			

It will be seen from this table, that the same form of euphonic letter, or letters, belongs to different prefixes; and also, that the same form of prefix is sometimes singular, and at other times plural. Care will be therefore required, lest the species, or numbers, be confounded together.

FORMS OF NOUNS.

99. Kafir nouns possess several different forms, in order to express the various modifications of which their primary meaning is susceptible, according to the different relations which they may sustain to other words. They are divisible

into two classes, the former containing the noun in its simple state, and such forms as are derived immediately therefrom, and which may be termed *direct* or *principal forms*; and the latter containing those that are derived from any of these the principal forms, and which may be therefore termed *indirect* or *compound forms*.

PRINCIPAL FORMS.

100. There are *twelve* principal forms, namely, the Simple form, two Possessive forms, two Dative forms, the Locative, Vocative, Causal, Instrumental, and Conjunctive forms, and two Comparative forms. Of these several forms, one is derived by inflection, another by elision, and the remaining ten by prefixes.

SIMPLE FORM.

101. The *simple form* is that from which the others are derived, and expresses merely the name of the person or thing which the noun represents.

POSSESSIVE FORMS.

102. There are *two possessive forms*, which express the more usual significations of the preposition *of*. The first of these is common to all nouns, but the second is limited to *personal* nouns alone, and more particularly to those which are proper names.

FIRST POSSESSIVE FORM.

103. The *first* possessive form is derived from the simple one, by prefixing the possessive particle which corresponds to the prefix of the governing noun; the final vowel of the particle coalescing with the initial vowel of the simple form, according to rules given in § 37, 3. For the form and derivation of the several possessive particles, see § 303.

The following examples will be the best illustration of the above rule, first observing, that the species and possessive particles are those of the first or governing noun.

SPE.	PARTS.	SINGULAR.	PARTS.	PLURAL.
1	wa	umfazi <i>wenkosi</i>	ba	abafazi <i>benkosi</i>
2	la	ihashe <i>lenkosi</i>	a	amahashe <i>enkosi</i>
3	ya	into <i>yabantu</i>	za	izinto <i>zabantu</i>
4	sa	isitya <i>somfazi</i>	za	izitya <i>zomfazi</i>
5	lwa	usana <i>lwomfazi</i>	za	intsana <i>zomfazi</i>
6	wa	umti <i>welizwe</i>	ya	imiti <i>yelizwe</i>
7	ba	ubude <i>belizwe</i>		
8	kwa	ukutya <i>kwabantu</i>		

SECOND POSSESSIVE FORM.

104. The *second* possessive form is derived, by prefixing the particle *ka* and the euphonic letters corresponding to the prefix of the governing noun, to the simple form, the initial vowel of which is dropped. Those forms of the euphonic letters, however, which are derived from the initial vowel of the nominal prefixes, are usually *omitted*.

SPE.	PARTS.	SINGULAR	PARTS.	PLURAL
1	<i>wuka</i>	umfazi <i>ka-Pato</i>	baka	abafazi <i>baka-Pato</i>
2	lika	ihashe <i>likabawo</i>	<i>waka</i>	amahashe <i>kabawo</i>
3	<i>yika</i>	indhlu <i>kankosi</i>	zika	izindhlu <i>zikanankosi</i>
4	sika	isitya <i>sika-Xosa</i>	zika	izitya <i>zika-Xosa</i>
5	luka	usana <i>luka-Kama</i>	zika	intsana <i>zika-Kama</i>
6	<i>wuka</i>	umti <i>ka-Kobi</i>	<i>yika</i>	imiti <i>ka-Kobi</i>
7	buka	ubude <i>bukam-Qai</i>		
8	kuka	ukutya <i>kukam-Hala</i>		

105. The preceding possessive forms are both influenced by the Euphonic concord. The prefixes which express the modification of meaning denoted by *of*, are *a* in the first form, and *ka* in the second. The euphonic letters are employed to indicate their grammatical connexion.

The possessive forms, therefore, consist of three distinct elements, namely, the simple form, the prefix which modifies its meaning, and the euphonic letters which denote their special relation to the governing word. Every possessive form may be thus analyzed into its component parts. For example: *lenkosi* consists of the euphonic *l*, which indicates

relationship to a governing noun of the second species, singular; of the modifying prefix *a*, which expresses *of*, and unites with the above euphonic letter in the form of the possessive particle *la*; and of *inkosi* the simple form, which contains the primary idea, and coalesces with the preceding particle in one word, according to the principle of composition. *Likabawo* may be analyzed in a similar manner: *li*, the formal sign of grammatical relation; *ka*, the modifying idea; and *ubawo*, the principal one.

It will be evident from the preceding rules and remarks, that every noun may have *as many different possessive forms*, as there are nominal prefixes; every noun depending, for the true and full form of its *possessive*, on the particular form of the prefix of the governing noun.

DATIVE FORMS.

106. There are *two dative forms*, including the usual significations of *to*, *in*, *into*, *on*, *at*, *from*, *among*, as well as some of those attached to *with*, *of*, *about*, &c. The first form is common to all nouns, except those of the first species which have *u* for their singular prefix, or which express *proper names*. The second more particularly belongs to those nouns which are not found in the first form, though most kinds of nouns sometimes assume it.

FIRST DATIVE FORM.

107. The *first* or *inflected* dative form is derived from the simple one, by changing its initial vowel into *e*, and its final vowel, according to its form, as follows:—

a	changes into	eni:	as,	esityeni	from	isitya.
e	...	eni:	as,	ehasheni	from	ihashé.
i	...	ini:	as,	enkosini	from	inkosi.
o	...	weni:	as,	ebusweni	from	ubuso.
u	...	wini:	as,	endhlwini	from	indhlu.

1. But when *w* is incompatible with the preceding consonant or consonants, *o* changes into *eni*, and *u* into *ini*: as, *endaweni*, from *indawo*, place; *elitfni*, from *itifu*, cloud. See also the examples below, § 108.

2. The diphthongs *ai* and *au* separate into their component parts, in passing through the process of inflection: thus, *enuqa-ini*, from *iungai*, clay-pot; *elupa-wini*, from *upau*, a mark.

108. A change also takes place in the consonant immediately preceding the final vowel, when it happens to be either *b*, *p*, *m*, or either of the combinations *mb* or *mp*, according to rules stated in § 45, 4. Thus:—

b	changes into	ty:	as,	engutyeni	from	ingubo.
p	...	tsh:	as,	elusatsheni	from	usapo.
m	...	ny:	as,	emlonyeni	from	umlomo.
mb	...	nj:	as,	emlanjeni	from	umlambo.
mp	...	ntsh:	as,	emahlwentsheni	from	amahlwempu.

These consonantal changes, however, are not uniformly observed. They appear to occur regularly, only in the case of those nouns which terminate in *o*; though even here there are exceptions, as, for example, *enkomeni* from *inkomo*. When the final vowel is *a*, the above consonants are sometimes changed, and at other times not, usage appearing in this instance to be equally favourable to both forms. With other final vowels, they do not often suffer mutation.

109. The *contracted forms* of the prefixes of nouns of the third and fifth species, are restored to their full forms in the formation of the first or inflected dative form. Thus:—

SPECIES 3.	Plur.—	ezimazini	from	imazi=izimazi.
...	...	ezinkomeni	...	inkomo=izinkomo.
...	...	ezigusheni	...	igusha=izigusha.
SPECIES 5.	Sing.—	eludakeni	...	udaka=uludaka.
...	...	elulwalweni	...	ulwalwa=ululwalwa.
...	Plur.—	ezimbanjeni	...	imbambo=izimbambo.
...	...	ezintsatsheni	...	intsapo=izintsapo.
...	...	ezilwimini	...	ilwimi=izilwimi.

110. Nouns which are *the names of places or rivers*, simply change their initial vowel, in taking their inflected form. Thus:—

e-Rini	from	i-Rini.
em-Tati	...	um-Tati.
e-Qonci	...	i-Qonci.
en-Nciba	...	in-Nciba.

Many nouns which denote a particular *place or situation*, or indicate a definite period of *time*, observe the same rule. Thus:—

ekaya	from	ikaya, home.
ebuhlanti	...	ubuhlanti, cattle-fold.
emnyango	...	umnyango, door-way.

elwandhle ...	ulwandhle, <i>the sea.</i>
emmini ...	immini, <i>the day.</i>
ebusuku ...	ubusuku, <i>the night.</i>
ebusika ...	ubusika, <i>winter.</i>
ekwindhla ...	ikwindhla, <i>autumn.</i>

Some nouns are used in both ways: as *enkloko* and *enklokweni*, from *inkloko*, head; *elubala* and *elubaleni*, from *ubala*, wilderness.

SECOND DATIVE FORM.

111. The *second* or *prefixual* dative form, is derived by prefixing the particle *ku* to the simple form, the initial vowel of which is dropped; or otherwise, the final *u* of *ku* is either changed into *w*, before the initial vowel of the noun, or altogether elided. Compare the several usages of *ku*, § 308. Thus:—

<i>ku</i> -Kama	from	u-Kama, <i>Kama.</i>
<i>ku</i> nyana	...	unyana, <i>son.</i>
<i>ku</i> nomyai	...	unomyai, <i>raven.</i>
<i>ku</i> mbona	...	umbona, <i>maize.</i>
<i>ku</i> m-Hala	...	um-Hala, <i>Umhala.</i>
<i>ku</i> mfazi	...	umfazi, <i>woman.</i>
<i>ku</i> bantu	...	abantu, <i>people.</i>
<i>ku</i> winkosi	...	inkosi, <i>chief.</i>
<i>ku</i> wamashe	...	amashe, <i>horses.</i>
<i>ku</i> yise	...	oyise, <i>fathers.</i>
<i>ku</i> mti	...	umti, <i>tree.</i>
<i>ku</i> visiqamo	...	isiqamo, <i>fruit.</i>

LOCATIVE FORM.

112. The *locative* form is limited to those nouns which are the names of *persons*. It is formed by prefixing the particle *kwa* to their simple forms, the initial vowels of which are elided. This form connects the idea of *place* or *residence* with that of the person, and expresses the sense of *at, to, or from*, according to the construction. Thus:—

<i>kwa</i> -Xosa, at Xosa's place;	from	u-Xosa.
<i>kwa</i> -Pato, to Pato's place;	...	u-Pato.
<i>kwa</i> m-Hala, from Umbala's place;	...	um-Hala.

Examples.

Ukwa-Xosa;	|	He is at Xosa's.
Uye kwa-Pato;	|	He has gone to Pato's.
Ndivela kwam-Hala;	|	I come from Umhala's.

VOCATIVE FORM.

113. The *vocative* form is used in addressing a person or thing, and is derived from the simple form by eliding its initial vowel. Thus:—

Kama	from	u-Kama.
Mhala	...	um-Hala.
Nyana	...	unyana.
Mfazi	...	unifazi.
Bantu	...	abantu.
Lizwe	...	ilizwe.
Mahashe	...	amahashe.
Nkosi	...	inkosi.

1. But plural nouns of the first species, with the *o* form of the prefix, generally prefix their euphonic letter in the derivation of the vocative form; or, what amounts to the same thing, the *b* of the prefix in its full form, is restored in the formation of their vocatives. Thus:—

Bobawo	from	obawo.
Boyise	...	oyise.
Bodade	...	odade.

Singular nouns of the second species, with the *i* prefix, occasionally observe a similar rule in forming their vocatives.

2. In deriving the vocative forms of nouns of the third and fifth species, the *uncontracted forms* of their prefixes must be used. As:—

SPECIES 3.	<i>Plur.</i> —Zimazi	from	imazi.
...	...	Zinkomo	... inkomo.
...	...	Zigusha	... igusha.
SPECIES 5.	<i>Sing.</i> —Lusapo	...	usapo.
...	...	Ludwai	... udwai.
...	<i>Plur.</i> —Zimbambo	...	imbambo.
...	...	Zintshaba	... intshaba.
...	...	Zilwimi	... ilwimi.

CAUSAL FORM.

114. The *causal* form is derived from the simple one, by prefixing its euphonic letter or substitute; and varies, therefore, in each species and number, according to the particular form of the nominal prefix. Compare §§ 98 and 55. This form of the noun expresses *by, of, for*, in their causal applications; thus connecting the cause with the effect, or the agent with the action. Thus:—

SPEC.	NUM.	EU.LET.	SIMPLE FORM.	CAUSAL FORM.
1	sing.	ng	umfazi, udade	<i>ngumfazi, ngudade</i>
...	plur.	ng	abafazi, odade	<i>ngabafazi, ngodade</i>
2	sing.	l	ilizwi, ihashe	<i>lizwi, lhashe</i>
...	plur.	ng	amazwi	<i>ngamazwi</i>
3	sing.	y	indhlu	<i>yindhlu</i>
...	plur.	z	izindhlu, inkosi	<i>zizindhlu, zinkosi</i>
4	sing.	s	isitya	<i>sisitya</i>
...	plur.	z	izitya	<i>zizitya</i>
5	sing.	l	uluti, upondo	<i>luluti, lupondo</i>
...	plur.	z	izinti, impondo	<i>zizinti, zimpondo</i>
6	sing.	ng	umti	<i>ngumti</i>
...	plur.	y	imiti	<i>yimiti</i>
7		b	ubuso	<i>bubuso</i>
8		k	ukutya	<i>kukutya</i>

After *passive* and some other kinds of verbs, the euphonic letter or substitute is sometimes omitted, together with the initial vowel of the simple form. This usage more especially obtains when such verbs are used in their *negative forms*. For example:—

Kungaziwa 'mntu;	That no one should know it.
Abayi kuhlelwa 'uto;	Nothing shall befall them.
Ubezele bubele;	He was full of compassion.

This rule is observed, in point of fact, by all nouns which employ contracted prefixes, the euphonic letter simply being, in such circumstances, a restoration of the consonant of the full prefixes, and consequently the causal form is, strictly speaking, in an elided state.

INSTRUMENTAL FORM.

115. The *instrumental* form is derived from the simple

one, by prefixing the particle *nga*, the final vowel of the latter coalescing with the initial vowel of the former, according to § 37, 3. This form expresses *by*, *through*, *with*, in their medial or instrumental applications; thus connecting the means with the end, or the instrument with the action. It also expresses *concerning*, *according to*, *on account of*, as well as some of the senses attached to *at*, *in*, and *of*. The following examples will serve for illustration:—

<i>ngomfazi</i>	<i>from</i>	<i>umfazi.</i>
<i>ngabafazi</i>	...	<i>abafazi.</i>
<i>ngonyana</i>	...	<i>onyana.</i>
<i>ngelizwi</i>	...	<i>ilizwi.</i>
<i>ngamazwi</i>	...	<i>amazwi.</i>
<i>ngenkosi</i>	...	<i>inkosi.</i>
<i>ngomti</i>	...	<i>umti.</i>
<i>ngemiti</i>	...	<i>imiti.</i>

CONJUNCTIVE FORM.

116. The *conjunctive* form is derived from the simple one, by prefixing the particle *na*, the final vowel of which coalesces with the initial vowel of the noun, as that of *nga* does in the preceding form. The significations which it expresses, are those of *and*, *also*, and the conjunctive sense of *with*. Thus:—

<i>nomfazi</i>	<i>from</i>	<i>umfazi.</i>
<i>nabafazi</i>	...	<i>abafazi.</i>
<i>nonyana</i>	...	<i>onyana.</i>
<i>nelizwi</i>	...	<i>ilizwi.</i>
<i>namazwi</i>	...	<i>amazwi.</i>
<i>nenkosi</i>	...	<i>inkosi.</i>
<i>nomti</i>	...	<i>umti.</i>
<i>nemiti</i>	...	<i>imiti.</i>

FIRST COMPARATIVE FORM.

117. The *first comparative* form is derived from the simple one, by prefixing the particle *nganga*, which observes the same rule with regard to its final vowel as *nga* does. It is usually employed to denote some kind of *equality* between two objects, and corresponds in general force to *so as*, or *as*, when used comparatively.

Examples.

Ngokuba ukwa <i>ngango-Faro</i> ;	For thou art even as Pharoah.
Ukuba ninokolo <i>olungangoko</i> Iwembewu yemositade ;	If ye have faith as a grain of mus- tard seed.
Ngento <i>engangenani</i> lemipefumlo ;	According to the number of the souls.
Inani labo <i>lingangenklabsti</i> yolwa- ndhle ;	The number of them is as the sand of the sea.

SECOND COMPARATIVE FORM.

118. The *second comparative* form is derived from the simple one, by prefixing the particle *njenga*, the final vowel of which coalesces with the initial vowel of the noun, as that of *nga* does. This form denotes similarity, and expresses *like as, according to, like, as*.

Examples.

Esihla <i>njengehobe</i> ;	Descending like a dove.
Eberolwā <i>njengemvu</i> ekuxelweni ;	He was led as a sheep to the slaughter.
<i>Njengokuswela</i> kwabo ;	According to their need.
Wabulawa <i>njengomfeli</i> ka-Kristu ;	He was put to death as a martyr for Christ.

COMPOUND FORMS.

119. Besides their principal forms, Kafir nouns, as before observed, also possess several *compound forms*. These are derived from some of the former, chiefly by means of additional prefixes, which become incorporated with the others by the principle of composition; and they may be arranged, therefore, according to the principal form which constitutes the leading element in their formation. In this way there are found, *four* compound inflected dative forms, *four* compound prefixal dative forms, *four* compound locative forms, and *one* compound vocative form; making altogether, *thirteen* compound forms.

COMPOUND INFLECTED DATIVE FORMS.

120. The *first* compound form is derived, by prefixing the possessive particles, according to the prefix of the governing

noun, to the first or inflected dative form, and is employed to express *of* in the sense of *belonging to*. Thus:—

Umfazi <i>wase</i> -Rini;	A woman of Graham's Town.
Amahashe <i>ase</i> -Bira;	Horses of the Beka.
Izinto <i>zase</i> mlabeni;	Things of the earth.

For the use of *s* in these and some of the following forms, see § 53, 1.

121. The *second* compound form is derived from the inflected dative, by prefixing the particle *nga*, and expresses *about*, *near*, *to*, *against*, *towards*, and the like. In some cases, this is only a more emphatic form of the principal one. Thus:—

Uhleli <i>ngasendhlwini</i> ;	He is sitting near the house.
Bekangela <i>ngasezulwini</i> ;	Looking towards heaven.
Misa imida <i>ngasentabeni</i> ;	Set bounds about the mount.
Xa ebehleli <i>ngasekutyeni</i> ;	As he sat at meat.
Seninawo umfuno wenu <i>ngasebungweleni</i> .	Ye have your fruit unto holiness.

122. The *third* compound form is derived from the preceding one, by prefixing the possessive particles, according to the prefix of the governing noun, when the sense becomes equivalent to *round about*. As:—

Iizwe <i>langase</i> -Bira;	The country round about the Beka.
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123. The *fourth* compound form is derived from the inflected dative, by prefixing the particle *njenga*, and expresses the comparative sense of *like*, or *as*, in addition to the full meaning of the principal form. Thus:—

<i>Njengasemanzini</i> ubuso bufana	As in water face answereth to
nobuso :	face.
<i>Kunjengasemzini</i> wako;	It is as (far as) to your place.

COMPOUND PREFIXUAL DATIVE FORMS.

124. The *fifth* compound form is derived from the second or prefixual dative form, by prefixing the possessive particle which corresponds to the prefix of the governing noun, and expresses the same meaning as the *first* compound form. Thus:—

Umntu <i>waku</i> -Kama;	A man belonging to Kama.
Abafazi <i>bakum</i> -Hala;	Women belonging to Umbala.
Iremele <i>yakwaba</i> -Heyideni;	Churches of the Gentiles.

125. The *sixth* compound form is derived, by prefixing *nga* to the second dative, and has the same signification as the *second* compound form. Thus:—

Kube bubunqino ngakuba-Heyideni ;	|	That it should be a testimony against the Gentiles.
Ndakukangela ngakwicala elinama-doda ;	|	When I look towards the men's side.

126. The *seventh* compound form is derived from the preceding one, in the same manner as the third compound form is derived from the second. Thus:—

Indawo yangaku-Kama : The place round about Kama.

127. The *eighth* compound form is derived from the prefixal dative, in the same manner as the fourth compound form is derived from the inflected dative. Thus:—

Kwa njengaku-Kama : Even as unto Kama.

COMPOUND LOCATIVE FORMS.

128. The *ninth* compound form is derived from the locative, by prefixing the possessive particle which corresponds to the prefix of the governing noun, and expresses the sense of *belonging to the place or country* of the person whom the noun represents. Thus:—

Abantu bakwa-Kama ;	|	People of Kama's place.
Inkosana zakwa-Yuda ;	|	Princes of Judah.
Ilizwe lakwa-Zabuloni ;	|	The land of Zabulon.

129. The *tenth* compound form is derived from the locative, by prefixing the particle *nga*, and expresses the meaning of *near, about, towards, the place or country* of the person represented by the noun. Thus:—

Ndasondele ngakwa-Gcaleka ;	|	I drew near to the country of Galeka.
Ndaza ndabekela ngakwa-Ngqika ;	|	Then I made towards the country of Gaika.

130. The *eleventh* compound form is derived from the preceding one, by prefixing the possessive particle corresponding to the prefix of the governing noun, which increases the meaning to *round about*. Thus:—

Ndahamba pakati kwemizi yanga- | I went amongst the places round a-
kwa-Kama ; | bout Kama's.

131. The *twelfth* compound form is derived from the locative by prefixing *njenga*, in the same manner, and with the same force, as in the fourth compound form. Thus:—

Kunjengakwa-Kama : It is as (far as) to Kama's.

COMPOUND VOCATIVE FORM.

132. The *thirteenth* compound form is derived from the vocative, by affixing the particle *ndini*, which renders the mode of address more direct and emphatic. Thus:—

Sizukulwanandini ;	Ye generation !
Zihanahanisindini ;	Ye hypocrites !
Yiz' apa, Mfondini ;	Come hither, you fellow !
Uya kuhlala futi kangakana- nina, Litongorandini ;	How long wilt thou sleep, O slug- gard ?

Tabular view of the Forms of Nouns.

133. The following table gives the several forms of Kafir nouns at one view, and will further exemplify the above rules and remarks. It must be borne in mind, that the possessive forms, as well as such compound forms as commence with a possessive particle, vary their initial letters according to the prefix of the governing noun. In the table which follows, they have been formed on the supposition of a governing noun of the first species, singular number.

TABULAR VIEW OF THE FORMS OF NOUNS.

PRINCIPAL FORMS.	COMP. FORMS.	NOUNS PROPER.		NOUNS COMMON.			
		PERSONS.	PLACES.	PERSONAL.	NEUTER.		
Simple		u-Kama	i-Bira	inkosi	amazwe	ufefe	izinto
1st. Possessive		wo-Kama	we-Bira	wenkosi	wamazwe	wofefe	wezinto
2nd. Possessive		ka-Kama		kankosi			
1st. Dative			e-Bira	enkosini	emazweni	elufefeni	ezintweni
	First		wase-Bira	wasenkosini	wasemazweni	waselufefeni	wasezintweni
	Second		ngase-Bira	ngasenkosini	ngasemazweni	ngaselufefeni	ngasezintweni
	Third		wangase-Bira	wangasenkosini	wangasemazweni		
	Fourth		njengase-Bira	njengasenkosini	njengasemazweni		
2nd. Dative		ku-Kama		kwinkosi	kwamazwe	kufefe	kwizinto
	Fifth	waku-Kama		wakwinkosi			
	Sixth	ngaku-Kama		ngakwinkosi	ngakwamazwe	ngakufefe	ngakwizinto
	Seventh	wangaku-Kama					
	Eighth	njengaku-Kama					
Locative		kwa-Kama					
	Ninth	wakwa-Kama					
	Tenth	ngakwa-Kama					
	Eleventh	wangakwa-Kama					
	Twelfth	njengakwa-Kama					
Vocative		Kama	Bira	Nkosi	Mazwe	Lufefe	Zinto
	Thirteenth	Kamandini		Nkosindini			Zintondini
Causal		ngu-Kama	li-Bira	yinkosi	ngamazwe	lufefe	zizinto
Instrumental		ngo-Kama	nge-Bira	ngenkosi	ngamazwe	ngofefe	ngezinto
Conjunctive		no-Kama	ne-Bira	nenkosi	namazwe	nofefe	nezinto
1st. Comparative		ngango-Kama	ngange-Bira	ngangenkosi	ngangamazwe	ngangofefe	ngangezinto
2nd. Comparative		njengo-Kama	njenge-Bira	njengenkosi	njengamazwe	njengofefe	njengezinto

OF THE ADJECTIVES.

134. Adjectives are distinguished by *separable prefixes*, each root being capable of receiving as many different prefixes, in the course of grammatical government, as there are prefixes of nouns.

The form of the prefix, in any given instance, depends on the prefix of the governing noun.

CLASSIFICATION OF ADJECTIVES.

135. The prefixes of adjectives are composed of those forms of the *relative pronoun*, and present indicative prefixes of the *substantive verb*, which correspond to the species and number of the governing noun. But some of the prefixes of the substantive verb, in this usage, sometimes take the epenthetic letters *m* and *n*; and hence, adjectives may be conveniently distributed into *three classes*, according to the use or disuse of these.

1. The first class includes all adjectives, before whose roots *m* or *n* is used, according to the prefix, in those cases where epenthetic letters are allowed.

2. The second class comprises those with which *m* is used in all such cases.

3. The third class contains such adjectives as do not use the epenthetic letters with any of their prefixes.

136. Adjectival roots of the *first* and *second* classes, take the epenthetic letters *m* and *n*, in connexion with some of the prefixes of the substantive verb, according to the following rules:—

1. The verbal prefixes which take these epenthetic letters, are those which have been derived from such nominal prefixes as include *m* or *n* in their composition. In this usage, therefore, the prefix is simply lengthened in the process of derivation; either on account of the coalition of the preceding vowel with the relative pronoun, as is the case with some of these prefixes; or in order to distinguish more clearly the species of the noun referred to by the adjective, as is the case with others. Compare § 264 with Table in § 304.

2. The situation of the epenthetic letters, depends upon the manner in which the verbal prefixes have their derivation. Those which are derived from the initial vowel of the nominal prefixes, take their epenthetic letters after them; but those which are derived from the final vowel, take it before them.

3. The difference between the *first* and *second* classes of adjectives is this, that the verbal prefixes corresponding to singular and plural nouns of the third species, and to plural nouns of the fifth species, are derived from *in* and *ixin* in the former class, and from *ixim* or *im* in the latter. Accordingly, the first class takes *n* as the epenthetic letter, and the second *m*.

137. The letters *m* and *n* when initial in an adjectival root, must not be confounded with epenthetic letters, but the whole root, of which either of them thus forms an integral part, must be treated like others of the same class to which it belongs.

1. Adjectival roots commencing with *m*, are always of the *third* class: as, *mhlope*, *mnandi*, *msulwa*, *muncu*, *mnyama*, *mdaka*.

2. Those which commence with *n*, are either of the *first* class; as, *ninzi*, *ncinane*, *nci*:⁶⁰ or of the *third*; as, *nzima*, *nzulu*, *ngwele*.

138. An example of an adjective in each class will afford the best illustration of the preceding observations. The species and numbers refer to the supposed governing noun:—

60 Due regard does not appear to have been paid to the insertion of the epenthetic *n*, before adjectival roots commencing with *n*, and belonging to the *first* class. Analogy, however, requires its use in such circumstances, as well as in others. Hence *ninzi*, *ncinane*, &c., when referring to nouns of the third species, singular and plural, or to nouns of the fifth species,

plural, should be written as in the following examples:—*into enncinane*; *izinto ezinncinane*; *intsapo ezinninzi*. By this means, also, the form keeps up a distinction between adjectives of the fourth species, plural, and those of the third or fifth species plural: thus *izitya ezincinane*; but *izindhlu ezinncinane*.

SPEC.	FIRST CLASS.		SECOND CLASS.		THIRD CLASS.	
	SINGULAR.	PLURAL.	SING.	PLUR.	SINGULAR.	PLURAL.
1	<i>omkulu</i>	<i>abakulu</i>	<i>ombi</i>	<i>ababi</i>	<i>obomvu</i>	<i>ababomvu</i>
2	<i>elikulu</i>	<i>amakulu</i>	<i>elibi</i>	<i>amabi</i>	<i>elibomvu</i>	<i>abomvu</i>
3	<i>enkulu</i>	<i>ezinkulu</i>	<i>embi</i>	<i>ezimbi</i>	<i>ebomvu</i>	<i>ezibomvu</i>
4	<i>esikulu</i>	<i>ezikulu</i>	<i>esibi</i>	<i>ezibi</i>	<i>esibomvu</i>	<i>ezibomvu</i>
5	<i>olukulu</i>	<i>ezinkulu</i>	<i>olubi</i>	<i>ezimbi</i>	<i>olubomvu</i>	<i>ezibomvu</i>
6	<i>omkulu</i>	<i>emikulu</i>	<i>ombi</i>	<i>emibi</i>	<i>obomvu</i>	<i>ebomvu</i>
7	<i>obukulu</i>		<i>obubi</i>		<i>obubomvu</i>	
8	<i>okukulu</i>		<i>okubi</i>		<i>okubomvu</i>	

INDEFINITE ADJECTIVES.

139. The following adjectives, which may be termed, from the nature of their signification, *indefinite adjectives*, require a more particular notice. Some of them, moreover, vary in the formation of their prefixes from the usual mode.

140. *Nye* belongs to the *first* class of adjectives, and expresses the indefinite sense of *one, other, another, &c.* Thus:—

Sasilumkile <i>esinye</i> isihlanu sazo, sati <i>esinye</i> isihlanu sasimatile;	And (the one) five of them were wise, and (the other) five were foolish.
<i>Omnye</i> waya entsimini yake, <i>omnye</i> waya entengweni yake;	One went to his farm, another to his merchandise.
Ilanga alisayi kubabalela, <i>nabunye</i> ubushushu;	The sun shall not light on them, nor any heat.

141. *Mbi* expresses *another, other, &c.*, in the sense of "a different one;" and takes for its prefixes the several euphonic letters, according to the prefix of the governing noun. Thus:—

SPECIES.	SING.	PLUR.
1	<i>wumbi</i>	<i>bambi</i>
2	<i>limbi</i>	<i>wambi</i>
3	<i>yimbi</i>	<i>zimbi</i>
4	<i>simbi</i>	<i>zimbi</i>
5	<i>lumbi</i>	<i>zimbi</i>
6	<i>wumbi</i>	<i>yimbi</i>
7		<i>bumbi</i>
8		<i>kumbi</i>

1. The forms which commence with the superadded con-

sonants *w* and *y* (§ 54), sometimes drop them, *umbi*, *imbi*, and *ambi*, being heard for *wumbi*, *yimbi*, and *wambi*.

2. The following examples will illustrate the usual force of this adjective:—

Ninomninawe <i>wumbi</i> na?	Have ye another brother?
Wahlala imihla yasixenxe <i>yimbi</i> ;	He stayed yet other seven days.
Awuko 'myalelo <i>wumbi</i> umkulu kule;	There is none other commandment greater than these.
Nize nendele ku <i>wumbi</i> ;	That ye should be married to another.
Sivela kwiyimbi (§308, 6) indawo;	We come from quite a different place.
Ngokuba babebeva beteta ngazimbi i- lwimi;	For they heard them speak with (o- ther) tongues.

3. The relative pronoun and substantive verb, occasionally precede this adjective for the sake of emphasis: as,

Ukufana okukumbi;	Another likeness.
Isidalwa esisimbi;	Any other creature.

142. *Tile* expresses *certain*, as used in the phrase "a certain one," and belongs to the *third* class of adjectives. Thus:—

Ecela into etile kuye;	Desiring a certain thing of him.
Abantu abatile abapuma kuti;	Certain persons who went out from us.
Ukuba uyafumana abatile abaneli- siko;	If he finds any of this way.

143. *Onke* expresses *all*, *every*, and the like; and takes for its prefixes the several euphonic letters, according to the form of the governing word. Thus:—

PERSON.	SPECIES.	SINGULAR.	PLURAL.
I			sonke
II			nonke
III	1	wonke	bonke
	2	lonke	onke (§ 54, 1, 1)
	3	yonke	zonke
	4	sonke	zonke
	5	lonke, wonke	zonke
	6	wonke	yonke
	7		bonke
	8		konke, kwonke

144. *Ngaka*, *ngakana*, *ngakanana*, express *so*, *such*, *so*

great, so much, according to the construction, and belong to the *third* class of adjectives. As:—

Amandhla <i>angakanana</i> ;	|	Such power.
Andifumananga 'lukolo <i>olungaka</i> ;	|	I have not found so great faith.

145. *Ngako* expresses *such* as that, *so great* as that, and also belongs to the *third* class of adjectives. As:—

Ngokuba kuya kubako oko ubunzima obukulu, ekungazanga kubeko <i>obungako</i> kuselokwokuqaleka kwomhlaba ;	|	For then shall be great tribulation, such as was not since the beginning of the world.
--	--	--

146. *Nje* expresses *so many*, and belongs to the *first* class of adjectives. It is only used, however, in answer to a question, and always in reference to a number which is specified at the same time by the fingers. Thus:—

Amahashe ebemangapina ?	|	How many horses were there ?
Ebemanje ;	|	There were so many.

DERIVATION OF ADJECTIVES.

147. The roots of adjectives are generally primitives. Some, however, are derived from verbs. Thus *msulwa*, without blemish ; appears to come from *sulwa*, to be wiped ; *tile* any or certain ; from *ti*, to be so : *de*, long, &c. ; from *da*, to be distant. *Ngcwele*, pure, is the perfect verbal root of *ngcwala*, the obsolete primitive of *ngcwalisa*, to purify : and *nene*, true, bears the same relation to *nyana*, the obsolete primitive of *nyanisa*, to speak or act truly ; *ny* being changed into *n*, for the sake of greater euphony.

Kafir adjectives are comparatively few in number, many of the adjectives of European languages being supplied in this, by certain usages of the noun and verb. See §§ 500-501 and 570.

DIMINUTIVE ADJECTIVES.

148. Diminutive adjectives are formed by affixing *ana* or *axana* to their roots, according to the character of the governing noun, in the same manner as has already been described in the formation of diminutive nouns, §§ 87 and 88.

Thus:—*kuwana* from *kulu*; *mhlotshana* from *mhlope*; *bomvana* and *bomvazana* from *bomvu*.

COMPARISON OF ADJECTIVES.

149. Adjectives have no variations of form for the *comparative* and *superlative* degrees. To express these, certain syntactical usages are adopted, according to §§ 451 and 573.

Diminution of quality is effected by affixing the particle *ra* to the adjectival root, which corresponds to the English termination *ish*, or to the word *rather*. Thus:—

Lonto ibomvura;	|	That thing is reddish.
Iqiya emnyamara;	|	A blackish or purple handkerchief.

NUMERALS.

150. Kafir numerals are expressed partly by adjectives, and partly by nouns. They are as follow:—

ADJECT.	NOUNS.	MEANING.
nye	isinye	one
bini	isibini	two
tatu	isitatu	three
ne	isine	four
hlanu	isihlanu	five
tandatu	isitandatu	six
xenxe	isixenxe	seven
mboxo	isimboxo, isibofo, isiphlongo	eight
	itoba, isitoba, umcakatiso	nine
	ishumi, isishumi, ilinci	ten
	ikulu	hundred
	iwaka	thousand

The tens, hundreds, and thousands, are sometimes used in their reduplicated forms, in order to express an unknown or uncountable number. Thus:—

Amashumishumi;	|	Tens upon tens.
Amakulukulu;	|	Hundreds upon hundreds.
Amawakawaka;	|	Thousands upon thousands.

151. The numeral *adjectives* take their prefixes according to the class to which they belong.

1. *Nye, tatu, ne, hlanu*, and *tandatu*, belong to the *first* class.

But *nye* usually omits the relative pronoun of the regular adjectival prefixes, in order to distinguish its use as a numeral, from that noticed above in § 140. Thus:—

SPECIES 1.—	<i>umnye</i>
...	2.— <i>linye</i>
...	3.— <i>innye</i>
...	4.— <i>sinye</i>
...	5.— <i>lunye</i>
...	6.— <i>umnye</i>
...	7.— <i>bunye</i>
...	8.— <i>kunye</i>

2. *Bini* belongs to the *second* class of adjectives.

3. *Xenxe*, and *mboxo*, belong to the *third* class.

152. The numeral *nouns* belong to those species to which their prefixes assign them, and follow all their analogies.

In the *possessive form*, they are employed to express *ordinals*: as,

Iculo lesihlanu;	|	The hymn of five, i. e. the fifth hymn.
Indhlu yeshumi;		The house of ten, i. e. the tenth house.
Innewadi yesibini;		The book of two, i. e. the second book.
Umhla wesine;		The day of four, i. e. the fourth day.

153. The Kafir *mode of counting* is rather complex, arising out of its very minuteness. As there are no numerals for expressing a combination of tens, as twenty, thirty, forty, &c.; or of tens and units, as eleven, twelve, thirteen, &c.; one is obliged to say, *two tens, three tens, four tens, &c.*; in the former case; and *ten which is with one, two, three, &c.*; *two tens which are with one, two, three, &c.*; in the latter. So likewise with the hundreds and thousands.

The units are expressed by the adjectives, or by nouns used as such (§ 500), when employed alone with a governing noun. But as finals in a numeral combination, they may be expressed either by the adjectives or nouns, the former taking the prefix which corresponds to the noun referred to by the whole number. The following examples will illustrate the general method of counting:—

Ihaahe linye ;	One horse.
Abantu abane ;	Four persons.
Izonka ezisixenxe ;	Seven loaves.
Abaposile abalishumi elinamnye ;	The eleven apostles.
Iminyaka elishumi elinamitatu ;	Thirteen years.
Izizukulwana ezilishumi elinesine ;	Fourteen generations.
Inkomo ezimashumi mabini ;	Twenty cattle.
Izitya ezingamashumi mane ;	Forty baskets.
Amahashe amashumi mahlanu analinye ;	Fifty one horses.
Namashumi asixenxe abantwana ;	And seventy children.
Amankazana angamashumi amboxo anesitandatu ;	Eighty six women.
Amadoda alikulu ;	A hundred men.
Abafazi abalikhulu elineshumi ;	A hundred and ten women.
Inteapo ezimakulu amatatu, anamashumi mahlanu ananklanu ;	Three hundred, and fifty five children.
Inkabi ezingamawaka mane ;	Four thousand oxen.
Inkomo ezingamawaka asibozo, anamakulu axenxe, anamashumi mabini ananne ;	Eight thousand, seven hundred, and twenty four head of cattle.
Amatandatu amakulu amawaka amadoda ;	Six hundred thousand men.
Ishumi lamawaka ;	Ten thousand.
Ikulu lamawaka ;	One hundred thousand.
Iwaka lamawaka ;	A million.
Iculo leshumi elinesinye ;	The eleventh hymn.
Innowadi yeshumi elinesixenxe ;	The seventeenth book.
Isiqendu samashumi mane anesitoba ;	The forty ninth section.
Isahluko samawaka mahlanu, anamakulu asibozo ;	The five thousand and eighth hundredth division.

1. *Ilinzi*, ten, is only used in connexion with the hundreds and thousands : as,

Ikulu elinelinzi ;	A hundred and ten.
Ikulu elinamanzi matatu ;	A hundred and thirty.
Amawaka alikhulu linamanzi mane anamawaka mane ;	A hundred and forty and four thousand.

2. There is a periphrastic mode of expressing *eight*, and *nine*, sometimes heard in the colloquial style, as in the following examples :—

Ishumi elinetoba 'mnwe 'mnye;	Ten which is with the bending—one finger; i. e. nineteen.
Ishumi elinetoba 'minwe mibini;	Ten which is with the bending—two fingers; i. e. eighteen.

MULTIPLICATIVES.

154. Numeral adjectives become *multiplicatives*, by prefixing the initial syllable of the indefinite adjective *onke*, according to the form of the governing noun or pronoun, their initial vowel being at the same time dropped, or, in the case of those which correspond to plural nouns of the third and fifth species, their whole prefix, with the exception of the epenthetic letter. Thus:—

<i>First person, Plur.</i> —Tina sobabini, sobatatu, sobane, sobahlanu, &c.	We both, all three, all four, all five, &c.
<i>Second pers. Plur.</i> —Nina nobabini, nobatatu, nobane, nobahlanu, &c.	Ye both, all three, all four, all five, &c.
<i>SPECIES 1. Plur.</i> —Abantu bobabini, bobatatu, bobane, bobahlanu, &c.	All two, all three, all four, all five, &c., persons.
<i>SPECIES 2. Plur.</i> —Amahashe omabini, omatatu, omane, omahlanu, &c.	All two, all three, all four, all five, &c., horses.
<i>SPECIES 3. Plur.</i> —Izindhlu zombini, zontatu, zonne, zonklanu, &c.	All two, all three, all four, all five, &c., houses.
<i>SPECIES 4. Plur.</i> —Izitya zozibini, zozitatu, zozine, zozihlanu, &c.	All two, all three, all four, all five, &c., vessels.
<i>SPECIES 5. Plur.</i> —Izinti zombini, zontatu, zonne, zonklanu, &c.	All two, all three, all four, all five, &c., rods.
<i>SPECIES 6. Plur.</i> —Imiti yomibini, yomitatu, yomine, yomihlanu, &c.	All two, all three, all four, all five, &c., trees.

1. The following examples will illustrate the use of these forms:—

Silapa nje sobatatu;	We are all three here.
Ndiyanyala nobabini;	I charge you both.
Ayete amehlo abo bobabini avulwa;	And the eyes of both were opened.
Zowa zombini emxunyeni:	Both shall fall into the ditch.
Etabata izonka zozirenze;	Taking the (all) seven loaves.
Intshuntshe ebukali isika ngamacala omabini;	A sharp two-edged sword.
Izilo zone zibe zinamapiko matandatu;	The four beasts had each six wings.

2. Numeral adjectives of the seventh and eighth species,

may also be used as multiplicatives, according to the above rule, but the latter usually omit the initial *k* for the sake of euphony. Thus:—

Ubuso bobutatu ;	All three faces.
Ngokuba okubini kuya kuba nguna-pakade ;	For both shall be everlasting.

155. Numeral nouns become *multiplicatives* in the same manner as the adjectives. The following examples will be a sufficient illustration.

Inkwenkwezi zosixenxe zingamangelosi erementa zosixenxe ;	The seven stars are the angels of the seven churches.
Izilo zone, nabadala bomashumi mabini anabane ;	The four beasts, and four and twenty elders.
Goduka nazo innewadi zako, zositoba ;	Take home your books, all nine.

ELISION OF ADJECTIVAL PREFIXES.

156. After the substantive and other verbs, the *relative pronoun* of the adjectival prefixes is usually dropped, being unnecessary under such circumstances to establish a grammatical connexion. In all those cases, also, where the relative coalesces with the verbal prefix, this suffers elision with it; so that, in adjectives of the first and second classes, it will sometimes happen that the *epenthetic letter* of the prefix alone remains, whilst in adjectives of the third class, the *whole prefix* will in some cases be elided. The following examples will afford the best illustration of these remarks:—

1. Where the whole prefix is elided, in which case the adjective will generally be of the third class:—

Into irara ;	The thing is bitter.
Umti unzima ;	The tree is heavy.
Amanzi abomvu ;	The water is red.
Imilambo ibanzi ;	The rivers are wide.

2. Where the prefix is elided with the exception of the epenthetic letter, in which case the adjective may be of the first or second class:—

Umfazi umde ;	The woman is tall.
Into imbi ;	The thing is bad.
Intombi inkle ;	The girl is pretty.
Umyuzo woba 'ukulu ;	The reward will be great.

3. Where the relative pronoun alone is elided, when the adjective may be of either class:—

Ihashe belilimnyama ;	The horse was black.
Isitya sasincinane ;	The basket was little.
Ukuba abenze bangcwele ;	To make them holy.
Innxowa ezingabi zindala ;	Bags which become not old.
Inkosi zalo ziba zinninzi ;	The princes thereof are many.
Ubumnyama boba bukulu ;	The darkness will be great.
Amahahe ebemaninzi ;	The horses were many.
Imilambo engemincinane ;	Rivers which are not small.

4. Sometimes, however, the verbal prefix is omitted as well as the relative pronoun, even in those cases where they do not coalesce together: as,

Isono sam sikulu ;	My sin is great.
Abantu balula ;	The people are few.
Izitya zane ;	The baskets were four.
Ilanga liya kwenziwa 'mnyama ;	The sun shall be darkened.

i. This indeed is the usual rule with regard to the prefixes of the first and second classes of adjectives, which correspond to plural nouns of the *third* and *fifth* species, their epenthetic letters being alone retained, as in the second set of the above examples. Thus:—

Inkabi bezinkle ;	The oxen were fine.
Imazi zambini ;	The cows were two.
Intsapo zinde :	The children are tall.

ii. But adjectives of the first and second classes, which correspond to plural nouns of the *second* and *sixth* species, never drop their verbal prefixes in consequence of the medial situation of their epenthetic letter, but only suffer the elision of the relative pronoun. When, however, the present, Indicative, of the substantive verb is required with these forms of the adjective, that is often omitted. Thus:—

Lamazimba mabi ;	This corn (is) bad.
Imilambo mikulu ;	The rivers (are) great.

5. After the substantive verb, the prefixes of adjectives occasionally take the euphonic letters before them, instead of suffering elision, for the sake of emphasis or precision. As:—

Ehusangweni lwetempile olulotuhle ;	At the Beautiful gate of the temple.
Ngomhla wokupela, lowo <i>ongomkulu</i> womtendeleko ;	In the last day, that great one of the feast.
Abapati bamashumi <i>angamahlanu</i> , na- bapati bamashumi <i>angamanye</i> ;	Rulers of fifties and rulers of tens.

157. The prefixes of numeral adjectives are very commonly elided, according to the preceding rules, after nouns. Other kinds of adjectives, likewise, occasionally observe the same usage. Thus:—

Umntu ' <i>mnye</i> ;	One person.
Izwi ' <i>nye</i> ;	One word.
Into ' <i>mnye</i> ;	One thing.
Inkliziyo ' <i>mbini</i> ;	Two hearts.
Intsuku ' <i>ntatu</i> ;	Three days.
Amashumi ' <i>mabini</i> ;	Two tens.
Abantu ' <i>bane</i> ;	Four persons.
Izandhla ' <i>zihlanu</i> ;	Five hands.
Imihlali ' <i>mibi</i> ;	Evil rejoicings.
Iminyaka ' <i>mininzi</i> ;	Many years.

158. When adjectives are used with nouns which are preceded by a demonstrative pronoun, or by a demonstrative personal pronoun, the *relative pronoun* of their prefixes is often omitted. Thus:—

Ezizakiwo ' <i>zikulu</i> ;	These great buildings.
Obububi ' <i>bukulu</i> ;	This great wickedness.
Lonto ' <i>ingcwele</i> ;	That holy thing.
Eyona ' <i>nto inkulu</i> ;	The chief thing.

OF THE PRONOUNS.

159. Kafir pronouns are of three principal kinds, namely, Demonstrative, Personal, and Relative.

N. B. There are also Interrogative pronouns: but for these see § 338.

DEMONSTRATIVE PRONOUNS.

160. The demonstrative pronouns, expressing *this* and *that*, with their plurals *these* and *those*, vary according to

the species and number of the nouns to which they refer. The forms which express *that* and *those*, are two or more in each species and number. Those which terminate in *ya*, refer to objects at a greater distance, and the others to objects at a less.

CLASSIFICATION OF DEMONSTRATIVE PRONOUNS.

161. Demonstrative pronouns are arranged, according to their species and number, as follow:—

1ST. SPECIES.		2ND. SPECIES.		3RD. SPECIES.		4TH. SPECIES.	
SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
lo	aba	eli	la	le	ezi	esi	ezi
lowaya	abaya	eliya	lawaya	leyaya	eziya	esiya	eziya
lowo	abo	elo	lawo	leyo	ezo	eso	ezo
lowa		ela	lawa	leya	eza	esa	eza
lo			lo	lo			
la			la	la			

5TH. SPEC.		6TH. SPECIES.		7TH. SPEC.	8TH. SPEC.	SIGNIFICATION.	
SING.	PLUR.	SING.	PLUR.	SING.	SING.	SINGULAR.	PLURAL.
olu	ezi	lo	le	obu	oku	this	those
oluya	eziya	lowaya	leyaya	obuya	okuya	that there	those there
elo	ezo	lowo	leyo	obo	oko	that	those
ola	eza	lowa	leya	oba	okwa	that	those
		lo	lo			that	those
		la	la			that	those

DERIVATION OF DEMONSTRATIVE PRONOUNS.

162. The demonstrative pronouns which express *this* and *these*, appear to be derived from the corresponding prefixes of nouns in the following manner:—

1. Those which correspond to the monosyllabic prefixes, reject the final *m* and *n*, and then take the remaining vowel, to which, after changing *u* into *o*, and *i* into *e*, the epenthetic letter *l* is prefixed: as, *lo* from *um*, and *le* from *im* or *in*.

2. Those which correspond to the polysyllabic prefixes, simply change their initial vowel as above, except in the case of the plural numbers of the third and fifth species,

which reject the final *m* or *n* as well: thus, *eli* from *ili*, *olu* from *ulu*, *ezi* from *izim* or *izin*.

i. But the vowel *a* does not suffer mutation; and hence, *aba* is of the same form as the corresponding nominal prefix.

ii. The plurals, also, of the second and sixth species, reject the *m* of the nominal prefixes together with the preceding vowel, and then observe the same rule as those pronouns which are derived from the monosyllabic prefixes: as, *la* from *ama*, and *le* from *imi*.

163. The demonstrative pronouns which express *that there* and *those there*, are derived from the preceding ones, by affixing the particle *ya*: as, *eliya* from *eli*, *oluya* from *olu*, *abaya* from *aba*.

But the monosyllabic pronouns insert their possessive particles before the *ya*: as, *lowaya* from *lo*, *leyaya* from *le*.

164. The demonstrative pronouns which are employed to express simply *that* and *those*, are merely different contractions of the last: as, *lowo* and *lowa* from *lowaya*, and *lo* and *la*, again, from *lowo* and *lowa*. (§ 59, 1.)

FORMS OF DEMONSTRATIVE PRONOUNS.

PRINCIPAL FORMS.

165. Demonstrative pronouns have *nine* principal forms, namely, the Simple form, the Possessive, Dative, Locative, Causal, Instrumental, Conjunctive, and two Comparative forms. Their several significations are the same as those of the corresponding forms of nouns. The *simple* form of each demonstrative pronoun has been already given in the above table § 161. The remaining forms are derived from that, in the following manner:—

1. The *possessive* form is derived by prefixing the proper possessive particle. If the simple form commences with a vowel, coalition will take place according to § 37, 3.

2. The *dative* form is derived by prefixing *ku*. If the simple form commences with a vowel, the final *u* of *ku* is generally changed into *w*.

3. The *locative* form is only used with those demonstra-

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tive pronouns, which may represent nouns that are the names of persons. It is derived by prefixing *kwa*.

4. The *causal* form is derived by prefixing the euphonic letters, or their substitutes, according to the following formulas:—

FORMS.	1ST. SPECIES.		2ND. SPECIES.		3RD. SPECIES.		
	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	
Simple	lo	aba	eli	la	le	ezi	
Causal	<i>ngulo</i>	<i>ngaba</i>	<i>leli</i>	<i>ngala</i>	<i>yile</i>	<i>zezi</i>	
4TH. SPEC.		5TH. SPECIES		6TH. SPECIES.		7TH. SPEC.	8TH. SPEC.
SING.	PLUR.	SING.	PLUR.	SING.	PLUR.		
esi	ezi	olu	ezi	lo	le	obu	oku
sesi	zezi	lolu	zezi	<i>ngulo</i>	<i>yile</i>	<i>bobu</i>	<i>koku</i>

5. The *instrumental* form is derived by prefixing *nga*; the *conjunctive* form, by prefixing *na*; the *first comparative* form, by prefixing *nganga*; and the *second comparative* form, by prefixing *njenga*. In all these forms, if the simple form commences with a vowel, coalition takes place according to § 37, 3.

COMPOUND FORMS.

166. Demonstrative pronouns have *eight* compound forms, namely, *four* compound dative forms, and *four* compound locative forms. Their significations are the same in general as those of the corresponding forms of nouns. Their derivation is as follows:—

1. The *first* compound form is derived from *the dative*, by prefixing the proper possessive particle.
2. The *second* is derived from the same principal form, by prefixing *nga*.
3. The *third* is derived from the preceding compound form, by prefixing the proper possessive particle.
4. The *fourth* is derived by prefixing *njengu* to the dative form.
5. The *fifth* compound form is derived from *the locative*, by prefixing the proper possessive particle.

6. The *sixth* prefixes *nga* to the same principal form.
7. The *seventh* prefixes the proper possessive particle to the preceding compound form.
8. The *eighth* prefixes *njenga* to the locative form.

Examples.

<ol style="list-style-type: none"> 1. Emnye <i>wakwababancinane</i>; 2. Ndisolulela <i>ngakwezonto</i> zi- ngapambili; 3. Indawo <i>yo ngakulamntu</i>; 4. Kwa <i>njengakulowo</i>; 5. Abantu <i>bakwalowo</i>; 6. Siyahhlala <i>ngakwalowo</i>; 7. Ilizwe <i>langakwalowo</i>; 8. Kunjengakwalowo; 	<p>One of these little ones. Reaching forth unto those things which are before. The place round about that man. Even as unto that one. The people of that one's place. We live near that one's place. The country round about that one's place. It is as (far as) to that one's place.</p>
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Tabular View of the Forms of Demonstrative Pronouns.

167. The following table gives the several forms of demonstrative pronouns at one view, according as they commence with *l*, *a*, *e*, or *o*. Those forms which commence with a possessive particle refer to a supposed governing noun of the first species, singular number.

PRIN- CIPAL FORMS.	COM.P.	FIRST SPECIES.		FIFTH SPECIES.	
		SINGULAR. (<i>l</i>)	PLURAL. (<i>a</i>)	SINGULAR. (<i>o</i>)	PLURAL. (<i>e</i>)
Simple		lo	aba	olu	ezi
Possess.		walo	waba	wolu	wezi
Dative		kulo	kwaba	kwolu	kwezi
	1st	wakulo	wakwaba	wakwolu	wakwezi
	2nd	ngakulo	ngakwaba	ngakwolu	ngakwezi
	3rd	wangakulo	wangakwaba	wangakwolu	wangakwezi
	4th	njengakulo	njengakwaba	njengakwolu	njengakwezi
Locative		kwalo			
	5th	wakwalo			
	6th	ngakwalo			
	7th	wangakwalo			
	8th	njengakwalo			
Causal		ngulo	ngaba	lolu	zezi
Instrum.		ngalo	ngaba	ngolu	ngezi
Conjunc.		nalo	naba	nolu	nezi
1st. Com.		ngangalo	ngangaba	ngangolu	ngangezi
2nd. Com.		njengalo	njengaba	njengolu	njengezi

168. When the demonstrative pronouns precede nouns and adjectives, the initial vowels of which are elided, they are used after the manner of *prefixes*. Thus:—

<i>Lomntu</i> , this person :	|	<i>Ababantu</i> , these persons.
<i>Lowamntu</i> , that person :	|	<i>Abobantu</i> , those persons.
<i>Elihashe</i> , this horse :	|	<i>Lamahashe</i> , these horses.
<i>Olusapo</i> , this child :	|	<i>Ezintapo</i> , these children.
<i>Obubomi</i> , this life :	|	<i>Okokutya</i> , that food.
<i>Abababini</i>		these two.
<i>Abobancinane</i>		those little ones.

PERSONAL PRONOUNS.

169. Personal pronouns have three persons. But those of the *third* person vary in form, according to the species and number of the nouns for which they are used.

CLASSIFICATION OF PERSONAL PRONOUNS.

170. Personal pronouns are arranged, according to their person, species, and number, as follow:—

PERSON	SPECIES	SINGULAR	PLURAL
First		<i>mina</i> , <i>I</i>	<i>tina</i> , <i>we</i>
Second		<i>wena</i> , <i>thou</i>	<i>nina</i> , <i>you</i>
Third	1	<i>yena</i> , <i>he, she</i>	<i>bona</i> , <i>they</i>
...	2	<i>lona</i> , <i>he, she, it</i>	<i>wona</i> , <i>they</i>
...	3	<i>yona</i> , <i>he, she, it</i>	<i>zona</i> , <i>they</i>
...	4	<i>sona</i> , <i>he, she, it</i>	<i>zona</i> , <i>they</i>
...	5	<i>lona</i> , <i>he, she, it</i>	<i>zona</i> , <i>they</i>
...	6	<i>wona</i> , <i>it</i>	<i>yona</i> , <i>they</i>
...	7		<i>bona</i> , <i>it, they</i>
...	8		<i>kona</i> , <i>it, they</i>

DERIVATION OF PERSONAL PRONOUNS.

171. Personal pronouns of the first and second persons, are derived by adding the termination *na* to the euphonic letters, or their substitutes, according to § 56, 2. The euphonic *u*, moreover, takes the vowel *e* before the *na*, and then passes into its consonantal sound according to the usual rule. Personal pronouns of the third person are derived from the demonstrative pronouns, by adding the termination *na* to

the *final* syllable of the first forms in the table, § 161, which are used for expressing *that* and *those*. But the final *wo* of *lowo*, first species, singular, is changed into *ye* for the sake of precision. The following comparative view will afford the best illustration of the above rule:—

PRONOUNS	1ST. SPECIES.		2ND. SPECIES.		3RD. SPECIES.		
	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	
Demon.	<i>lowo</i>	<i>abo</i>	<i>elo</i>	<i>lawo</i>	<i>leyo</i>	<i>ezo</i>	
Personal	<i>yena</i>	<i>bona</i>	<i>lona</i>	<i>wona</i>	<i>yona</i>	<i>zona</i>	
4TH. SPEC.		5TH. SPECIES.		6TH. SPECIES.		7TH. SPEC.	8TH. SPEC.
SING.	PLUR.	SING.	PLUR.	SING.	PLUR.		
<i>eso</i>	<i>ezo</i>	<i>olo</i>	<i>ezo</i>	<i>lowo</i>	<i>leyo</i>	<i>obo</i>	<i>oko</i>
<i>sona</i>	<i>zona</i>	<i>lona</i>	<i>zona</i>	<i>wona</i>	<i>yona</i>	<i>bona</i>	<i>kona</i>

The change of *wo* into *ye* is by no means an arbitrary one, *y* being one of the acknowledged substitutes of the euphonic letter *w*, and *e* being used for *o*, for the sake of precision. It will be seen from the next section that, in certain circumstances, *k*, another and more usual substitute of the same euphonic letter, is used instead of *y*.

FORMS OF PERSONAL PRONOUNS.

172. The several forms of personal pronouns are the same in number and signification, as those of demonstrative pronouns.

1. The *simple* form is distinguished by the termination *na*.

In the derivation of the other forms, as well as in the prefixing of the euphonic letters under any circumstances, this termination is usually elided.

The simple form is also used as a *vocative*, when required.

2. The *possessive* form is derived from the simple form, abbreviated in the manner just stated, by prefixing the proper possessive particle.

3. The *locative* form prefixes *kwa*.

But the abbreviated simple forms of the first person, *plural*; of the second person, both *singular* and *plural*; and of the third person, first species, *singular*; undergo mutation for the promotion of euphony or precision, in the formation of the *possessive* and *locative* forms.

PERSONAL PRONOUNS.

The *First* person, plural, changes *ti* into *tu*

The *Second* person, singular, ... we ... *ko*

... ... plural, ... *ni* ... *nu*

The *Third* pers. Spec. 1, sing. ... *ye* ... *ke*

The possessive particles, moreover, change their final *a* into *e*, before *tu* and *nu*.

4. The *causal* form is derived by prefixing the euphonic letters, or their substitutes, according to the following formulas:—

FORMS.	FIRST PERSON		SECOND PERSON	
	SING.	PLUR.	SING.	PLUR.
Simple	<i>mina</i>	<i>tina</i>	<i>wena</i>	<i>nina</i>
Causal	<i>ndimi</i>	<i>siti</i>	<i>nguwe</i>	<i>nini</i>

THIRD PERSON.							
FORMS.		1ST. SPECIES.		2ND. SPECIES.		3RD. SPECIES.	
		SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
Simple		<i>yena</i>	<i>bona</i>	<i>lona</i>	<i>wona</i>	<i>yona</i>	<i>zona</i>
Causal		<i>nguye</i>	<i>ngabo</i>	<i>lilo</i>	<i>ngawo</i>	<i>yiyo</i>	<i>zizo</i>
4TH. SPEC.		5TH. SPECIES.		6TH. SPECIES.		7TH. SPEC.	8TH. SPEC.
SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SPEC.	SPEC.
<i>sona</i>	<i>zona</i>	<i>lona</i>	<i>zona</i>	<i>wona</i>	<i>yona</i>	<i>bona</i>	<i>kona</i>
<i>siso</i>	<i>zizo</i>	<i>lulo</i>	<i>zizo</i>	<i>nguwo</i>	<i>yiyo</i>	<i>bubo</i>	<i>kuko</i>

173. The other principal forms, as well as the several compound forms, are derived in all respects like those of demonstrative pronouns which commence with *l*, and require, therefore, no further illustration than that which is afforded by the following tabular view:—

TABULAR VIEW OF THE FORMS OF PERSONAL PRONOUNS.

PRINCIPAL FORMS.	COMP. FORMS.	FIRST PERSON.		SECOND PERSON.		3rd. PERS. SPEC. 1	
		SINGULAR.	PLURAL.	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
		Simple		<i>mina</i>	<i>tina</i>	<i>wena</i>	<i>nina</i>	yena	bona
Possessive		<i>wami</i>	<i>wetu</i>	<i>wako</i>	<i>wenu</i>	<i>wake</i>	<i>wabo</i>
Dative		<i>kumi</i>	<i>kuti</i>	<i>kuwe</i>	<i>kuni</i>	<i>kuye</i>	<i>kubo</i>
Locative	First	<i>wakumi</i>	<i>wakuti</i>	<i>wakuwe</i>	<i>wakuni</i>	<i>wakuye</i>	<i>wakubo</i>
	Second	<i>ngakumi</i>	<i>ngakuti</i>	<i>ngakuwe</i>	<i>ngakuni</i>	<i>ngakuye</i>	<i>ngakubo</i>
	Third	<i>wangakumi</i>	<i>wangakuti</i>	<i>wangakuwe</i>	<i>wangakuni</i>	<i>wangakuye</i>	<i>wangakubo</i>
	Fourth	<i>njengakumi</i>	<i>njengakuti</i>	<i>njengakuwe</i>	<i>njengakuni</i>	<i>njengakuye</i>	<i>njengakubo</i>
		<i>kwami</i>	<i>kwetu</i>	<i>kwako</i>	<i>kwenu</i>	<i>kwake</i>	<i>kwabo</i>
	Fifth	<i>wakwami</i>	<i>wakwetu</i>	<i>wakwako</i>	<i>wakwenu</i>	<i>wakwake</i>	<i>wakwabo</i>
	Sixth	<i>ngakwami</i>	<i>ngakwetu</i>	<i>ngakwako</i>	<i>ngakwenu</i>	<i>ngakwake</i>	<i>ngakwabo</i>
	Seventh	<i>wangakwami</i>	<i>wangakwetu</i>	<i>wangakwako</i>	<i>wangakwenu</i>	<i>wangakwake</i>	<i>wangakwabo</i>
Causal	Eighth	<i>njengakwami</i>	<i>njengakwetu</i>	<i>njengakwako</i>	<i>njengakwenu</i>	<i>njengakwake</i>	<i>njengakwabo</i>
		<i>ndimi</i>	<i>siti</i>	<i>nguwe</i>	<i>nini</i>	<i>nguye</i>	<i>ngabo</i>
Instrumental		<i>ngami</i>	<i>ngati</i>	<i>ngawe</i>	<i>ngani</i>	<i>ngaye</i>	<i>ngabo</i>
Conjunctive		<i>nami</i>	<i>nati</i>	<i>nawe</i>	<i>nani</i>	<i>naye</i>	<i>nabo</i>
1st. Comparative		<i>ngangami</i>	<i>ngangati</i>	<i>ngangawe</i>	<i>ngangani</i>	<i>ngangaye</i>	<i>ngangabo</i>
2nd. Comparative		<i>njengami</i>	<i>njengati</i>	<i>njengawe</i>	<i>njengani</i>	<i>njengaye</i>	<i>njengabo</i>

N. B. The *locative* forms, though perfectly regular as to formation, do not appear to be much used, at least by the *Amaxosa*. The plural principal forms, however, are often found in composition. See § 520.

POSSESSIVE PRONOUNS.

174. The several *possessive forms* of the personal pronouns supply the possessive pronouns. These are as follow:—

PERSON.	SPECIES.	NUMBER.	SPECIES 1.		SPECIES 2.		SPECIES 3.		SPECIES 4.		SPECIES 5.		SPECIES 6.		SPECIES 7.	SPECIES 8.
			SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.		
First		Sing.	wami	bami	lami	ami	yami	zami	sami	zami	lwami	zami	wami	yami	bami	kwami
		Plur.	wetu	betu	letu	etu	yetu	zetu	setu	zetu	lwetu	zetu	wetu	yetu	betu	kwetu
Second		Sing.	wako	bako	lako	ako	yako	zako	sako	zako	lwako	zako	wako	yako	bako	kwako
		Plur.	wenu	benu	lenu	enu	yenü	zenu	senu	zenu	lwenu	zenu	wenu	yenü	benu	kwenu
Third	1	Sing.	wake	bake	lake	ake	yake	zake	sake	zake	lwake	zake	wake	yake	bake	kwake
...	...	Plur.	wabo	babo	labo	abo	yabo	zabo	sabo	zabo	lwabo	zabo	wabo	yabo	babo	kwabo
...	2	Sing.	walo	balo	lalo	alo	yalo	zalo	salo	zalo	lwalo	zalo	walo	yalo	balo	kwalo
...	...	Plur.	wawo	bawo	lawo	awo	yawo	zawo	sawo	zawo	lwawo	zawo	wawo	yawo	bawo	kwawo
...	3	Sing.	wayo	bayo	layo	ayo	yayo	zayo	sayo	zayo	lwayo	zayo	wayo	yayo	bayo	kwayo
...	...	Plur.	wazo	bazo	lazo	azo	yazo	zazo	sazo	zazo	lwazo	zazo	wazo	yazo	bazo	kwazo
...	4	Sing.	waso	baso	laso	aso	yaso	zaso	saso	zaso	lwaso	zaso	waso	yaso	baso	kwaso
...	...	Plur.	wazo	bazo	lazo	azo	yazo	zazo	sazo	zazo	lwazo	zazo	wazo	yazo	bazo	kwazo
...	5	Sing.	walo	balo	lalo	alo	yalo	zalo	salo	zalo	lwalo	zalo	walo	yalo	balo	kwalo
...	...	Plur.	wazo	bazo	lazo	azo	yazo	zazo	sazo	zazo	lwazo	zazo	wazo	yazo	bazo	kwazo
...	6	Sing.	wawo	bawo	lawo	awo	yawo	zawo	sawo	zawo	lwawo	zawo	wawo	yawo	bawo	kwawo
...	...	Plur.	wayo	bayo	layo	ayo	yayo	zayo	sayo	zayo	lwayo	zayo	wayo	yayo	bayo	kwayo
...	7	Sing.	wabo	babo	labo	abo	yabo	zabo	sabo	zabo	lwabo	zabo	wabo	yabo	babo	kwabo
...	8	Sing.	wako	bako	lako	ako	yako	zako	sako	zako	lwako	zako	wako	yako	bako	kwako

In the particular formation of the possessive pronouns, the possessive particle of the governing noun, is prefixed to that form of the personal pronoun which corresponds to the person or noun referred to. In the preceding table, which gives a complete view of the different possessive pronouns in every possible variety, the species and numbers marked at the head of the different perpendicular columns, are intended to represent the *governing* nouns; whilst the persons, species, and numbers, at the head of the horizontal columns, are supposed to denote the persons and nouns to which *reference* is made.

Examples.

<i>Governing noun.</i>	<i>Pronoun or noun referred to.</i>
Umntwana <i>wako</i> , thy child	wena.
Ihashe <i>lake</i> , his horse	yena.
Inkosi <i>yayo</i> , his chief	indoda.
Isono <i>sabo</i> , their sin	abantu.

DEMONSTRATIVE PERSONAL PRONOUNS.

175. Personal pronouns of the third person become demonstrative, by prefixing *the vowel* which precedes the final syllable of the demonstrative pronouns from which they are derived, and rejecting, in the case of those forms which use it, the epenthetic *l*. The following comparative view will exemplify the mode of their formation:—

PRONOUNS.	1ST. SPECIES.		2ND. SPECIES.		3RD. SPECIES.		
	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	
Demon. Personal	lowo oyena	abo abona	elo elona	lawo awona	leyo eyona	ezo ezona	
4TH. SPEC.		5TH. SPECIES.		6TH. SPECIES.		7TH. SPEC.	8TH. SPEC.
SING.	PLUR.	SING.	PLUR.	SING.	PLUR.		
eso esona	ezo ezona	olo olona	ezo ezona	lowo owona	leyo eyona	obo obona	oko okona

Examples.

Sinalo <i>elona</i> 'lizwi aliqinisiweyo lobuprofite;	| We have that sure word of pro- phesy.	
<i>Esona</i> 'sitsade osikulu;		| That great city.
<i>Ezona</i> 'ndawo zizuzwayo ngaba- ntu abanjalo zizipina?		| Those things which are obtained by such people are what?
Ngabolwaluko <i>abona</i> banjalo ka- kulu; (434, 3)		| Those who are specially so are they of the circumcision.

Occasionally, the epenthetic *i* accompanies the above mentioned vowel, as in the following example:—

Leyona 'nto enkuluThat great thing.

RELATIVE PRONOUNS.

176. The relative pronouns, *who*, *which*, and *that*, are expressed by *a*, *e*, or *o*; the particular form, in any given instance, being determined according to the following rules:—

1. If the relative pronoun be connected with a verb as its object, in the sense of *whom* or *which*, or if it precede a verb in the sense of the conjunction *that*, its form will be determined by *the nominative* to such verbs.

2. In all other cases, *the correlative* is the determining power.⁶¹

177. The correlative, or the nominative, may be either a noun, or a pronoun:

1. If they are *nouns*, the relative takes the form of

a, when their initial letter is *a*, or *o*:

e, *i*:

o, *u*:

But nouns of the *first species*, *singular*, differ in their analogy according as they are correlatives or nominatives. In the former case, the relative takes the form of *o*; but in the latter, it takes that of *a*, except before the aorist, Indicative, and the augmented forms of the tenses, where *o* is used. (Compare examples in § 443.)

⁶¹ The term *correlative* has been adopted in preference to that of *antecedent*, as the latter would be, to a considerable extent at least, quite a misnomer in the Kafir language, the

noun or pronoun to which the relative refers, or which it represents, being found very frequently after, and not before it.

2. If they are *pronouns* of the *first* or *second* persons, the relative takes the form of

e, or *o*, when they are of the *first person*, both numbers :

o, *second person*, *singular* :

e, or *o*, *plural*.

3. If they are *pronouns* of the *third* person, the relative takes the same form as their corresponding nouns require.

DERIVATION OF RELATIVE PRONOUNS.

178. Relative pronouns are derived from the demonstrative pronouns which express *this* and *these*, being the final vowels of the monosyllabic ones, and the initial vowel of the polysyllabic ones. As in the case of the other pronouns, therefore, there are in fact as many different forms of the relative, as there are prefixes of nouns. Their general correspondency to these has been already given, on a plan adapted to the convenience of the learner: but their true correspondency, as well as their derivation, will more fully appear from the following comparative table:—

PRONOUNS	1ST. SPECIES.		2ND. SPECIES.		3RD. SPECIES.		
	SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	
Demon.	<i>lo</i> , <i>la</i>	<i>aba</i>	<i>eli</i>	<i>la</i>	<i>le</i>	<i>ezi</i>	
Relative	<i>o</i> , <i>a</i>	<i>a</i>	<i>e</i>	<i>a</i>	<i>e</i>	<i>e</i>	
4TH. SPEC.		5TH. SPECIES.		6TH. SPECIES.		7TH. SPEC.	8TH. SPEC.
SING.	PLUR.	SING.	PLUR.	SING.	PLUR.	SPEC.	SPEC.
<i>esi</i>	<i>ezi</i>	<i>olu</i>	<i>ezi</i>	<i>lo</i>	<i>le</i>	<i>obu</i>	<i>oku</i>
<i>e</i>	<i>e</i>	<i>o</i>	<i>e</i>	<i>o</i>	<i>e</i>	<i>o</i>	<i>o</i>

The forms *e* and *o* are used as relative pronouns of the first and second persons, when required. Their usage in this respect is probably only one of accommodation, as there seems to be no reason for considering them primitives.

179. It may be mentioned here, that some of the tenses of the verb are only used in a particular form, when preceded by the relative pronoun; and that others, again, vary the form of one of their prefixes in the same circumstances. These

forms and variations will be pointed out, when the formation of the tenses is under consideration.

180. If the relative, moreover, is either nominative to the verb, or its immediate object according to the "first mode" of expression in § 443; or, if it is used for the conjunction *that*, as in § 521, and the constructions arising therefrom; the particle *yo* is affixed to the roots of the *present*, *aorist*, and *perfect* tenses, Indicative, and to that of the *present*, Potential, first form. But see §§ 434—438.

FORMS OF RELATIVE PRONOUNS.

181. When the relative pronoun takes its form from the *correlative*, it has *eight* principal forms, and *four* compound ones. They are derived like those of demonstrative pronouns which have similar initial vowels, and are distinguished by the same general significations. It may be observed, however, that the causal form varies according to the species and number of the noun to which it refers, or which it represents. The following table will be a sufficient illustration:—

PRINCIPAL FORMS.	COMP. FORMS.	RELATIVE PRONOUNS.		
		A	E	O
Simple Possess. Dative		a	e	o
		<i>wa</i>	<i>we</i>	<i>wo</i>
Causal	First	<i>kwa</i>	<i>kwe</i>	<i>kwo, ko</i>
	Second	<i>wakwa</i>	<i>wakwe</i>	<i>wakwo, wako</i>
	Third	<i>ngakwa</i>	<i>ngakwe</i>	<i>ngakwo, ngako</i>
	Fourth	<i>wangakwa</i>	<i>wangakwe</i>	<i>wangakwo, wangako</i>
Instrum. Conjunc.		<i>njengakwa</i>	<i>njengakwe</i>	<i>njengakwo, njengako</i>
		<i>nga</i>	<i>le, ye, ze, se</i>	<i>ngo, lo, bo, ko</i>
1st. Com. 2nd. Com.		<i>nga</i>	<i>nge</i>	<i>ngo</i>
		<i>na</i>	<i>ne</i>	<i>no</i>
		<i>nganga</i>	<i>ngange</i>	<i>ngango</i>
		<i>njenga</i>	<i>njenge</i>	<i>njengo</i>

182. The different forms of the relative pronouns are extensively used with other kinds of words as *prefixes*, or *parts of prefixes*; sometimes for the promotion of emphasis or precision, but oftener for the full expression of the sense intended. In the case of adjectives, their use has been

already shown. Their various usages with the other parts of speech will be seen, as the several constructions of these come under consideration. It may be remarked, however, that the meaning of the relative pronoun in the above forms; varies according to the construction in which it is found. Sometimes it includes a personal pronoun in sense, expressing *he who, they who, &c.* At other times it includes a demonstrative pronoun, expressing *that which, those which, &c.* Finally, it is often used as a simple demonstrative pronoun, expressing *that or those.* See §§ 428, and 518.

183. When the relative pronoun takes its form from the *nominative* to the verb, it does not admit of the distinction of forms.

1. When used *objectively*, it simply expresses *whom* or *which*, in reference to the correlative with which it is connected in *sense*, though not in form, whilst the place of separate forms is supplied by those of the personal pronouns, by means of which the various modifications of meaning denoted by *whose, to whom* or *which, by whom* or *which, &c.*, are sufficiently indicated. But as this construction is wholly of a syntactical character, its fuller illustration must be reserved for a subsequent part. See § 443.

2. When used *conjunctively*, the relative pronoun simply connects certain propositions together, according to § 521.

COALITION OF RELATIVE PRONOUNS.

184. The relative pronouns, *a, e, o*, whether they occur as the subject or as the object of the verb, coalesce with the vowel forms of the verbal prefixes according to § 37, 1. This rule is partly exemplified in the formation of the prefixes of adjectives, but a fuller illustration may be found by referring to the examples in § 443.

OF THE VERBS.

185. Kafir verbs are of two principal kinds, namely, Regular verbs, and Irregular verbs.

1. *Regular* verbs are those which take the verbal prefixes in one uniform manner.

2. *Irregular* verbs include *monosyllabic verbs*, or those which consist of a monosyllable; and *vowel verbs*, or those whose initial letter is *a, e, or o*.

Their irregularity consists in the manner of taking some of the verbal prefixes.

186. The following verbs, namely, *ba, ya, nga,* and *ma,* are used in the formation of some of the tenses of the verb, and under those circumstances, accordingly, may be termed *auxiliary verbs*.

187. The irregular verb *ba,* to be, when used as a principal verb, is called the *substantive verb*.

188. There are a few verbs, also, which are only used in combination with other verbs, the signification of which they serve to modify; and some, again, which when employed in combination with others, have a peculiar application of their meaning. Such verbs may be denominated *idiomatic verbs*.

189. Verbs are distinguished by Forms, Voices, Moods, Participles, Tenses, Number, Person, and Conjugation.

FORMS.

190. The principal forms which verbs are capable of assuming, may be distributed into the *Primitive, Simple derivative,* and *Compound derivative* forms.

191. The *theme* of the Kafir verb is the second person, singular, imperative mood, of the Primitive form. From this root all the other forms of the verb are derived, chiefly by inflection, but occasionally otherwise.

192. The second person singular, imperative mood, of any given form, is the *root* of that form.

THE PRIMITIVE FORM.

193. The Primitive form is the verb in its radical state. Verbs of this form are simply *active* or *neuter*, according to the nature of their signification. Thus:—

Tanda	...	...	...	to love.
Hamba	...	...	...	to walk.
Buba	...	...	...	to perish.

Amongst *neuter* verbs, there are some which are *attributive* of some quality or property, and which, in the English and many other languages, are expressed by the substantive verb and an adjective. As:—

Lunga	...	...	...	to be good.
Zala	...	...	...	to be full.
Banda	...	...	...	to be cold.

194. There are a few verbs in this form, which have a different final vowel to *a*. Of these, one ends in *o*, another in *u*, and two or three more in *i*. The probability is that all verbs originally ended in *a*. Thus *tsho* seems to be a contracted form of *tshoza*, whilst *tutu* is evidently a remnant of *tutuza* the obsolete primitive of *tutuzela*. *Azi*, again, is doubtless for *aziba* the corresponding form to the Sisuto *itseba*. In all the other forms of the verb, the final vowel of the root is uniformly *a*, except in the single case of the irregular verb *tsho*.

195. Amongst verbs of the Primitive form, there are a few which appear to be compounded of two roots: as *tandabuza*, from *tanda* and *buza*; &c. Some are probably derived from others: as *tyesha* from *tya*; *tyabula* from *bula*; *kalaza* from *kala*; &c. A few, again, are found in two or more forms: as *londoloza* and *londa*; *ngena* and *kena*; *tabata* and *tata*; *gesha* and *qasha*; &c.

196. Such verbs as have been introduced into the language from foreign sources, usually terminate in *sha*, the preceding vowel being determined on principles of euphony. Thus: *varasha* from *wachten*; *bedesha* from *bidden*; *tyityisha* from *gieten*; *butalsha* from *betalen*; &c.

SIMPLE DERIVATIVE FORMS.

197. Simple derivative verbs are those which have undergone only one inflection or other change, in order to their formation. The several forms are as follow:—

1. The first is derived from the primitive form by changing its final vowel into *ela*. This may be termed the *Relative form*, the verbal action being performed on behalf of,

or in relation to, some object. Verbs of this form, accordingly, include prepositions in their signification, of which *for* is the chief. Thus:—

Tandela, to love for:	from the theme	tanda.
Hambela, to go to:	... ..	hamba.
Lungela, to be good for:	... ..	lunga.

The irregular verb *tsho* becomes *tsholo* in this form.

2. The second is derived from the primitive form by changing its final vowel into *isa*. This is the *Causative form* of the verb. As:—

Tandisa, cause to love:	from the theme	tanda.
Hambisa, cause to go:	... ..	hamba.
Lungisa, to make right:	... ..	lunga.

This form sometimes denotes "to help to do a thing." As, *sebenzisa*, help to work; *twalisa*, help to bear; *lahlisa*, help to lose; *sengisa*, help to milk; *timbisa*, help to capture; &c.

3. The third is derived from the primitive form by changing its final vowel into *eka*. This form indicates subjection, either actual or possible, to the action expressed by the verb, and may be termed, therefore, the *Subjective form*. As:—

Tandeka, to become loved:	from the theme	tanda.
Lahleka, to become lost:	... ..	lahla.
Hambeka, to be walkable:	... ..	hamba.
Lungeka, to be rightable:	... ..	lunga.

4. The fourth is derived from the primitive form by changing its final vowel into *ana*. This is the *Reciprocal form* of the verb, the action being performed by two or more mutual actors. Thus:—

Tandana, to love one another:	from the theme	tanda.
Hambana, to walk with one another:	... ..	hamba.
Lungana, to be right with one another:	... ..	lunga.

The irregular verb *tsho* becomes *tshono* in this form.

5. The fifth is derived from the primitive form by prefixing *zi*. This is the *Reflective form* of the verb, the action being reflected back upon the actor. Thus:—

<i>Zitanda</i> , to love oneself:	from the theme <i>tanda</i> .
<i>Zibeta</i> , to beat oneself:	... .. <i>beta</i> .
<i>Zitoba</i> , to bend oneself:	... .. <i>toba</i> .

Vowel verbs, in assuming this form, simply prefix *z*, the final *i* being elided. Thus:—

<i>Zazi</i> , to know oneself:	from the theme <i>azi</i> .
<i>Zenza</i> , to make oneself:	... .. <i>enza</i> .
<i>Zoyika</i> , to fear oneself:	... .. <i>oyika</i> .

COMPOUND DERIVATIVE FORMS.

198. The Compound derivative forms are derived from the preceding simple derivatives, by inflecting the final vowel of their several roots. The different forms under this head are very numerous, many verbs passing through several formations. They will not require, however, a separate consideration, as the inflections are the same in *form* and *force*, as those of the first four simple derivative forms in § 197, namely, the Relative, the Causative, the Subjective, and the Reciprocal. The Compound derivative forms, accordingly, may be distributed into *four classes*, as in the following table:—

PRIM. FORM	SIMPLE DERIVATIVE FORMS.	COMPOUND DERIVATIVE FORMS.			
		1ST. CLASS (Relative)	2ND. CLASS (Causative)	3RD. CLASS (Subject.)	4TH. CLASS (Reciproc.)
Teta	<i>Rel.</i> — Tetela	Tetelela	Tetelisa	Teteleka	Tetelana
	<i>Caus.</i> — Tetisa	Tetisela	Tetisisa	Tetiseka	Tetisana
	<i>Subj.</i> — Teteka	Tetekela	Tetekisa	Tetekeka	Tetekana
	<i>Recip.</i> — Tetana	Tetanela	Tetanisa	Tetaneka	Tetanana
	<i>Ref.</i> — Ziteta	Zitetela	Zitetisa	Ziteteka	Zitetana

199. In the above table, which gives the principal and more usual forms of the Kafir verb, the compound derivatives are those which have undergone only one inflection. There are many other forms, however, found in use, which are derived from those, just as they are from the simple derivatives; and some of these further compounded derivative forms, also, are inflected again. But all the various compound forms, may be included in one or other of

the above four classes of compound derivatives, according to the form of their final inflection.

200. With regard to the several *forms* which verbs are thus capable of assuming, it must be remarked, that no individual verb is found in all of them, and very few, perhaps, in even a majority of them. In many cases, also, the primitive form itself is not found in use, otherwise than as it exists in its derivatives. In the above table, accordingly, the theme *teta* must be regarded, rather as a model for showing the various forms and inflections of which verbs in general are capable, than as a particular illustration of its own usages.

The primitive form, or theme, of some verbs has been preserved in nouns: Thus:—

imfama,	<i>from</i>	mfama,	<i>as in</i>	mfameka.
isiqwala,	...	qwala,	...	qwalela.
itamsanqa,	...	tamsanqa,	...	tamsanqela.
ikuba,	...	kuba,	...	kubela.
utaru,	...	taruza,	...	taruzisa.
ukohlokohlo,	...	kohla,	...	kohlela.
idungadunga,	...	dungada,	...	dungadela.

201. In reference likewise to the *general force* or *sense* of the various forms, it should be observed, that verbs are not always Relative, Causative, and so on, precisely in the same manner; and consequently, the particular signification of any given verb, in many instances at least, can only be known from practice, or from the use of a Dictionary. Some derivative verbs are used in a sense which properly belongs to their primitives, though this is rarely the case, unless the primitive forms are obsolete. Verbs of this kind are chiefly found in the first and third simple derivative forms, but are sometimes met with in others. For example:—

1st.—Galela, kangela, kanyela, kwela, pela, sela, swela, vela, wela, cela, xela, &c.

2nd.—Bulisa, nyanisa, taruzisa, cokisa, qayisa, &c.

3rd.—Baleka, baneka, boleka, beka, gxeka, kubeka, peka, seka, tyabeka, yeka, zeka, &c.

4th.—Dana, fana, fumana, nana, sangana, cana, &c.

There are a few instances, also, where a verb is found in a compound derivative form, with neither its primitive nor simple derivative in use: as, *omelela*, *peleka*, *qekeka*, &c.

202. Those compound derivative verbs which are formed by the reduplication of the same inflection, are usually *intensive* of the primitive. Thus:—

FIRST CLASS.—Tetelela, to *advocate*; from *teta*, to *speak*: vuyelela, to *triumph*; from *vuya*, to *rejoice*: buyelela, to *return the same day*; from *buya*, to *return*: bambelela, to *hold on*; from *bamba*, to *hold*: &c.

These verbs may take the Relative form, in which case there is a *triplication* of the same inflection: as, *tetelelela*, to *advocate for*; *bambelelela*, to *hold on for*; &c.

SECOND CLASS.—Tetisisa, *help to talk*; from *teta*, to *speak*; yumisisa, *help to sing*: from *vuma*, to *sing*: &c.

Reduplication of the same inflection in the *third* and *fourth classes* of compound derivative verbs, only occurs in the case of a few verbs which are not used in their primitive forms, and their signification, accordingly, is the same in general as that of simple derivative forms. Thus, *lulekeka*, to *become admonished*; from *luleka*, to *admonish*: *fumanana*, to *fall in with*; from *fumana*, to *overtake*.

203. An example or two will afford some illustration of the preceding sections on the Forms of the verb:—

1. *Zala* is a verb of the Primitive form, signifying “to be full:” this in the second simple derivative form becomes *zalisa*, which is the Causative of the former, and signifies “to make full,” and metaphorically, “to fulfil:” in the third class of compound derivatives it becomes *zaliseka*, to *become fulfilled*, which is the Subjective form of the preceding one: this form may again become Causative, and will then belong to the second class of compound derivative verbs, as *zalisekisa*, to *cause to become fulfilled*.

2. *Fana* is a verb of the fourth simple derivative form, with the signification “to be like,” and the theme (*fa*) of which is only used for purposes of derivation:

i. In the first class of compound derivatives it becomes a Relative form, as *fanela*, to *be like or proper for*: this, again, may become Subjective, in which case it will belong

to the third class of compound derivative verbs, as *faneleka*, to be fit or suitable: and this, likewise, may become Causative, when it will belong to the second class, as *fanelekisa*, to make fit or suitable.

ii. In the second class of compound derivative verbs, *fana* becomes *fanisa*, which is its Causative form, and signifies to make like: this may become Reflective, but will still continue in the same class, as *zifanisa*, to make oneself like: and this, again, may become Reciprocal, in which case it will belong to the fourth class, as *zifanisana*, to make oneself like to another.

STEM FORMS.

204. There are many verbs of the Primitive form, and some, also, of the Derivative forms, both simple and compound, whose roots branch out into stems, either by the addition of certain syllables, or by the change of certain letters. These *stem forms* follow the analogies of the Primitive form, being capable of assuming the several simple and compound derivative forms, like the roots from which they branch off.

PRIMITIVE STEM FORMS.

205. The stem forms which are derived from verbs of the Primitive form, are as follow:—

1. One form is derived by a *reduplication* of the root, which gives a *frequentative* force to the signification. As:—

ROOT.	STEM.
Teta, to <i>speak</i> :	Tetateta, to <i>tattle</i> .
Suka, to <i>rise up</i> :	Sukasuka, to <i>rise up often</i> .
Hamba, to <i>go</i> :	Hambahamba, to <i>go about</i> .

i. In the reduplication of trissyllabic roots, the final syllable of the first is omitted: as *tyabatyabaza* from *tyabaza*; *ewilicwilisha* from *ewilisha*; *bouboubuza* from *bouula*; *qipupipula* from *qipula*; &c.

ii. Vowel roots in taking this form elide the final vowel of the first: as *ahlutahlula* from *ahlula*.

2. Another form is derived by adding *kala* to the root: but its occurrence is comparatively rare, being confined to

a few active verbs, which in this form have a *subjective* force. Thus:—

ROOT.		STEM.
Bona, to <i>see</i> :	... ..	Bonakala, to <i>become seen</i> .
Cita, to <i>scatter</i> :	... ..	Citakala, to <i>become scattered</i> .
Va, to <i>hear</i> :	... ..	Vakala, to <i>become heard</i> .

Verbs which terminate in *ka*, glide it upon taking this form: as, *tunukala* from *tunuka*.

3. A still rarer form, with much the same force as the preceding one, is found by adding *lala* to the root. As:—

ROOT.		STEM.
Fumba, to <i>heap</i> :	... ..	Fumbalala, to <i>be in a heap</i> .

In some instances, the meaning of this stem form departs considerably from that of the root; as *panga*, to plunder; *pangalala*, to be dispersed: whilst in others, both the stem and the root are used with the same signification; as *tshaba* and *tshabalala*, to be abolished.

4. Some verbs with the terminations *aka*, *ala*, *ata*, *ika*, *oka*, *uka*, and *ula*, become *active*, and sometimes *causative*, by changing those terminations after the following manner:—

i. *Aka* changes into *asa* : as,

ROOT.		STEM.
Qambaka, to <i>burst</i> , (<i>n.</i>)	... ..	Qambasa, to <i>burst</i> . (<i>act.</i>)

ii. *Ala* changes into *aza* : as,

ROOT.		STEM.
Palala, to <i>be spilt</i> ;	... ..	Palaza, to <i>spill</i> .
Katala, to <i>be troubled</i> ;	... ..	Kataza, to <i>trouble</i> .

iii. *Ata* changes into *esa* : as,

ROOT.		STEM.
Ambata to <i>clothe oneself</i> ;	... ..	Ambesa, to <i>clothe</i> (another).

iv. *Ika* changes into *iza* : as,

ROOT.		STEM.
Nyibilika, to <i>melt</i> , (<i>n.</i>)	... ..	Nyibiliza, to <i>melt</i> . (<i>act.</i>)
Tyibilika, to <i>slip</i> , (<i>n.</i>)	... ..	Tyibiliza, to <i>slip</i> . (<i>act.</i>)

v. *Oka* changes into *oza* : as,

ROOT.

STEM.

Gqoboka, to be broken open; ... Gqoboza, to break open.
 Tyoboka, to be broken through; ... Tyoboza, to break through.

vi. *Uka* undergoes two or three different changes as follows:—

(a) It frequently changes into *ula*: as,

ROOT.

STEM.

Apuka, to be broken; ... Apula, to break.
 Razuka, to be torn; ... Razula, to tear.
 Guquka, to turn; (n.) ... Guqula, to turn. (act.)

(b) It sometimes changes into *usa*: as,

ROOT.

STEM.

Goduka, to go home; ... Godusa, to take home.
 Aluka, to be circumcised; ... Alusa, to circumcise.

(c) Occasionally it changes into *uza*: as,

ROOT.

STEM.

Tyumka, to be bruised; ... Tyumza, to bruise. (§ 59, 2.)

vii. *Ula* changes into *uza*; as,

ROOT.

STEM.

Kumbula, to remember; ... Kumbuza, to remind.
 Pumla, to rest; ... Pumza, to make rest. (§ 59, 2.)

Several of the preceding stem forms are exceedingly rare. At the same time it may be observed, that some verbs are found in a stem form, where the root is not used; and further, that many stem verbs are found in one or other of the derivative forms, where the stem form itself does not otherwise exist.

5. A few primitive verbs appear to branch out into two stems, one of which is *intensive* of the root, and usually *active* in signification, whilst the other is a *neuter* form of the latter. They are formed by changing the final *a* of the root into *ulula* and *uluka* respectively. Thus:—

ROOT.

FIRST STEM.

SECOND STEM.

Kota, lick ... Kotulula, scrape up;—Kotuluka, be scraped up.
 Hlamba, wash ... Hlambulula, cleanse;—Hlambuluka, be cleansed.

DERIVATIVE STEM FORMS.

206. Some verbs of the derivative forms which terminate in *ela* and *eka*, most of whose primitives are not in use, become *active*, *causative*, or *intensive*, by changing those terminations into *eza*. Thus:—

ROOT.	STEM.
Fudumela, to be warm;	Fudumeza, to make warm.
Sondela, to draw near;	Sondeza, to bring near.
Kanyela, to deny;	Kanyeza, to contradict.
Omelela, to be strong;	Omeleza, to strengthen.
Qekeka, to be broken;	Qekeza, to break.
Tekeleka, to be tied;	Tekeleza, to tie.

VOICES.

207. Verbs of the Primitive form, and verbs of the several simple and compound Relative and Causative forms, together with most kinds of Stem verbs, have two voices,—the *active*, and the *passive*. Subjective, Reciprocal, and Reflective verbs, have no distinction of voice, except in a few instances where their Primitive forms are not found in use. See § 455.

208. The passive voice is distinguished from the active, by a difference of form. This difference is effected by inserting *u* before the final vowel of the latter, the *u* changing into *w* according to § 41, 3. Thus:—

PRIM. FORM		SIMPLE DERIVATIVES.		
ACT.	PASS.	FORMS.	ACT.	PASS.
Teta	Tetwa	<i>Relative</i>	Tetela	Tetelwa
		<i>Causative</i>	Tetisa	Tetiswa

COMPOUND DERIVATIVES.				STEM FORMS.	
<i>Relative forms.</i>		<i>Causative forms.</i>		ACTIVE.	PASSIVE.
ACTIVE.	PASSIVE.	ACTIVE.	PASSIVE.		
Tetelela	Tetelelwa	Tetelisa	Teteliswa	Tetateta	Tetatetwa
Tetisela	Tetiselwa	Tetisisa	Tetisiwa	Palaza	Palazwa

1. Some verbs in taking the passive form also undergo a *mutation of consonants*. This change always affects the theme of the verb, and not any of the subsequent inflections. The following examples will illustrate the several mutations according to the rules in § 45, 4.

ACTIVE VOICE.	PASSIVE VOICE.
Libala, to <i>forget</i> :	... Lityalwa, to <i>be forgotten</i> .
Gwebela, to <i>justify</i> :	... Gwetyelwa, to <i>be justified</i> .
Bubisa, to <i>destroy</i> :	... Bujiswa, to <i>be destroyed</i> .
Gqoboza, to <i>break open</i> :	... Gqojozwa, to <i>be broken open</i> .
Qubula, to <i>strike</i> :	... Qutyulwa, to <i>be struck</i> .
Gubungela, to <i>cover</i> :	... Gujungelwa, to <i>be covered</i> .
Kupa, to <i>turn out</i> :	... Kutshwa, to <i>be turned out</i> .
Bopelela, to <i>fasten</i> :	... Botshelwa, to <i>be fastened</i> .
Tuma, to <i>send</i> :	... Tunywa, to <i>be sent</i> .
Vumela, to <i>permit</i> :	... Vunyelwa, to <i>be permitted</i> .
Nqamkisa, <i>cause to cut off</i> :	... Nqanyukiswa, <i>caused to be &c.</i>
Tyumza, to <i>bruise</i> :	... Tyunyuzwa, to <i>be bruised</i> .
Kumsha, to <i>interpret</i> :	... Kunyushwa, to <i>be interpreted</i> .
Kazimlisa, <i>cause to glitter</i> :	... Kazinyuliswa, <i>caused to glitter</i> .
Kumbuza, to <i>remind</i> :	... Kunjuzwa, to <i>be reminded</i> .
Bambelela, to <i>hold on</i> :	... Banjelelwa, to <i>be held on</i> .
Mpompoza, to <i>spring forth</i> :	... Mpontshozwa, to <i>be sprung &c.</i>

The reason of these consonantal changes is sufficiently obvious, where the change takes place in the final syllable of a root, since neither of the consonants which suffer mutation is compatible with *w*, the sign of the passive voice. In medial syllables, the change is probably observed simply for the sake of euphony or uniformity, though instances are occasionally found in which mutation does not always occur under such circumstances.

2. In the case of the *reduplicated* form of the primitive verb, and its derivatives, two mutations take place. As:—

ACTIVE VOICE.	PASSIVE VOICE.
Zamazamisa, to <i>excite</i> :	... Zanyazanyiswa, to <i>be excited</i> .

209. Monosyllabic verbs insert *iw* before the final vowel, to form the passive voice. Thus:—

ACTIVE VOICE.

Ba, to *steal*: ...
 Pa, to *give*: ...
 Tsho, to *say so*: ...

PASSIVE VOICE.

Biwa, to *be stolen*.
 Piwa, to *be given*.
 Tshiwo, to *be said so*.

1. Some vowel verbs of the Primitive form observe the same rule: as *akiwa*, to be built; from *aka*, to build: *abiwa*, to be dealt out; from *aba*, to deal out. Others follow both usages: as *enziwa* and *enziwa*, to be made; from *enza*, to make.

2. *Lwa*, to fight, simply inserts *i* in taking its passive form: as *liwa*, to be fought.

210. Verbs which terminate in *i*, affix *wa* in the formation of the passive voice. Thus:—

ACTIVE VOICE.

Azi, to *know*: ...
 Ti, to *say*: ...

PASSIVE VOICE.

Aziwa, to *be known*.
 Tiwa, to *be said*.

But *twa* is frequently used for *tioa*, the final *i* of the root being omitted before the affixed *wa*.

PASSIVE STEM FORMS.

211. The root of the passive voice is sometimes used in a *reduplicated* form, in order to give a *frequentative* force to the meaning. Thus:—

ROOT.

Citwa, to *be scattered*: ...
 Qutywa, to *be driven*: ...

STEM.

Citwacitwa, to *be scattered about*.
 Qutywaqutywa, to *be driven about*.

212. Verbs of the passive voice may also assume a *reciprocal* form, by taking the inflection *ana*, in the same manner as verbs of the fourth simple derivative form. Thus:—

ROOT.

Banjwa, to *be held*: ...
 Ahlulelwa, to *be divided*: ...
 Xoliswa, to *be reconciled*: ...

STEM.

Banjwana, to *be held together*.

Ahlulelwana, to *be divided amongst*—

Xoliswana, to *be reconciled with*—

MOODS.

213. The term *mood* or *mode* is employed to indicate the

general divisions of which the verb is capable, according to the manner in which the action is expressed, or according to the different ways in which the connexion between the subject and verb may be stated. The usual number of moods may be assigned to the Kafir verb, namely, the Imperative, the Infinitive, the Indicative, the Potential, and the Subjunctive.

214. The *Imperative* mood is only used in the second person of the affirmative, and expresses command or exhortation. Thus:—

SING.	... ..	PLUR.
Teta, Speak;	...	Tetani, Speak ye.

The formation of the plural is peculiar, *ni* being affixed, and not prefixed as in other cases.

215. The *Infinitive* mood is formed by prefixing *uku* to the root. A negative form is also used, which is derived by affixing *nga* to the prefix *uku*, and changing the final vowel of the root into *i*. Thus:—

AFF.— <i>Ukuteta</i> , to speak.
NEG.— <i>Ukungateti</i> , not to speak.

1. The Infinitive mood partakes of the properties of *nouns*, as well as of those of verbs, and has accordingly been classed with the former as the eighth or indefinite species.

2. The initial vowel of the *prefix* is often elided, when preceded by another verb: as,

Uye <i>kuzingela</i>;	|	He has gone to hunt.
Ndize <i>kumceda</i> ;		I have come to help.

This elision always takes place, when the Infinitive is used in the formation of tenses.

216. The remaining moods are distinguished by tenses, and will not require, therefore, any separate consideration.

PARTICIPLES.

217. The *participles* are essentially parts of the verb, having nothing in common either with adjectives or nouns. The only difference, indeed, between them and the tenses of the Indicative mood, is, that the latter attribute *directly*, and the former *indirectly*. In other words, the tense re-

gards the action as proceeding *from* a person or thing; but the participle, as that which is to be attributed *to* a person or thing. The nomenclature of the participles, accordingly, is the same as that of the tenses of the Indicative mood (§ 228). With these they agree in number, and generally also in *form*, the third person, first species, *singular* and *plural*, and the second species, *plural*, being the only instances of variation (§ 264).

218. Participles have both an *affirmative* form, and a *negative* one. The Imperfect, Pluperfect, and Second future participles, have also each a *contracted* form: and the First and Second future participles have *compound* forms.

219. The *present* participle is formed by prefixing the present participial prefixes to the root of the verb, and changing the final vowel of this into *i* for the negative. Thus:—

AFF.— *Nditeta*, I, speaking.

NEG.— *Ndingateti*, I, not speaking.

N. B. Verbs of the *Passive voice*, and the irregular verbs *va* and *tsho*, retain the same form of the verbal root, both in the affirmative and negative.

220. The *aorist* participle is rarely used, and then only in the affirmative. It is formed by prefixing the aorist participial prefixes to the root of the verb. Thus:—

AFF.— *Ndateta*, I, spoken.

221. The *imperfect* participle is formed by uniting the perfect participle of the auxiliary *ba*, to the present participle of the verb. Thus:—

AFF.— *Ndibe nditeta*, I, having been speaking.

NEG.— *Ndibe ndingateti*, I, not having been speaking.

222. The *perfect* participle is formed by prefixing the present participial prefixes to the root of the verb, and changing the final vowel of this into *ile* or *e*. The negative has also another form, which is derived by affixing *nga* to the root. Thus:—

AFF.— *Nditetile*, I, having spoken.

NEG.— *Ndingatetile*, or
Ndingatetanga, } I, not having spoken.

1. In order to prevent unnecessary repetition, it will be sufficient to remark here, that the same rules apply to this participle with regard to the form of its *verbal root*, as apply to the corresponding tense in the Indicative mood. See § 236, 1—4.

2. The same distinction with regard to *time*, also, exists between the aorist and perfect participles, as exists between the corresponding tenses.

3. The second negative form is used to supply the place of an *aorist* negative participle, when required.

223. The *pluperfect* participle is formed by uniting the perfect participle of the auxiliary *ba*, to the preceding one. Thus:—

AFF.— *Ndibe* nditetile, I, having spoken.

NEG.— *Ndibe* ndingatetile, or
Ndibe ndingatetanga, } I, not having spoken.

N. B. The same difference in the *time* and *state* of the verbal action, exists between the pluperfect and other past participles, as between the corresponding tenses.

224. The *first future* participle is formed by uniting the present participle of the auxiliary *ya*, to the Infinitive mood of the verb. Thus:—

AFF.— *Ndiya* kuteta, I, about to speak.

NEG.— *Ndingayi* kuteta, I, not about to speak.

225. The *second future* participle is formed by uniting the perfect participle of the auxiliary *ba*, to the preceding one. Thus:—

AFF.— *Ndibe* ndiya kuteta, I, having been about to speak.

NEG.— *Ndibe* ndingayi kuteta, I, not having been about to speak.

226. The Participles, as well as the Imperative and Infinitive moods, are extensively used in the formation of the different tenses, and may therefore be termed the *principal parts* of the verb.

TENSES.

227. The distinction of *tense* has reference to the *time* and *state* of the verbal action.

1. The verbal action may be expressed either in *present*, *past*, or *future* time.

Past and future time, being each capable of a division into separate parts, may be referred to, again, either *definitely* or *indefinitely*. In other words, the verb may refer the performance of the action to *some* particular period, or to *no* particular period, of past and future time.

2. The verbal action may be represented either as in a state of *progress*, or as *completed*.

3. As the verbal action, therefore, may be exhibited in various times and states, so the verb possesses different forms and combinations, usually termed tenses, for the expression of such variety.

228. The Kafir verb has *seven* tenses, namely the Present, the Aorist, the Imperfect, the Perfect, the Pluperfect, the First Future, and the Second Future. They are formed by adding the several *verbal prefixes* and *auxiliary verbs* (§§ 264—271), to the principal parts of the verb which is to be conjugated.

229. That form of the root of the verb which belongs to any given tense, is termed the *verbal root*, in distinction from the *prefix*, and the *auxiliary root*.

230. The tenses of the Kafir verb have both an *Affirmative* form, and a *Negative* form. A few have more than one form of each kind; and some Affirmatives have *two* Negatives.

231. Several of the tenses, in their different Moods, have also *contracted* forms, which are found in more general use than the full forms.

232. Most of the tenses, moreover, have *Augmented forms*: and some, likewise, together with their Augmented forms, have *Compound forms*.

TENSES OF THE INDICATIVE MOOD.

233. The *present* tense has *two* forms, the former of which is more emphatic in signification, as well as more general in use, than the latter. See § 530.

1. The *first* is formed by prefixing the affirmative present tense of the auxiliary *ya*, to the root of the verb. As :—

AFF.— *Ndiyateta*, I speak, or am speaking.

i. This appears to be a contraction for *ndiya nditeta*, which would literally signify, *I go speaking*, that is, the action which I now perform is that of speaking.

ii. The negative is not used, but its place is supplied by the first negative of the second form.

2. The *second* is formed by prefixing the present indicative prefixes to the root, and changing the final vowel of this into *i* for the negative. As :—

AFF.— *Nditeta*, I speak, or am speaking.

NEG. 1— *Anditeti*, } I speak not, or I

NEG. 2— *Ndingateti*, } am not speaking.

i. *This form of the affirmative, and its second negative, are always used in connexion with the relative pronoun.*

ii. Verbs of the *Passive voice*, and the irregular verbs *va* and *tsho*, retain the same form of verbal root in the negative, as in the affirmative.

3. The present tense, as its name implies, is employed to denote actions or occurrences which are taking place at the *present* time. It is often used, however, like the present tense of many other languages, to express general facts, where *no* time is particularly alluded to, as well as habits, customs, &c., when *all* time may be included. The verbal action is referred to as in a state of *progress*.

4. The first form is sometimes used in an inceptive future sense: Thus, *Ndiyahamba*, I am going, may imply either the commencement of the act of going, or the intention of commencing it immediately.

234. The *aorist* tense is formed by prefixing the aorist indicative prefixes to the root. As :—

AFF.— *Ndateta*, I spoke.

NEG.— *Andateta*, I spoke not.

1. The substantive verb sometimes changes the final vowel of the root into *i* in the negative: as, *andabi*, &c.

2. *The negative form is never used with the relative pronoun, but its place is supplied by the second negative of the perfect tense.*

3. This tense is properly indefinite with regard to time, and hence its name. It is more generally employed to denote the verbal action as completed in some indefinite period of *past* time. But in other of its usages, and especially in some of its copulative ones (§ 383), it appears to be wholly indefinite, the reference being, in such cases, neither to the time nor to the state of the action, but simply to the action itself as connected with a preceding one. The aorist, Indicative, therefore, forms an important as well as peculiar feature of the Kafir verb, and is extensively used.

4. The aorist is sometimes employed with a future acceptance in the way of warning, as in the following examples:—

Yeka leyondhlela, wenzakala;

Abandon that course, or some evil will befall you.

Musa ukwenje njalo, wazeka ityala;

You must not do so, or you will incur guilt.

Hence the common expressions of warning:—*Wahla!* Take care, or you will fall! *Watska!* Take care, or you will burn! &c.

235. The *imperfect* tense is formed by uniting the perfect tense of the auxiliary *ba*, to the present participle of the verb. Thus:—

AFF.— *Ndibe nditeta*, I was speaking.⁶²

NEG.— *Ndibe ndingateti*, I was not speaking.

This tense denotes the verbal action as having been in a state of *progress*, at some period of *past* time.

⁶² Two other modes of writing this tense have generally prevailed, both of which are liable to objection.

1. It has been sometimes written all in one word, *-ndibenditeta*, a mode of orthography which is evidently based on a wrong principle, since derivation plainly shows that it consists of *two* words, both of which are complete in themselves, each having its own *prefix* and its own *root*, being in point of fact two distinct verbs. When contraction takes place, the tense is of

course influenced by the principle of composition, but not before.

2. The other mode of writing this tense, namely, *ndibendi teta*, consists indeed of two words, but upon what principle they are formed it is difficult to conceive. The detaching of the *prefix* from the root of the principal verb, and then appending it to the auxiliary verb as an *affix*, seems so contrary to all analogy, that it is surprising how such a form could ever have been adopted.

236. The *perfect* tense is formed by prefixing the present indicative prefixes to the root, and changing the final vowel of this into *ile* or *e*. Thus:—

AFF.— *Nditetile*, or *Nditete*, I have spoken.
 NEG. 1— *Anditetile*, or *Anditete*,
 NEG. 2— *Ndingatetile*, or *Ndingatete*, } I have not spoken.

1. The following variations in the form of the verbal root of the perfect tense of some verbs, require notice:—

i. Verbs which terminate in *ala*, generally change this into *ele*: as, *zele* from *zala*; *bulele* from *bulala*.

ii. Verbs which terminate in *ana*, usually change this into *ene*: as, *fumene* from *fumana*; *lungene* from *lungana*.

iii. Verbs with the termination *ela*, chiefly use the *contracted* form of the verbal root: as, *landele* from *landela*; *tetelele* from *tetelela*.

The exceptions to the three preceding rules are mostly confined to dissyllabic roots: thus, *dalile* from *dala*; *fanile* from *fana*; *petile* from *pela*.

iv. Most verbs which terminate in *ata*, change this into *ete*, for the *contracted* form of the verbal root: as, *pete* from *pata*; *ambete* from *ambata*.

v. Verbs which end in *ula*, more generally use the *contracted* form of the verbal root than the full.

vi. Most other verbs are oftener used in the *full*, than in the *contracted* form.

2. The following verbs are irregular in the inflection of the verbal root of the perfect tense:—

Hlala is changed into *hleli*, and sometimes *hlezi*.

Hluta (to be full) ... *hluti*.

Ma ————— *mi*.

Mita ————— *miti*, for the *contracted* form.

Tsho ————— *tshilo*.

3. Verbs of the *Passive* voice, but in subjection to the above variations and irregular forms, change the final *wa* of the root into *iwe* or *we*. Thus:—

AFF.— *Ndiboniwe*, or *Ndibonwe*, I have been seen.
 NEG. 1— *Andiboniwe*, or *Andibonwe*,
 NEG. 2— *Ndingabonwe*, or *Ndingabonwe*, } I have not
 been seen.

But

Ndizelwe	from the root	zalwa.
Ndifunyemoe	...	funyamwa.
Ndilandelwe	...	landelwa.
Ndipetwe	...	patwa.

Irregular verbs which form their passive voice by inserting *wo*, or affixing *wa*, only use the contracted form of the perfect verbal root: as *akiwe* from *akiwa*; *piwe* from *piwa*; *aziwe* from *aziwa*; *tiwe* from *tiwa*. The verb *tsho* uses *tshiwo* for the verbal root of the perfect tense, as well as for that of the present.

4. The *negative* verbal root, instead of being inflected according to any of the preceding methods, is often formed by affixing *nga* to the root of the verb. Thus:—

AFF.

NEG.

Nditetile	... ..	Anditetanga, and Ndingatetanga.
Ndiboniwe	... ..	Andibonwanga, and Ndingabonwanga.
Ndizele	... ..	Aandizalanga, and Ndingazalanga.
Ndizelwe	... ..	Andizalwanga, and Ndingazalwanga.
Ndifumene	... ..	Andifumananga, and Ndingafumananga.
Ndihleli	... ..	Andihlalanga, and Ndingahlalanga.
Ndipete	... ..	Andipatanga, and Ndingapatanga.
Ndipetwe	... ..	Andipatwanga, and Ndingapatwanga.

i. Verbs which terminate in *i*, change it into *a*, before *nga*: as *azanga* from *azi*; *tanga* from *ti*.

ii. *Tsho* changes into *tshongo*, and *tshiwo* into *tshiwongo*.

5. The *second negative forms* are those which must be used with the relative pronoun, and not the first.

6. The perfect tense denotes the verbal action as completed in some definite period of past time, but with which is joined a reference to the present time.

i. It is used, accordingly, to express a finished action which may have only just been performed: as,

Ndigqibile lonto;
Ufikile ekaya;

I have finished that thing.
He has arrived at home.

ii. Also an action which took place at a former period, but the effect of which still continues: as,

In-Kosi idalile amazulu;
Audizalisile izulu nomhlaba na?

The Lord hath made the heavens,
Do not I fill heaven and earth?

iii. Hence neuter verbs employ this tense to express the states, properties, and qualities of objects, at the present time, inasmuch as their present existence involves the idea of completion, previous to the time of speaking: as, *uhleli*, he is sitting; *ulele*, he is asleep; *ilungile*, it is right; *incolile*, it is dirty; *kufanelekile*, it is proper; &c. The present tense of such verbs denotes that which is still in process of accomplishment, or that which is still in progress of development: as, *iyalunga*, it is becoming right; *iyatyeba*, it is becoming fat; *iyagondeka*, it is becoming understood.

237. The aorist and perfect tenses may often be used, the one for the other, without disturbing the *general* sense intended. With regard to the manner in which they refer to the state of the verbal action, there is no difference between them, as they both denote finished action, the *inflection* in the root of the latter, being an exact equivalent, in this respect, to the *affix* in the prefix of the former. The only point, therefore, upon which they differ, is in respect of time, the aorist referring the action to an *indefinite* period, and the perfect to a definite one.

238. The *pluperfect* tense is formed by uniting the perfect tense of the auxiliary *ba*, to the perfect participle of the verb. Thus:—

AFF.— *Ndibe* nditetile, I had spoken.

NEG.— *Ndibe* ndingatetile, or
Ndibe ndingatetanga. } I had not spoken.⁶³

1. This tense refers to the verbal action as having been fully accomplished before some other event alluded to, which itself is also completely past. As:—

<i>Ndibe</i> nditetile engokafkanga lomntu;	I had spoken before this person arrived;
Xeshekweni u-Yesu ebezalelwe e-Beteleheme, kwavela izilumko-;	When Jesus was born at Bethlehem, there came wise men-.

2. The same remarks applying to the perfect participle,

⁶³ The observations made in the preceding note (p. 169) in reference to the orthography of the imperfect tense, are also applicable to the plu-

perfect, and indeed to every tense which is formed by the help of the perfect tense of the auxiliary verb *ba*.

as were made above (§ 236, 6, iii) in reference to the perfect tense, it follows, that the pluperfect tense of *neuter* verbs will be required, whenever it is intended to represent the state, property, or quality of an object, as complete in some definite period of past time, without reference to the present: as, *ndibe ndihleli*, I was sitting; *behemi*, they were standing; *kube kulungile*, it was right; *bekufanelekile*, it was proper.

239. The *first future* tense is formed by uniting the present tense of the auxiliary *ya*, to the Infinitive mood of the verb. Thus:—

AFF.— *Ndiya kuteta*, I shall or will speak.

NEG. 1— *Andiyi kuteta*,
NEG. 2— *Ndingayi kuteta*, } I shall or will not speak.⁶⁴

1. The second of the negative forms is the one which is always used with the relative pronoun.

2. This tense denotes a present intention or determination, to do a thing at some period of future time. As:—

<i>Ndiya kuzela leyonkabi</i>;	|	I shall slaughter that ox.
<i>Baya kufika ngokuhlwa</i>;	|	They will arrive this evening.

i. It is likewise used in a more general sense: as,

<i>Uya kumka kwakusa</i>;	|	He is to leave in the morning.
<i>Baya kufa abantu bonke</i>;	|	All men will die.

ii. Sometimes, also, it expresses a kind of necessity: as,

Ndiya kwenje njanina ukuba ndiyizuze; | How must I act to obtain it.

240. The *second future* tense is formed by uniting the per-

64 The first future tense is in the same predicament with regard to orthography, as the imperfect and pluperfect tenses, being also written in two other ways. Similar objections, however, lie against these. The first method, *ndiyakuteta*, carries the principle of composition too far, there being two distinct words in that form; whilst the second, *ndiyaku teta*, violates the principle of formation, the former word being redundant, and the latter deficient.

The remarks made in this and the

two preceding notes, apply with still greater force, where the above modes of orthography have been adopted in the second future tense; in the several tenses of the Potential mood; and in the Augmented and Compound forms of the tenses. According to the first method, several words are congregated together in one, and thus the principle of composition is carried to an excess; whilst according to the second method, words are divided in such an unintelligible manner, that the principle of formation is constantly violated.

fect tense of the auxiliary *ba*, to the first future participle of the verb. As:—

AFF.— *Ndibe ndiya kuteta*, I should or would speak.

NEG.— *Ndibe ndingayi kuteta*, I should or would not speak.

This tense denotes a past intention or determination to accomplish the verbal action, whilst its actual accomplishment was either prevented, or was yet future, or suppositional. Thus:—

<i>Umntu esibe siya kuhlala naye</i> ;	The person with whom we should lodge.
<i>Ndibe ndiya kwenje njalo, koko ndoyika ubawo</i> ;	I would do so, but for fear of my father.
<i>Naxeshekweni bendiya kufa</i> ;	And though I should die.
<i>Xeshekweni ebeya kudumba</i> ;	When he should have swollen.
<i>Bebeya kugeinwa emashweni amaninzi, ukuba &c.</i> ;	They would be preserved from many ills, if &c.

TENSES OF THE POTENTIAL MOOD.

241. The *present* and *imperfect* tenses have each *two* forms.

1. The *first form* of the *present*, is formed by prefixing the present tense of the auxiliary *nga* to the root of the verb, and changing the final vowel of this into *e* for the negative. Thus:—

AFF.— *Ndingateta*, I may or can speak.

NEG. 1— *Andingetete*, } I may or can not speak.

NEG. 2— *Ndingetete*,

i. But verbs which terminate in *i*, and the irregular verb *tsho*, retain the form of their roots in the negative, as well as in the affirmative.

ii. The final vowel of the negative verbal root is sometimes *i* instead of *e*: as *andingeteti* for *andingetete*.

iii. The substantive verb sometimes changes the final vowel of its affirmative root, in this form of the present, Potential, into *i*: as *kungabi* for *kungaba*. See § 537.

iv. The *second form* of the *negative* is that which is used with the relative pronoun.

2. The *first form* of the *imperfect* tense, is formed by

uniting the proper form of the perfect tense of the auxiliary *ba*, to the participial form of the preceding. Thus:—

AFF.— *Ndibe* ndingateta, I might or could speak.

NEG.— *Ndibe* ndingetete, I might or could not speak.

N. B. The affirmative of this form of the imperfect tense, is often heard with the particle *yo* affixed. It is thus used apparently for the sake of precision, the *yo* serving to distinguish this tense from the negative form of the imperfect, Indicative, with which it is almost identical in form; the chief, and in most cases, the only point of distinction, being a difference in the final vowel. Hence the affix *yo*, by drawing the accent forward to this distinctive vowel, and thus appropriating to it the greatest stress of voice in the act of enunciation, renders the nature of the tense at once more evident and emphatic.

3. The *second forms* of the preceding tenses, together with *all the other* tenses of this mood, are formed by uniting the present affirmative of the auxiliary *nga*, to the corresponding participles of the verb. Thus:—

PRES. AFF.— *Ndinga* nditeta, I should, would, &c., speak.

... NEG.— *Ndinga* ndingateti, I should, would, &c., not speak.

IMP. AFF.— *Ndinga* ndibe nditeta, I should, would, &c., have been speaking.

... NEG.— *Ndinga* ndibe ndingateti, I should, would, &c., not have been speaking.

PERF. AFF.— *Ndinga* nditetile, I should, &c., have spoken.

... NEG.— *Ndinga* ndingatetile, I should, &c., not have spoken.

PLUP. AFF.— *Ndinga* ndibe nditetile, I should, &c., have spoken.

... NEG.— *Ndinga* ndibe ndingatetile, I should, &c., not have spoken.

1 FUT. AFF.— *Ndinga* ndiya kuteta, It may be that I shall speak.

... NEG.— *Ndinga* ndingayi kuteta, It may be that I shall not speak.

2 FUT. AFF.— *Ndinga* ndibe ndiya kuteta, It may be that I should have spoken.

... NEG.— *Ndinga* ndibe ndingayi kuteta, It may be that I should not have spoken.

Those participles which commence with vowels, sometimes take

their euphonic letters or substitutes before them, after the auxiliary *nga*. For example :—

PERB.	SPEC.	NUM.	PRESENT.	IMPERFECT.
II		sing.	unga <i>wuteta</i>	unga <i>wube uteta</i>
III	1	sing.	anga <i>yeteta</i>	anga <i>yebe eteta</i>
...	2	plur.	anga <i>weteta</i>	anga <i>webe eteta</i>
...	3	sing.	inga <i>yiteta</i>	inga <i>yibe iteta</i>
...	6	sing.	unga <i>wuteta</i>	unga <i>wube uteta</i>
...	...	plur.	inga <i>yiteta</i>	inga <i>yibe iteta</i>

4. The prefix *a*, first species, of the auxiliary verbs used in the formation of the tenses of the Potential mood, *is always changed into u*, when they are employed with the relative pronoun, whether this be expressed or understood. Thus :—

Akako 'mntu <i>ungakonzayo</i> inkosi 'mbini;	No man can serve two mas- ters.
--	------------------------------------

5. The first contracted forms of the Potential mood are seldom used with the relative pronoun, the prefix of the auxiliary *nga* being usually restored in such circumstances.

242. The Potential mood has no *aorist tense*. It may be further remarked, that though the other tenses bear the same names as those of the Indicative mood, yet their signification is of course very different. This is sufficiently obvious, from the distinction which subsists between the two moods. The Indicative simply asserts a connexion between some agent, and the action which is involved in the verb; whilst the Potential refers to the possibility, liberty, &c., that exists, of the agent performing such action.

1. The *time* of the verbal action is characterized by *contingency*.

2. The *state* of the verbal action depends upon that of the participle which is combined with the auxiliary.

243. The *first forms* of the present and imperfect tenses, express probability, possibility, and liberty. As :—

<i>Ungahamba ukuba uyatanda;</i>	You can go if you like.
<i>Ukuba ndiyenje njalo, ndingafa;</i>	If I do so, I shall die.
<i>Kodwa mina ndibe ndingayitembayo</i> <i>nennyama;</i>	Though I might also have confi- dence in the flesh.
<i>Ngokuba oko umteto ubungebe nako</i> <i>ukwenza kona;</i>	For what the law could not do,

244. The *second forms* of the same tenses express duty, obligation, will, and the like. As :—

Singe siva u-Tixo pezu kwabantu ;

We ought to obey God rather than men.

Ezizinto ngazingabi njalo ;

These things ought not to be so.

Ndinge ndisenje njalo ;

I would, should, or ought to do so.

Ndinge ndibe ndifunda, koko &c. ;

I would, should, or ought to have been learning, but &c.

245. It will be seen from some of the preceding examples, that the present, Potential, is capable in certain cases of the same translation into English, as the future tenses of the Indicative. The meaning, however, is very different, as will be evident from the following comparisons :—

1. Ukuba ndiyenje njalo, ndingafa ; } If I do so, I shall die.
 Ukuba ndiyenje njalo, ndiya kufa ; }

In the first example the connexion between death, and the preceding act, whatever it may be, is *doubtful* ; it may occur, or it may not : but in the second, the connexion is *certain* ; it is going to occur. The difference then between the first form of the present, Potential, and the first future, Indicative, may be thus stated. The former denotes that there exists a present *possibility*, &c., of the verbal action taking place. The latter denotes that there exists a present *intention* or *determination* to perform the verbal action. Whilst therefore they both agree in referring the actual accomplishment of such action to *future* time, yet in other respects they greatly differ.

2. Ndinge ndikonza ; } I should or would serve.
 Ndibe ndiya kukonza ; }

The first example denotes that it is the *present duty* of the actor to perform the verbal action, or that he possesses a *present willingness* to do so. The second denotes a *past intention* or *determination* to perform the verbal action. The difference, therefore, between the second form of the present, Potential, and the second future, Indicative, is sufficiently obvious. Both tenses agree in referring the performance of the action to future time, but this reference is connected in the former case with present duty, and in the latter with past intention.

246. It will be easy to apply the proper distinction, in all other cases where there is an apparent resemblance between

the significations of the second future, Indicative, and some of the tenses of the Potential. Thus:—

2 FUT. IND.—	Ndibe ndiya kutanda;	} I should have loved; i. e. in some past time I intended to love.
PERF. POT.—	Ndinge ndi- tandile;	
		} I should have loved; i. e. I ought to have loved, or, I was willing to have loved; implying that such is the <i>pres-</i> <i>ent</i> probability.

247. The *future* tenses express possibility, probability, and liberty. Thus:—

Ndinga ndiya kufuduka, kulo- ko &c.;	|	There is a possibility that I shall remove, but &c.
Ndinge ndibe ndiya kwenje nja- lo, ukuba &c.;		There is a probability that I should have done so, if &c.

248. The *perfect* and *pluperfect* tenses are used in all the preceding senses. Thus:—

Singa sikwazile na ukuba &c. ?	|	Could we know that &c. ?
Ngendingasazanga isono, kupe- la ngawo umteto :		I should not have known sin, but by the law.
Ukuba u-Kristu ange evile u- bunzima ;		That Christ must needs have suffered.
Ndinge ndibe ndenje njalo oko, ukuba &c. ;		I might or could have done so then, if &c.

PARTICIPIAL FORMS OF THE POTENTIAL MOOD.

249. The participial form of the *first form* of the present tense, is formed by prefixing the present participle of the auxiliary *nga* to the root of the verb, and changing the final vowel of this into *e* for the negative.

250. That of the *first form* of the imperfect, is formed by uniting the perfect participle of the auxiliary *ba*, to the preceding participial form of the present.

251. The participial forms of the *second forms* of the above tenses, as well as those of all the other tenses, are formed by uniting the present affirmative participle of the auxiliary *nga*, to the corresponding participle of the verb.

252. These several participial forms are only used in the ways already stated, and in the formation of the Augmented

forms of the tenses. They vary from the corresponding tenses, only in the form of the third person, Species 1, both numbers, and in the plural, Species 2.

TENSES OF THE SUBJUNCTIVE MOOD.

253. The Subjunctive mood has only two tenses, the Present, and the Aorist, both of which are very indefinite in their reference to the time and state of the verbal action.

254. The *present* tense is formed by prefixing the present subjunctive prefixes to the root of the verb, and changing the final vowel of this into *e* for the affirmative, and into *i* for the negative. Thus:—

AFF.— *Nditete*, That I may speak.

NEG.— *Ndingateti*, That I may not speak.

But the irregular verb *tsho*, and verbs terminating in *i*, do not change their final vowels, either in the affirmative or negative. Verbs of the *Passive* voice, also, and the irregular verb *va*, retain their final *a* in the negative.

1. This tense expresses the *end, design, or object* of some verbal action, and is used both with and without a conjunction. As:—

Xelela lamntu *asebenze*;
Ndoya ngapa ukuze *ndi-*
zuze imbewu;

Tell that person to work.
I shall go yonder in order
that I may get seed.

2. It is sometimes used interrogatively in a *future* sense; but in this case the construction is evidently elliptical. Thus, *Simke?* Shall we go? that is, *Do you wish* that we should go.

3. It is very generally employed in an *imperative* sense, implying entreaty, request, or permission. As:—

Usizolele izono zetu;
Usipe ufefe lwako;

Forgive us our sins.
Give us thy grace.

This usage of the present, Subjunctive, is also elliptical, the full sentiment being,—*We wish or pray* that thou wouldst &c.

4. In the preceding construction, where the verb is used transitively, the verbal prefix of the second person is often

omitted in the singular, and affixed to the root in the plural as in the Imperative mood. Thus:—

SING.— Ndilandele;	|	Follow thou me.
PLUR.— Ndilandeleni;	|	Follow ye me.

5. Verbs in the Reflective form are generally used in this way to express the Imperative, though in their case no verbal medial is required on account of their peculiar formation and force. Thus:—

Zisindise;	|	Save thyself.
Zifumbeleni;	|	Lay up for yourselves.

255. The *aorist* tense is formed by prefixing the aorist subjunctive prefixes, to the infinitive mood of the verb. Thus:—

AFF.— Ndakuteta,	When I speak.
NEG.— Ndakungateti,	When I speak not.

This tense refers the verbal action to some particular period of time, which may be either present, past, or future, according to the construction. As:—

Liti isela, lakubona abantu besiza, libaleke;	|	The thief runs when he sees people coming.
Ndibe ndilele lakupuma ilanga;	|	I was asleep when the sun rose.
Ndiya kwenje njalo, ndakufika em- zini wake;	|	I will do so, when I arrive at his place.

AUGMENTED FORMS OF THE TENSES.

256. The tenses of the Indicative mood, except the aorist, and the several tenses of the Potential mood, have *augmented forms*, which are derived in the following manner:—

1. Those of the *Indicative tenses* are formed by uniting the affirmative aorist indicative prefixes, or the aorist tense of the auxiliary *ya*, to their several corresponding participles. For example:—

PRES.	AFF.— Ndanditeta, and Ndaye nditeta.
...	NEG.— Ndandingateti, and Ndaye ndingateti.
IMP.	AFF.— Ndandibe nditeta, and Ndaye ndibe nditeta.
...	NEG.— Ndandibe ndingateti, and Ndaye ndibe ndingateti.

2. The augmented forms of the *Potential tenses* are formed by uniting the same aorist prefixes and tense, to their several corresponding participial forms. For example:—

- 1 PRES. AFF.— *Ndandingateta*, and *Ndaye* ndingateta.
 ... NEG.— *Ndandingetete*, and *Ndaye* ndingetete.
- 2 PRES. AFF.— *Ndandinga nditeta*, and *Ndaye* ndinga nditeta.
 ... NEG.— *Ndandinga ndingateti*, and *Ndaye* ndinga ndingateti.

3. The aorist of *ya*, in this usage, always changes the final *a* of the verbal root into *e*, apparently for the sake of euphony, and is accordingly so given in the preceding examples, as well as in the table of auxiliary verbs.

4. The augmented forms of the above tenses, have the same general signification as those from which they are derived, with the additional idea of *conjunction*, which in some cases simply indicates a connexion with what has preceded, whilst in others, it involves the full force of the copulative *and*. Thus:—

<i>Ndaye</i> ndingafanelekile nokuba ndingatwala izihlangu zake;	Whose shoes I am not worthy to bear.
Koko ndinibonisile, <i>ndaye</i> ndinifundisile ekuhleni;	But I have showed you, and have taught you publicly.
<i>Sasivukete</i> oku ngennxa yake;	And this we beg for his sake.

The *present* and *perfect* augmented tenses, are frequently used in the same sense as the *imperfect* and *pluperfect*, respectively, of the simple tenses, a usage which is fully borne out by their formation. (§ 264, 2, i.—ii.) Thus:—

<i>Wahlatela</i> ukumenza idini;	He was ready to offer him up in sacrifice.
Nabo babenzenza isililo esikulu;	And those that made a great lamentation.
Isihlewele <i>sasihleleli</i> simpahlile;	The multitude sat about him.
Ababali <i>ababehlile</i> e-Yerusaleme;	The scribes which came down from Jerusalem.

257. The *present, Subjunctive*, also, has an augmented form, derived by prefixing the root of the auxiliary *ma*; the

vowel forms of the verbal prefixes sometimes taking their euphonic letters or substitutes before them. Thus:—

AFF.— *Manditete, Mautete or Mawutete, &c.*

NEG.— *Mandingateti, Maungateti or Mawungateti, &c.*

In the third person, Species 1, singular, and Species 2, plural, the final vowel of *ma* is sometimes elided before the verbal prefix; as, *Mahambe, Let him go; Moyike, Let him fear.*

The augmented form of the present, Subjunctive, has the same general force as the simple form, but is more emphatic, especially in its imperative usage. As:—

Igama lika-Yehova <i>malidunyiewe</i> ;	Let the name of the Lord be praised.
Nkosi, <i>maukauze ukusisiza</i> ;	O Lord, make haste to help us.
Siyakukunga ukuba <i>mausive</i> ;	We beseech thee to hear us.

COMPOUND FORMS OF THE TENSES.

258. Some of the tenses of each mood have *compound forms*. In the formation of these, the substantive verb is placed in the required tense, and then precedes the several participles of the principal verb. The compound forms of the tenses are therefore very numerous, as each tense may be used with most of the participles, both in the *affirmative* and *negative* forms. For example:—

1 FUT. IND. AFF.—	<i>Ndiya kuba</i>	nditeta,	I shall be speaking.
...	NEG.—	<i>Andiyi kuba</i>	nditeta, I shall not be speaking.
PRES. POT. AFF.—	<i>Ndingaba</i>	nditeta,	I may be speaking.
...	NEG.—	<i>Andingebe</i>	nditeta, I may not be speaking.
PRES. SUBJ. AFF.—	<i>Ndibe</i>	nditeta,	That I might be speaking.
...	NEG.—	<i>Ndibe ndingateti,</i>	That I might be not speaking.

1. The substantive verb sometimes elides its final vowel before those participles which commence with a vowel; as, *ungab' uhamba, akungeb' uteta, ab' ehamba, ib' ihamba, &c.*

2. The substantive verb should only be considered as forming part of one of the compound forms of the tenses, when the following verb is in one of the participles, according to the above rule of formation. In other cases the two verbs must be conjugated separately and independently.

3. The compound forms of the tenses vary from their respective simple forms, chiefly in the manner of reference to the state of the verbal action. They will not require, however, a separate consideration, as their particular signification will be obvious from the nature of their formation. One tense, accordingly, will suffice for the purpose of illustration.

According to § 239, 2, the first future, Indicative, simply asserts that an action will take place in some *indefinite* period of future time. There is nothing expressed about the state of the action, as to whether it will be in a state of progress, or in a state of completion. In the case of this tense therefore, it is left for its compound forms to denote *definite* future time, as well as to express future time in connexion with both *finished* and *unfinished* action. Thus:—

FIRST FUT. IND.— Ndiyakuteta, I shall speak.

COMP. FORM 1— Ndiya kuba nditeta, I shall be speaking.

... 2— Ndiya kuba ndibe nditeta, I shall have been speaking.

... 3— Ndiya kuba nditetile, I shall have spoken.

... 4— Ndiya kuba ndibe nditetile, I shall have spoken.

The difference between the third and fourth of these compound forms, cannot be easily expressed in a translation. Both may denote finished action, before the accomplishment of another future action. The former, however, may imply that the accomplishment of the first will immediately precede that of the second, and therefore, in some sort, be present with it; whilst the latter implies that the completion of the one action will be wholly past, some time before the occurrence of the other.

259. Two of the *participles*, also, have compound forms (§ 218), but their use is very rarely required. These are formed in the same way as the preceding compound forms of the tenses, except that the substantive verb is placed in the required participle, instead of tense. See Paradigm of Verb.

N. B. The definitions which have been given of the meaning and force of the several tenses, only refer to their *affirmative* forms. For the sake of simplicity, also, the illustrations have been usually

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confined to *active* verbs. In both cases, however, the necessary application can easily be made.

NUMBER.

260. Verbs have two numbers, the *singular* and the *plural*. But Reciprocal verbs involve a plural sense, even when used in the singular number. As:—

Ndancedana naye emsebenzi-	|	I helped with him in the work :
ni ;	|	i. e. We helped each other.

PERSON.

261. Verbs have three persons in each number. But the *third* person has as many different forms as there are singular and plural nominal prefixes, and to each of which they severally correspond.

262. The eighth or indefinite species of the third person, is used as the *Impersonal form* of the verb when required. Thus:—

Kuyana ;	|	It rains.
Kwatwa ;	|	It was said.
Kubaliwe ;	|	There is written.
Kwoba nzima ;	|	It will be heavy.

1. But with the personal pronouns the proper personal form is more generally used. As:—

Sibe sisiti abatetayo ;	|	It was we who spoke.
Ningenini abatshoyo ;	|	It is not ye who say so.
Woba ngu-Mosesi yedwa ;	|	It shall be Moses alone.

2. In some cases the *third* species, singular, is employed impersonally. As:—

Ibindimi obeteta ;	|	It was I who was speaking.
Ibinguwe owatetayo ;	|	It was thou who spakedst.

CONJUGATION.

263. Verbs of every Form and Voice, are all conjugated throughout their several moods, participles, tenses, numbers, and persons, by means of the same *prefixes* and *auxiliary* verbs, according to the rules just stated.

VERBAL PREFIXES.

264. The verbal prefixes consist of certain particles, which serve to establish a formal and grammatical connexion between the verb and its nominative, according to the person, species, and number of the latter; or, in addition to this, to qualify the meaning. They are divided into *present* and *orist*, and are either *affirmative* or *negative*.

1. The *present affirmative* prefixes of the first and second persons, are derived from the euphonic letters according to § 56, 1. Those of the third person are derived from the several nominal prefixes, by eliding the final consonant of the monosyllabic ones, and the initial vowel of the polysyllabic ones.

But in the case of plural prefixes of the *third* and *fifth* species, two elisions take place, namely, one of the initial vowel, and another of the final consonant. And also in the case of plural prefixes of the *second* and *sixth* species, where the initial vowel and the succeeding consonant are both elided.

The above prefixes differ in some of their forms, according as they are used for the Indicative mood, or the Subjunctive mood, or the participles. The participial prefixes differ from the Indicative ones in three of the forms, namely, in those corresponding to singular and plural nouns of the first species, and in that corresponding to plural nouns of the second species. The present Subjunctive prefixes differ from those of the Indicative, only in one form, namely, in that which corresponds to singular nouns of the first species.

2. The *orist affirmative* prefixes are derived from the present by affixing *a*, the final vowels of the latter, if *a* or *i*, coalescing in the *a*, but if *u*, changing into *w* with the usual exception. These prefixes have no variation in any of their forms, for the Indicative mood and the participles; but in the Subjunctive mood there is a different form for singular nouns of the first species. (Compare nominal and verbal prefixes in the table of "Alliteral particles" § 304.)

By referring to § 234, 3, it will be seen that the force of the above affix *a* is two-fold:—

i. In ordinary circumstances it denotes *finished action*: thus,

U-teta.....He speaks.

U-a-teta.....He spoke.

ii. When used for conjunctive purposes (§ 383), it expresses the copulative *and*, leaving the verb in such cases to take its meaning, as to the time and state of the action, from the one with which it is conjoined.

N. B. It should be borne in mind, that this two-fold force of the affix *a* is observable not only in the aorist tense, but likewise in all others of which it forms a component part. The augmented forms of the tenses, accordingly, whether formed simply by the aorist indicative prefixes, or more emphatically by the aorist, Indicative, of the auxiliary *ya*, may be employed either to express *conjunction*, or to denote *completion*; and hence their precise meaning will vary according to the construction in which they are found. Sometimes, also, both ideas will be found in combination.

3. The *negative forms* of the verbal prefixes are formed as follows:—

i. The *present indicative* prefixes, prefix *a*, or affix *nga*, to the affirmative.

ii. The *present subjunctive* and *present participial* prefixes, affix *nga* to the affirmative.

iii. The *aorist indicative* prefix *a*. The *aorist subjunctive* and *aorist participial* prefixes have no negative forms.

iv. Where the negatives are formed by prefixing *a*, the vowel forms of the affirmative prefixes take their *euphonic letters* or their *substitutes* before them in composition. The present indicative prefix, first species, singular, also changes *u* into *a*; and the aorist indicative prefix, first species, singular, omits the *w* of the affirmative after the euphonic *k*. (Compare the several affirmative and negative forms in the succeeding tabular views of the verbal prefixes.)

A and *nga* are probably mere variations of the same particle, *nga* being used in full as an affix, but eliding its *ng* when employed as a prefix. As parts of the verb they express *not*, their use being generally accompanied by some distinctive change in the verbal root as well. *Nga* is sometimes used, also, as an affix in the verbal root of the perfect tense and participle, instead of the inflection *ile*. Its derivation is probably to be found in *ama-nga*, one of the negative terms employed by some of the interior tribes.

265. The verbal prefixes are arranged, according to the moods and participles, as follow:—

Present Verbal Prefixes.

Indicative.

PERS.	SPEC.	AFFIRMATIVE		NEGATIVE 1		NEGATIVE 2	
		SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
I		ndi	si	andi	asi	ndinga	singa
II		u	ni	aku	ani	unga	ninga
III	1	u	ba	aka	aba	unga	banga
...	2	li	a	ali	aka	linga	anga
...	3	i	zi	ayi	azi	inga	zinga
...	4	si	zi	asi	azi	singa	zinga
...	5	lu	zi	alu	azi	lunga	zinga
...	6	u	i	awu	ayi	unga	inga
...	7		bu		abu		bunga
...	8		ku		aku		kunga

1. *U*, first species, singular, is changed into *a*, before the auxiliary *nga*, unless it be preceded by the relative pronoun, when *u* is used according to § 241, 4.

2. *Awa* is sometimes used for *aka*, second species, plural. (§ 55, 2)

Subjunctive.

PERS.	SPEC.	AFFIRMATIVE		NEGATIVE	
		SING.	PLUR.	SING.	PLUR.
I		ndi	si	ndinga	singa
II		u	ni	unga	ninga
III	1	a	ba	anga	banga

The remaining forms are the same as the present indicative affirmative, and second negative, prefixes.

Participial.

PERS.	SPEC.	AFFIRMATIVE		NEGATIVE	
		SING.	PLUR.	SING.	PLUR.
I		ndi	si	ndinga	singa
II		u	ni	unga	ninga
III	1	e	be	enga	benga
...	2	li	e	linga	enga

The remaining forms are the same as the present indicative affirmative, and second negative, prefixes.

Aorist Verbal Prefixes.

Indicative.

PERS.	SPEC.	AFFIRMATIVE		NEGATIVE	
		SING.	PLUR.	SING.	PLUR.
I		nda	sa	anda	asa
II		wa	na	akwa	ana
III	1	wa	ba	aka	aba
...	2	la	a	ala	aka
...	3	ya	za	aya	aza
...	4	sa	za	asa	aza
...	5	lwa	za	alwa	aza
...	6	wa	ya	awa	aya
...	7		ba		aba
...	8		kwa		akwa

Awa (for *a-aa*) is sometimes used for *aka*, second species, plural.

Subjunctive.

PERS.	SPEC.	AFFIRMATIVE	
		SING.	PLUR.
I		nda	sa
II		wa	na
III	1	a	ba

The remaining forms are the same as the preceding affirmative ones.

Participial.

These are the same in form as the aorist indicative affirmative prefixes. For example:—

PERS.	SPEC.	AFFIRMATIVE	
		SING.	PLUR.
I		nda	sa
II		wa	na
III	1	wa	ba

AUXILIARY VERBS.

266. The auxiliary verbs are *ba*, to be; *ya*, to go; *nga*, to be possible or probable; and *ma*, to stand. The several tenses and participles of these, which are used in the conjugation of other verbs, are as follow:—

The auxiliary BA.

Perfect tense, Indicative mood.

PERS.	SPEC.	AFFIRMATIVE.	
		SING.	PLUR.
I		Ndibe	Sibe
II		Ube	Nibe
III	1	Ube	Babe
...	2	Libe	Abe
...	3	Ibe	Zibe
...	4	Sibe	Zibe
...	5	Lube	Zibe
...	6	Ube	Ibe
...	7		Bube
...	8		Kube

1. *Ebe* is very generally used for *ube*, first species, singular, and also for *abe*, second species, plural.

2. *Abe* is used instead of *ube*, first species, singular, before the auxiliary *nga*, in the formation of the first form of the imperfect, Potential. *Ebe*, likewise, is sometimes used.

Perfect Participle.

PERS.	SPEC.	AFFIRMATIVE	
		SING.	PLUR.
I		Ndibe	Sibe
II		Ube	Nibe
III	1	Ebe	Bebe
...	2	Libe	Ebe

The remaining forms are the same as those of the perfect, Indicative.

The auxiliary YA.

Present tense, Indicative mood.

PERS.	SPEC.	AFFIRMATIVE		NEGATIVE 1		NEGATIVE 2	
		SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
I		Ndiya	Siya	Andiyi	Asiyi	Ndingayi	Singayi
II		Uya	Niya	Akuyi	Aniyi	Ungayi	Ningayi
III	1	Uya	Baya	Akayi	Abayi	Ungayi	Bangayi
...	2	Liya	Aya	Aliyi	Akayi	Lingayi	Angayi
...	3	Iya	Ziya	Ayiyi	Aziyi	Ingayi	Zingayi
...	4	Siya	Ziya	Asiyi	Aziyi	Singayi	Zingayi
...	5	Luya	Ziya	Aluyi	Aziyi	Lungayi	Zingayi
...	6	Uya	Iya	Awuyi	Ayiyi	Ungayi	Ingayi
...	7		Buya		Abuyi		Bungayi
...	8		Kuya		Akuyi		Kungayi

Present participle.

PERS.	SPEC.	AFFIRMATIVE		NEGATIVE	
		SING.	PLUR.	SING.	PLUR.
I		Ndiya	Siya	Ndingayi	Singayi
II		Uya	Niya	Ungayi	Ningayi
III	1	Eya	Beya	Engayi	Bengayi
...	2	Liya	Eya	Lingayi	Engayi

Aorist tense, Indicative mood. (§ 256, 3.)

PERS.	SPEC.	AFFIRMATIVE.	
		SING.	PLUR.
I		Ndaye	Saye
II		Waye	Naye
III	1	Waye	Baye
...	2	Laye	Aye
...	3	Yaye	Zaye
...	4	Saye	Zaye
...	5	Lwaye	Zaye
...	6	Waye	Yaye
...	7		Baye
...	8		Kwaye

The auxiliary NGA.

Present tense, Indicative mood.

PER.	SPEC.	AFFIRMATIVE		NEGATIVE 1		NEGATIVE 2	
		SING.	PLUR.	SING.	PLUR.	SING.	PLUR.
I		Ndinga	Singa	Andinge	Asinge	Ndinge	Singe
II		Unga	Ninga	Akunge	Aninge	Ung	Ninge
III	1	Anga	Banga	Akange	Abange	Ang	Bange
...	2	Linga	Anga	Alinge	Akange	Linge	Ang
...	3	Inga	Zinga	Ayinge	Azinge	Inge	Zinge
...	4	Singa	Zinga	Asinge	Azinge	Singe	Zinge
...	5	Lunga	Zinga	Alunge	Azinge	Lunge	Zinge
...	6	Unga	Inga	Awunge	Ayinge	Ung	Inge
...	7		Banga		Abunge		Bunge
...	8		Kunga		Akunge		Kunge

Present participle.

PERS.	SPEC.	AFFIRMATIVE		NEGATIVE	
		SING.	PLUR.	SING.	PLUR.
I		Ndinga	Singa	Ndinge	Singe
II		Unga	Ninga	Ung	Ninge
III	1	Enga	Benga	Eng	Benge
...	2	Linga	Enga	Linge	Eng

The remaining forms are the same as the preceding affirmative and second negative forms. The same remark applies to the formula of the present participle of the auxiliary *ya*.

1. The final *a* of the auxiliary *nga*, is often changed into *e* in the affirmative forms of the above tense and participle, apparently for the sake of euphony as in the case of the aorist of the auxiliary *ya*. For example:—

Ndinga nditeta, or Ndinge nditeta.
Ndinga nditetile, or Ndinge nditetile.

2. The formation of the negative forms of the verb *nga*, in its auxiliary usage, is peculiar, the final vowel of the root being changed into *e* instead of *i*. In the second negative of the present tense, also, as well as in the negative of the participle, the affix *nga* is omitted from the prefix.

3. It may be observed here, that the auxiliary *nga* does not express all the meanings of the English auxiliary *can*. The idea of *power* is excluded, and other modes, accordingly, are adopted for its expression. Generally, the substantive verb and the noun *amandhla* are used for this purpose. (See also § 535) As:—

Ndingenje njalo;	|	I am at liberty to do so.
Ndinamandhla okwenje njalo;	|	I have power or ability to do so.

The auxiliary MA.

Ma is only employed as an auxiliary verb in the form of the root, according to § 257. Its use is that of an Imperative before the present, Subjunctive, and hence it often has the force of the auxiliary *let*. Thus, *manditete*, let me speak; literally, stand that I may speak.

N. B. The preceding auxiliary verbs are all used as principal verbs, and are then conjugated like all others of the class to which they belong.

267. The aorist tense of the auxiliary *ya*, is sometimes used as a mere *conjunctive*. Thus:—

Waye u-Enoki wahamba no-Tixo;	|	And Enoch walked with God.
-Kwaye ukuhlwa nokusa kwangumhla wesitandatu;	|	And the evening and the morning were the sixth day.

CONTRACTED FORMS OF THE AUXILIARY VERBS.

268. The perfect tense of the auxiliary *ba* is often used in a *contracted form*, throughout its several derivatives.

1. The usual method of contraction is, to drop the prefix when it commences with a consonant, and to elide the final vowel of the root when the prefix is a vowel. Thus:—

Ndibe nditeta	is contracted into	Benditeta
Libe liteta	... ..	Beliteta
Bube huteta	... ..	Bebuteta
Ube uteta	... ..	Ubuteta
Ibe iteta	... ..	Ibiteta
Abe eteta	... ..	Abeteta

But the vowel forms are occasionally contracted like the consonantal ones: as, *Beuteta* for *Ube uteta*; *Beiteta* for *Ibe iteta*.

2. The several forms of the participle are also contracted in the same manner. After the aorist indicative prefixes, in the formation of the contracted Augmented forms of the tenses, or after the auxiliary *nga*, a further contraction may take place, when the prefix of the participle consists of a vowel, by the elision of this. As:—

Wabuteta	for	Waubuteta
Wabeteta	... ..	Waebeteta
Yabiteta	... ..	Yaibiteta
Ngabuteta	... ..	Ngaubuteta
Ngabiteta	... ..	Ngaibiteta

269. The present and aorist tenses of the auxiliary *ya*, likewise, suffer *contraction* before a following principal part.

1. The present tense suffers contraction in the formation of the first future, Indicative:

i. In the affirmative, the contraction takes place according to § 59, 1; but it must be further observed, that when these contracted forms are used, the Infinitive prefix of the verb to be conjugated is also dropped.

ii. In the negative, the root of the auxiliary is simply omitted; but in the second negative, the final *a* of the prefix is also changed into *e* before the prefix of the following Infinitive.

There is another form for the first negative occasionally heard, which is derived from the contracted form of the affirmative by prefixing *a*: as, *andoteta*, *asoteta*, *akwoteta*, *anoteta*, &c. Its use, however, is not well established, and for that reason it has been omitted in the paradigm.

2. The aorist tense suffers contraction in connexion with a following participle which has a vowel prefix, in the formation of the contracted Augmented forms of the tenses, according to § 38. Thus:—

Wayeteta	for	Waye eteta
Yayiteta	...	Yaye iteta
Wayebeteta	...	Waye ebeteta
Yayibiteta	...	Yaye ibiteta
Ayeya kuteta	...	Aye eya kuteta
Wayengateta	...	Waye engateta

270. The present tense of the auxiliary *nga*, affirmative form, is also often used in a *contracted form*, in the formation of the different tenses of the Potential mood.

1. In this case the method of contraction is for the most part uniform, the verbal prefixes being all dropped. As:—

Nganditeta	for	Ndinga nditeta
Ngasiteta	...	Singa siteta
Ngauteta	...	Unga uteta
Ngaeteta	...	Anga eteta

2. But the vowel forms of this auxiliary admit of another mode of contraction in connexion with a following participle, the final vowel of its root being sometimes elided, instead of the prefix being dropped. As:—

Unguteta	for	Unga uteta
Angeteta	...	Anga eteta
Ingiteta	...	Inga iteta

N. B. When the auxiliary verbs are used in their *contracted forms*, they are *prefixed* to the following principal part, as in the preceding examples.

271. As the auxiliary verbs, *ba*, *ya*, and *nga*, are frequently used in combination one with another, and some-

times all together; and as their vowel forms are capable, in such circumstances, of passing through different modes of contraction; the following examples may be necessary for their fuller illustration, and for future reference.

Ba and Aorist prefixes.

Waubuteta	}	<i>for</i> Waube uteta
Wabeuteta		
Wabuteta		

Ba and Ya.

Ubuya kuteta	}	<i>for</i> Ube uya kuteta
Beuya kuteta		

Fuyibe iteta	}	<i>for</i> Yaye ibe iteta
Yaye ibiteta		
Yaye beiteta		
Yayibiteta		

Nga and Ba.

Ngaeba eteta	}	<i>for</i> Anga ebe eteta
Angebe eteta		
Ngaebeteta		
Angebeteta		
Ngabeteta		

Nga and Ya.

Ngaeya kuteta	}	<i>for</i> Anga eya kuteta
Angeya kuteta		

Nga, Ba, and Ya.

Ngaebe eya kuteta	}	<i>for</i> Anga ebe eya kuteta
Angebeya kuteta		
Ngaebeya kuteta		
Angebeya kuteta		
Ngabeya kuteta		

VERBAL MEDIALS.

272. The verbal medials are certain particles, by means of which a grammatical connexion is established between the verb and its immediate object. The several particles are inserted between the verbal prefix and root, and vary in form according to the person, species, and number of the object.

Their derivation is from the same source as that of the prefixes:—

1. Those of the *first* and *second* persons, are the corresponding euphonic letters, except that the *second* person singular takes *k* before it.

2. Those of the *third* person are derived from the several nominal prefixes, by eliding the final consonant of the monosyllabic ones, the remaining vowel taking its corresponding consonant (§ 41); and by eliding the initial vowel of the polysyllabic ones.

i. But the singular prefix of the *first* species, retains the final consonant, and elides the initial vowel:

ii. Whilst the plural prefixes of the *second* and *sixth* species, reject their consonant, and only retain the final vowel, which takes its corresponding consonant:

iii. And the plural prefixes of the *third* and *fifth* species, elide both the initial vowel and final consonant, as in the formation of the corresponding verbal prefixes. (Compare the verbal medials and the nominal prefixes in the tabular view of "Alliteral particles" § 304.)

273. The verbal medials are arranged as follow:—

PERS.	SPEC.	SING.	PLUR.
I		ndi	si
II		ku	ni
III	1	m	ba
...	2	li	wa
...	3	yi	zi
...	4	si	zi
...	5	lu	zi
...	6	wu	yi
...	7		bu
...	8		ku

274. The verbal medials, as well as the verbal prefixes, owe their origin to the principle of Euphonic concord. In conformity to this, they are employed as *the formal medium of concordance* between the verb and the noun or pronoun related to it, the prefixes indicating the form of the subject or nominative, and the medials that of the immediate object or accusative. As component parts of the verb, therefore,

they are the *signs* of person, species, and number, and hence a *pronominal* value is acquired by them.

In reference to the verbal prefixes, it may be necessary further to remark, that it is the *present affirmative forms alone* which constitute the formal sign of grammatical connexion. The aorist affirmative prefixes, as well as all negative ones, include something additional. Thus, *nda* consists of *ndi*, the sign of person, &c., and *a*, the sign of tense: *andi* consists of *a*, the sign of negation, and *ndi*, the sign of person, &c.: *ndinga* consists of *ndi*, the sign of person, &c., and *nga* the sign of negation: *anda* consists of *a*, the sign of negation, *ndi*, the sign of person, &c., and *a*, the sign of tense. See § 264.

REGULAR VERBS.

275. Regular verbs are all conjugated after the following model of TETA; the only variation being that some verbs inflect their roots, in the formation of the perfect tense and participle, and occasionally in that of others, in a different manner, according to rules which have already been sufficiently stated.

1. In the following paradigm of a Kafir verb, it is not necessary to give *all* the forms of the *third* person, throughout the several tenses of the different moods, as the others may be easily known from preceding examples, or from the manner of their formation. With regard to the participles, it will be sufficient to give the forms of the third person, only so far as any difference exists between them and the tenses of the Indicative mood.

2. It is not necessary, again, to give more than one form of the *verbal root*, in those cases where two or more forms are used; or more than one form of the *prefix*, in the two or three instances where variation is allowed; as a reference to the rules of formation, and to the verbal prefixes and auxiliary verbs, will be sufficient for all practical purposes.

3. Only one example, also, is given, of the several *vowel* prefixal forms of the *contracted* tenses, as an application of the rules already stated and exemplified in §§ 268-271, will readily show what other forms may be used. This remark is the more needful to be borne in mind, inasmuch as, whilst the consonantal prefixal forms of the tenses admit of only one contracted form, the vowel ones admit, in many cases, of three or four. In some instances, moreover,

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contraction takes place in the vowel forms, where none occurs in the consonantal ones.

4. In the case of the *Compound* forms of the tenses, the first person singular of the full affirmative form will suffice for illustration, as their derivation is simple and uniform.

5. In the conjugation of a Kafir verb, the *principal parts* are first given, as a knowledge of these will facilitate the acquisition of the others.

Paradigm of the Regular Verb TETA.

Imperative mood.

SING.		PLUR.
Teta, <i>Speak:</i>		Tetani, <i>Speak ye.</i>

Infinitive mood.

AFFIRMATIVE

Ukuteta *To speak.*

NEGATIVE

Ukungateti *Not to speak.*

Participles.

Present.

AFF.— *Speaking.*

PERS.		SPEC.		SING.		PLUR.
I				Nditeta		Siteta
II				Uteta		Niteta
III		1		Eteta		Beteta
...		2		Liteta		Eteta
				&c.		

NEG.— *Not speaking.*

PERS.		SPEC.		SING.		PLUR.
I				Ndingateti		Singateti
II				Ungateti		Ningateti
III		1		Engateti		Bengateti
...		2		Lingateti		Engateti
				&c.		

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Aorist. (§ 230)

AFF.—Spoken.

PERS.	SPEC.	SING.	PLUR.
I		Ndateta	Sateta
II		Wateta	Nateta
III	1	Wateta	Bateta
...	2	Lateta	Ateta

&c.

Imperfect.

APP.—Having been speaking.

PERS.	SPEC.	SING.	PLUR.
I		Ndibe nditeta	Sibe siteta
II		Ube uteta	Nibe niteta
III	1	Ebe eteta	Bebe beteta
...	2	Libe liteta	Ebe eteta

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Benditeta	Besiteta
II		Ubuteta	Beniteta
III	1	Ebeteta	Bebeteta
...	2	Beliteta	Ebeteta

&c.

NEG.—Not having been speaking.

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndingateti	Sibe singateti
II		Ube unगतeti	Nibe ningateti
III	1	Ebe engateti	Bebe bengateti
...	2	Libe lingateti	Ebe engateti

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Bendingateti	Besingateti
II		Ubungateti	Beningateti
III	1	Ebengateti	Bebengateti
...	2	Belingateti	Ebengateti

&c.

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Perfect. (§ 222)

AFF.— *Having spoken.*

PERS.	SPEC.	SING.	PLUR.
I		Nditetile	Sitetile
II		Utetile	Nitetile
III	1	Etetile	Betetile
...	2	Litetile	Etetile

&c.

NEG.— *Not having spoken.*

PERS.	SPEC.	SING.	PLUR.
I		Ndingatetile	Singatetile
II		Ungatetile	Ningatetile
III	1	Engatetile	Bengatetile
...	2	Lingatetile	Engatetile

&c.

Pluperfect. (§ 223)

AFF.— *Having spoken.*

PERS.	SPEC.	SING.	PLUR.
I		Ndibe nditetile	Sibe sitetile
II		Ube utetile	Nibe nitetile
III	1	Ebe etetile	Bebe betetile
...	2	Libe litetile	Ebe etetile

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Benditetile	Besitetile
II		Ubutetile	Benitetile
III	1	Ebetetile	Bebetetile
...	2	Belitetile	Ebetetile

&c.

NEG.— *Not having spoken.*

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndingatetile	Sibe singatetile
II		Ube ungatetile	Nibe ningatetile
III	1	Ebe engatetile	Bebe bengatetile
...	2	Libe lingatetile	Ebe engatetile

&c.

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Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Bendingatetile	Besingatetile
II		Ubungatetile	Beningatetile
III	1	Ebengatetile	Bebengatetile
...	2	Belingatetile	Ebengatetile

&c.

First Future.

AFF.— *About to speak.*

PERS.	SPEC.	SING.	PLUR.
I		Ndiya kuteta	Siya kuteta
II		Uya kuteta	Niya kuteta
III	1	Eya kuteta	Beya kuteta
...	2	Liya kuteta	Eya kuteta

&c.

NEG.— *Not about to speak.*

PERS.	SPEC.	SING.	PLUR.
I		Ndingayi kuteta	Singayi kuteta
II		Ungayi kuteta	Ningayi kuteta
III	1	Engayi kuteta	Bengayi kuteta
...	2	Lingayi kuteta	Engayi kuteta

&c.

Second Future.

AFF.— *Having been about to speak.*

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndiya kuteta	Sibe siya kuteta
II		Ube uya kuteta	Nibe niya kuteta
III	1	Ebe eya kuteta	Bebe beya kuteta
...	2	Libe liya kuteta	Ebe eya kuteta

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Bendiya kuteta	Besiya kuteta
II		Ubuya kuteta	Beniya kuteta
III	1	Ebeya kuteta	Bebeya kuteta
...	2	Beliya kuteta	Ebeya kuteta

&c.

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NEG.— Not having been about to speak.

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndingayi kuteta	Sibe singayi kuteta
II		Ube ungayi kuteta	Nibe ningayi kuteta
III	1	Ebe engayi kuteta	Bebe bengayi kuteta
...	2	Libe lingayi kuteta	Ebe engayi kuteta

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Bendingayi kuteta	Besingayi kuteta
II		Ubungayi kuteta	Beningayi kuteta
III	1	Ebengayi kuteta	Bebengayi kuteta
...	2	Belingayi kuteta	Ebengayi kuteta

&c.

Indicative mood.

Present tense.

FIRST FORM.

AFF.— I speak, or am speaking, &c.

PERS.	SPEC.	SING.	PLUR.
I		Ndiyateta	Siyateta
II		Uyateta	Niyateta
III	1	Uyateta	Buyateta
...	2	Luyateta	Ayateta
...	3	Iyateta	Ziyateta
...	4	Siyateta	Ziyateta
...	5	Luyateta	Ziyateta
...	6	Uyateta	Iyateta
...	7		Buyateta
...	8		Kuyateta

SECOND FORM.

AFF.— I speak, or am speaking, &c.

PERS.	SPEC.	SING.	PLUR.
I		Nditeta	Siteta
II		Uteta	Niteta
III	1	Uteta	Bateta
...	2	Liteta	Ateta
...	3	Iteta	Ziteta
...	4	Siteta	Ziteta
...	5	Luteta	Ziteta
...	6	Uteta	Iteta
...	7		Buteta
...	8		Kuteta

B B

202 PARADIGM OF A REGULAR VERB.

NEG.— *I speak not, or am not speaking, &c.*

FIRST.

PERS.	SPEC.	SING.	PLUR.
I		Anditeti	Asiteti
II		Akuteti	Aniteti
III	1	Akateti	Abateti
...	2	Aliteti	Akateti
...	3	Ayiteti	Aziteti
...	4	Asiteti	Aziteti
...	5	Aluteti	Aziteti
...	6	Awuteti	Ayiteti
...	7		Abuteti
...	8		Akuteti

SECOND.

PERS.	SPEC.	SING.	PLUR.
I		Ndingateti	Singateti
II		Ungateti	Ningateti
III	1	Ungateti	Bangateti
...	2	Lingateti	Angateti
...	3	Ingateti	Zingateti
...	4	Singateti	Zingateti
...	5	Lungateti	Zingateti
...	6	Ungateti	Ingateti
...	7		Bungateti
...	8		Kungateti

Aorist tense.

AFF.— *I spoke, &c.*

PERS.	SPEC.	SING.	PLUR.
I	—	Ndateta	Sateta
II		Wateta	Nateta
III	1	Wateta	Bateta
...	2	Lateta	Ateta
...	3	Yateta	Zateta
...	4	Sateta	Zateta
...	5	Lwateta	Zateta
...	6	Wateta	Yateta
...	7		Bateta
...	8		Kwateta

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NEG.— *I spoke not, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Andateta	Asateta
II		Akwateta	Anateta
III	1	Akateta	Abateta
...	2	Alateta	Akateta
...	3	Ayateta	Azateta
...	4	Asateta	Azateta
...	5	Alwateta	Azateta
...	6	Awateta	Ayateta
...	7		Abateta
...	8		Akwateta

Imperfect tense. (§ 266, 1)

AFF.— *I was speaking, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndibe nditeta	Sibe siteta
II		Ube uteta	Nibe niteta
III	1	Ube eteta	Babe beteta
...	2	Libe liteta	Abe eteta
...	3	Ibe iteta	Zibe ziteta
...	4	Sibe siteta	Zibe ziteta
...	5	Lube luteta	Zibe ziteta
...	6	Ube uteta	Ibe iteta
...	7		Bube buteta
...	8		Kube kuteta

Contracted form. (§ 268, 1.)

PERS.	SPEC.	SING.	PLUR.
I		Benditeta	Besiteta
II		Ubuteta	Beniteta
III	1	Ubeteta	Bebeteta
...	2	Beliteta	Abeteta
...	3	Ibiteta	Beziteta
...	4	Besiteta	Beziteta
...	5	Beluteta	Beziteta
...	6	Ubuteta	Ibiteta
...	7		Bebuteta
...	8		Bekuteta

204 PARADIGM OF A REGULAR VERB.

NEG.— *I was not speaking, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndingateti	Sibe singateti
II		Ube unगतeti	Nibe ningateti
III	1	Ube engateti	Babe bengateti
...	2	Libo lingateti	Abe engateti
...	3	Ibe ingateti	Zibe zingateti
...	4	Sibe singateti	Zibe zingateti
...	5	Lube lungateti	Zibe zingateti
...	6	Ube unगतeti	Ibe ingateti
...	7	Bube bungateti	
...	8	Kube kungateti	

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Bendingateti	Besingateti
II		Ubugateti	Beningateti
III	1	Ubugateti	Bebengateti
...	2	Belingateti	Abengateti
...	3	Ibingateti	Bezingateti
...	4	Besingateti	Bezingateti
...	5	Belungateti	Bezingateti
...	6	Ubugateti	Ibingateti
...	7	Bebungateti	
...	8	Bekungateti	

Perfect tense. (§ 236)

AFF.— *I have spoken, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Nditetile	Sitetile
II		Utetile	Nitetile
III	1	Utetile	Batetile
...	2	Litetile	Atetile
		&c.	

NEG.— *I have not spoken, &c.*

FIRST.

PERS.	SPEC.	SING.	PLUR.
I		Anditetile	Asitetile
II		Akutetile	Anitetile
III	1	Akatetile	Abatetile
...	2	Alitetile	Akatetile
		&c.	

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SECOND.

PERS.	SPEC.	SING.	PLUR.
I		Ndingatetile	Singatetile
II		Ungatetile	Ningatetile
III	1	Ungatetile	Bangatetile
...	2	Lingatetile	Angatetile

&c.

Pluperfect tense.

AFF.— I had spoken, &c.

PERS.	SPEC.	SING.	PLUR.
I		Ndibe nditetile	Sibe sitetile
II		Ube utetile	Nibe nitetile
III	1	Ube etetile	Babe betetile
...	2	Libe litetile	Abe etetile

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Benditetile	Besitetile
II		Ubutetile	Benitetile
III	1	Ubetetile	Bebetetile
...	2	Belitetile	Abetetile

&c.

NEG.— I had not spoken, &c.

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndingatetile	Sibe singatetile
II		Ube ungatetile	Nibe ningatetile
III	1	Ube engatetile	Babe bengatetile
...	2	Libe lingatetile	Abengatetile

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Bendingatetile	Besingatetile
II		Ubungatetile	Beningatetile
III	1	Ubengatetile	Bebengatetile
...	2	Belingatetile	Abengatetile

&c.

206 PARADIGM OF A REGULAR VERB.

First Future tense.

AFF.— *I shall or will speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndiya kuteta	Siya kuteta
II		Uya kuteta	Niya kuteta
III	1	Uya kuteta	Baya kuteta
...	2	Liya kuteta	Aya kuteta
...	3	Iya kuteta	Ziya kuteta
...	4	Siya kuteta	Ziya kuteta
...	5	Luya kuteta	Ziya kuteta
...	6	Uya kuteta	Iya kuteta
...	7	Buya kuteta	
...	8	Kuya kuteta	

Contracted form. (§ 59, 1)

PERS.	SPEC.	SING.	PLUR.
I		Ndoteta	Soteta
II		Woteta	Noteta
III	1	Woteta	Boteta
...	2	Loteta	Oteta
...	3	Yoteta	Zoteta
...	4	Soteta	Zoteta
...	5	Lwoteta	Zoteta
...	6	Woteta	Yoteta
...	7	Boteta	
...	8	Kwoteta	

NEG.— *I shall or will not speak, &c.*

FIRST.

PERS.	SPEC.	SING.	PLUR.
I		Andiyi kuteta	Asiyi kuteta
II		Akuyi kuteta	Aniyi kuteta
III	1	Akayi kuteta	Abayi kuteta
...	2	Aliyi kuteta	Akayi kuteta
...	3	Aiyi kuteta	Aziyi kuteta
...	4	Asiyi kuteta	Aziyi kuteta
...	5	Aluyi kuteta	Aziyi kuteta
...	6	Awuyi kuteta	Aiyi kuteta
...	7	Abuyi kuteta	
...	8	Akuyi kuteta	

PARADIGM OF A REGULAR VERB. 207

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Andikuteta	Asikuteta
II		Akukuteta	Anikuteta
III	1	Akikuteta	Abakuteta
...	2	Alikuteta	Akakuteta

&c.

SECOND.

PERS.	SPEC.	SING.	PLUR.
I		Ndingayi kuteta	Singayi kuteta
II		Ungayi kuteta	Ningayi kuteta
III	1	Ungayi kuteta	Bangayi kuteta
...	2	Lingayi kuteta	Angayi kuteta
...	3	Ingayi kuteta	Zingayi kuteta
...	4	Singayi kuteta	Zingayi kuteta
...	5	Lungayi kuteta	Zingayi kuteta
...	6	Ungayi kuteta	Ingayi kuteta
...	7		Bungayi kuteta
...	8		Kungayi kuteta

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ndingekuteta	Singekuteta
II		Ungekuteta	Ningekuteta
III	1	Ungekuteta	Bangekuteta
...	2	Lingekuteta	Angekuteta

&c.

Second Future tense.

AFF.— *I should or would speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndiya kuteta	Sibe siya kuteta
II		Ube uya kuteta	Nibe niya kuteta
III	1	Ube eya kuteta	Babe beya kuteta
...	2	Libe liya kuteta	Abe eya kuteta

&c.

Contracted form. (§ 271)

PERS.	SPEC.	SING.	PLUR.
I		Bendiya kuteta	Besiya kuteta
II		Ubuya kuteta	Beniya kuteta
III	1	Ubeya kuteta	Bebeya kuteta
...	2	Beliya kuteta	Abeya kuteta

&c.

336 PARADIGM OF A REGULAR VERB.

NEG.— *I should or would not speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndingayi kuteta	Sibe singayi kuteta
II		Ube ungayi kuteta	Nibe ningayi kuteta
III	1	Ube engayi kuteta	Babe bengayi kuteta
...	2	Libe lingayi kuteta	Abe engayi kuteta

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Bendingayi kuteta	Besingayi kuteta
II		Ubungayi kuteta	Beningayi kuteta
III	1	Ubengayi kuteta	Bebengayi kuteta
...	2	Belingayi kuteta	Abengayi kuteta

&c.

Potential mood.

Present tense.

FIRST FORM.

AFF.— *I may or can speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndingateta	Singateta
II		Ungateta	Ningateta
III	1	Angateta	Bangateta
...	2	Lingateta	Angateta
...	3	Ingateta	Zingateta
...	4	Singateta	Zingateta
...	5	Lungateta	Zingateta
...	6	Ungateta	Ingateta
...	7		Bungateta
...	8		Kungateta

NEG.— *I may or can speak, &c.* (§ 241, 1, ii)

FIRST.

PERS.	SPEC.	SING.	PLUR.
I		Andingetete	Asingetete
II		Akunsetete	Aningetete
III	1	Akangetete	Abangetete
...	2	Alingetete	Akangetete
...	3	Ayingetete	Azingetete
...	4	Asingetete	Azingetete
...	5	Alungetete	Azingetete
...	6	Awungetete	Ayingetete
...	7		Abungetete
...	8		Akungetete

PARADIGM OF A REGULAR VERB. 303

SECOND.

PERS.	SPEC.	SING.	PLUR.
I		Ndingetete	Singetete
II		Ungetete	Ningetete
III	1	Angetete	Bangetete
...	2	Lingetete	Angetete
...	3	Ingetete	Zingetete
...	4	Singetete	Zingetete
...	5	Lungetete	Zingetete
...	6	Ungetete	Ingetete
...	7		Bungetete
...	8		Kungetete

SECOND FORM. (§ 241, 3)

AFF.— *I would or should speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndinga nditeta	Singa siteta
II		Unga uteta	Ninga niteta
III	1	Anga eteta	Banga beteta
...	2	Linga hiteta	Anga eteta
...	3	Inga iteta	Zinga ziteta
...	4	Singa siteta	Zinga ziteta
...	5	Lunga hiteta	Zinga ziteta
...	6	Unga uteta	Inga iteta
...	7		Bunga buteta
...	8		Kunga kuteta

Contracted form. (§ 270)

PERS.	SPEC.	SING.	PLUR.
I		Nganditeta	Ngasiteta
II		Ngauteta	Nganiteta
III	1	Ngaeteta	Ngabeteta
...	2	Ngaliteta	Ngaeteta

&c.

NEG.— *I would or should not speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndinga ndingateti	Singa singateti
II		Unga ungateti	Ninga ningateti
III	1	Anga engateti	Banga bengateti
...	2	Linga lingateti	Anga engateti
...	3	Inga ingateti	Zinga zingateti
...	4	Singa singateti	Zinga zingateti
...	5	Lunga lungateti	Zinga zingateti
...	6	Unga ungateti	Inga ingateti
...	7		Bunga hungateti
...	8		Kunga kungateti

C C

210. PARADIGM OF A REGULAR VERB.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ngandingateti	Ngasingateti
II		Ngaungateti	Nganingateti
III	1	Ngaengateti	Ngabengateti
...	2	Ngalingateti	Ngaengateti

&c.

Imperfect tense.

FIRST FORM.

AFF.— *I might or could speak, &c.* (§ 241, 2)

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndingateta	Sibe singateta
II		Ube ungateta	Nibe ningateta
III	1	Abe engateta	Babe bengateta
...	2	Libe lingateta	Abe engateta
...	3	Ibe ingateta	Zibe zingateta
...	4	Sibe singateta	Zibe zingateta
...	5	Lube lungateta	Zibe zingateta
...	6	Ube ungateta	Ibe ingateta
...	7		Bube bungateta
...	8		Kube kungateta

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Bendingateta	Besingateta
II		Ubungateta	Bcingateta
III	1	Abengateta	Bebengateta
...	2	Belingateta	Abengateta

&c.

NEG.— *I might or could not speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndingetete	Sibe singetete
II		Ube ungetete	Nibe ningetete
III	1	Abe engetete	Babe bengetete
...	2	Libe lingetete	Abe engetete
...	3	Ibe ingetete	Zibe zingetete
...	4	Sibe singetete	Zibe zingetete
...	5	Lube lungetete	Zibe zingetete
...	6	Ube ungetete	Ibe ingetete
...	7		Bube bungetete
...	8		Kube kungetete

PARADIGM OF A REGULAR VERB. 211

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Bendingetete	Besingetete
II		Ubungetete	Beningetete
III	1	Abengetete	Bcbengetete
...	2	Belingetete	Abengeteta

&c.

SECOND FORM.

AFF.— *I would or should have been speaking, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndinga ndibe nditeta	Singa sibe siteta
II		Unga ube uteta	Ninga nibe niteta
III	1	Anga ebe eteta	Banga bebe beteta
...	2	Linga libe liteta	Anga ebe eteta

&c.

Contracted form. (§§ 268, 2; and 271)

PERS.	SPEC.	SING.	PLUR.
I		Ngandibe nditeta	Ngasibe siteta
II		Ngaubuteta	Nganibe niteta
III	1	Ngaebeteta	Ngabebe beteta
...	2	Ngalibe liteta	Ngaebeteta

&c.

NEG.— *I would or should not have been speaking, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndinga ndibe ndingateti	Singa sibe singateti
II		Unga ube ungateti	Ninga nibe ningateti
III	1	Anga ebe engateti	Banga bebe bengateti
...	2	Linga libe lingateti	Anga ebe engateti

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ngandibe ndingateti	Ngasibe singateti
II		Ngaubungateti	Nganibe ningateti
III	1	Ngaebungateti	Ngabebe bengateti
...	2	Ngalibe lingateti	Ngaebungateti

&c.

212 PARADIGM OF A REGULAR VERB.

Perfect tense.

AFF.— *I may, can, would, or should have spoken, &c.*

PERB.	SPEC.	SING.	PLUR.
I		Ndinga nditetile	Singa sitetile
II		Unga utetile	Ninga nitetile
III	1	Anga etetile	Banga betetile
...	2	Linga litetile	Anga etetile

&c.

Contracted form.

PERB.	SPEC.	SING.	PLUR.
I		Nganditetile	Ngasitetile
II		Ngautetile	Nganitetile
III	1	Ngaetetile	Ngabetetile
...	2	Ngalitetile	Ngaetetile

&c.

NEG.— *I may, can, would, or should not have spoken, &c.*

PERB.	SPEC.	SING.	PLUR.
I		Ndinga ndingatetile	Singa singatetile
II		Unga ungatetile	Ninga ningatetile
III	1	Anga engatetile	Banga bengatetile
...	2	Linga lingatetile	Anga engatetile

&c.

Contracted form.

PERB.	SPEC.	SING.	PLUR.
I		Ngandingatetile	Ngasingatetile
II		Ngaungatetile	Nganingatetile
III	1	Ngaengatetile	Ngabengatetile
...	2	Ngalingatetile	Ngaengatetile

&c.

Pluperfect tense.

AFF.— *I might, could, would, or should have spoken, &c.*

PERB.	SPEC.	SING.	PLUR.
I		Ndinga ndibe nditetile	Singa sibe sitetile
II		Unga ube utetile	Ninga nibe nitetile
III	1	Anga ebe etetile	Banga bebe betetila
...	2	Linga libe litetile	Anga ebe etetile

&c.

PARADIGM OF A REGULAR VERB. 215

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ngandibe nditetile	Ngasibe sitetile
II		Ngaubutetile	Nganibe nitetile
III	1	Ngaebetetile	Ngabebe betetile
...	2	Ngalibe litetile	Ngaebetetile

&c.

NEG.— *I might, could, would, or should not have spoken, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndinga ndibe ndingatetile	Singa sibe singatetile
II		Unga ube ungatetile	Ninga nibe ningatetile
III	1	Anga ebe engatetile	Banga bebe bengatetile
...	2	Linga libe lingatetile	Anga ebe engatetile

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ngandibe ndingatetile	Ngasibe singatetile
II		Ngaubungatetile	Nganibe ningatetile
III	1	Ngaebungatetile	Ngabebe bengatetile
...	2	Ngalibe lingatetile	Ngaebungatetile

&c.

First Future tense.

AFF.— *It may be that I shall or will speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndinga ndiya kuteta	Singa siya kuteta
II		Unga uya kuteta	Ninga niya kuteta
III	1	Anga eya kuteta	Benga beya kuteta
...	2	Linga liya kuteta	Anga eya kuteta

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ngandiya kuteta	Ngasiya kuteta
II		Ngauya kuteta	Nganiya kuteta
III	1	Ngaeya kuteta	Ngabeya kuteta
...	2	Ngaliya kuteta	Ngaeya kuteta

&c.

214 PARADIGM OF A REGULAR VERB.

NEG.— *It may be that I shall or will not speak, &c.*

FERS.	SPEC.	SING.	PLUR.
I		Ndinga ndingayi kuteta	Singa singayi kuteta
II		Unga ungayi kuteta	Ninga ningayi kuteta
III	1	Anga engayi kuteta	Banga bengayi kuteta
...	2	Linga lingayi kuteta	Anga engayi kuteta

&c.

Contracted form.

FERS.	SPEC.	SING.	PLUR.
I		Ngandingayi kuteta	Ngasingayi kuteta
II		Ngaungayi kuteta	Nganingayi kuteta
III	1	Ngaengayi kuteta	Ngabengayi kuteta
..	2	Ngalingayi kuteta	Ngaengayi kuteta

&c.

Second Future tense.

AFF.— *It may be that I would or should have spoken, &c.*

FERS.	SPEC.	SING.	PLUR.
I		Ndinga ndibe ndiya kuteta	Singa sibe siya kuteta
II		Unga ube uya kuteta	Ninga nibe niya kuteta
III	1	Anga ebe eya kuteta	Banga bebe beya kuteta
...	2	Linga libe liya kuteta	Anga ebe eya kuteta

&c.

Contracted form.

FERS.	SPEC.	SING.	PLUR.
I		Ngandibe ndiya kuteta	Ngasibe siya kuteta
II		Ngaubuya kuteta	Nganibe niya kuteta
III	1	Ngaebeya kuteta	Ngabebe beya kuteta
...	2	Ngalibe liya kuteta	Ngaebeya kuteta

&c.

NEG.— *It may be that I would or should not have spoken, &c.*

FERS.	SPE.	SING.	PLUR.
I		Ndinga ndibe ndingayi kuteta	Singa sibe singayi kuteta
II		Unga ube ungayi kuteta	Ninga nibe ningayi kuteta
III	1	Anga ebe engayi kuteta	Banga bebe bengayi kuteta
...	2	Linga libe lingayi kuteta	Anga ebe engayi kuteta

&c.

PARADIGM OF A REGULAR VERB. 215

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ngandibe ndingayi kuteta	Ngasibe singayi kuteta
II		Ngaubungayi kuteta	Nganibe ningayi kuteta
III	1	Ngaebengayi kuteta	Ngabebe bengayi kuteta
...	2	Ngalibe lingayi kuteta	Ngaebengayi kuteta

&c.

Subjunctive mood.

Present tense.

AFF.— *That I may, might, would, or should speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Nditete	Sitete
II		Utete	Nitete
III	1	Atete	Batete
...	2	Litete	Atete
...	3	Itete	Zitete
...	4	Sitete	Zitete
...	5	Lutete	Zitete
...	6	Utete	Itete
...	7		Butete
...	8		Kutete

NEG.— *That I may, might, would, or should not speak, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndingateti	Singateti
II		Ungateti	Ningateti
III	1	Angateti	Bangateti
...	2	Lingateti	Angateti

&c.

Aorist tense.

AFF.— *When I speak, or spoke, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndakuteta	Sakuteta
II		Wakuteta	Nakuteta
III	1	Akuteta	Bakuteta
...	2	Lakuteta	Akuteta
...	3	Yakuteta	Zakuteta
...	4	Sakuteta	Zakuteta
...	5	Lwakuteta	Zakuteta
...	6	Wakuteta	Yakuteta
...	7		Bakuteta
...	8		Kwakuteta

216 PARADIGM OF A REGULAR VERB.

NEG.— *When I speak, or spoke not, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndakungateti	Sakungateti
II		Wakungateti	Nakungateti
III	1	Akungateti	Bakungateti
...	2	Lakungateti	Akungateti
...	3	Yakungateti	Zakungateti
...	4	Sakungateti	Zakungateti
...	5	Lwakungateti	Zakungateti
...	6	Wakungateti	Yakungateti
...	7	Bakungateti	
...	8	Kwakungateti	

AUGMENTED FORMS OF THE TENSES.

Indicative mood.

Present tense. (§ 256)

1.

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndanditeta	Sasiteta
II		Wauteta	Naniteta
III	1	Waeteta	Babeteta
...	2	Laliteta	Aeteta
...	3	Yaiteta	Zaziteta
...	4	Sasiteta	Zaziteta
...	5	Lwaluteta	Zaziteta
...	6	Wanteta	Yaiteta
...	7	Babuteta	
...	8	Kwakuteta	

NEGATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandingateti	Sasingateti
II		Waungateti	Naningateti
III	1	Waengateti	Babengateti
...	2	Lalingateti	Aengateti
...	3	Yaingateti	Zazingateti
...	4	Sasingateti	Zazingateti
...	5	Lwalingateti	Zazingateti
...	6	Waungateti	Yaingateti
...	7	Babungateti	
...	8	Kwakungateti	

2.

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndaye nditeta	Saye siteta
II		Waye uteta	Naye niteta
III	1	Waye eteta	Baye beteta
...	2	Laye liteta	Aye eteta
...	3	Yaye iteta	Zaye ziteta
...	4	Saye siteta	Zaye ziteta
...	5	Lwaye luteta	Zaye ziteta
...	6	Waye uteta	Yaye iteta
...	7	Baye buteta	
...	8	Kwaye kuteta	

Contracted form. (275, 3)

PERS.	SPEC.	SING.	PLUR.
I		Ndaye nditeta	Saye siteta
II		Wayuteta	Naye niteta
III	1	Wayeteta	Baye beteta
...	2	Laye liteta	Ayeteta
...	3	Yayiteta	Zaye ziteta
...	4	Saye siteta	Zaye ziteta
...	5	Lwaye luteta	Zaye ziteta
...	6	Wayuteta	Yayiteta
...	7	Baye buteta	
...	8	Kwaye kuteta	

NEGATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndaye ndingateti	Saye singateti
II		Waye ungateti	Naye ningateti
III	1	Waye engateti	Baye bengateti
...	2	Laye lingateti	Aye engateti

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ndaye ndingateti	Saye singateti
II		Wayungateti	Naye ningateti
III	1	Wayengateti	Baye bengateti
...	2	Laye lingateti	Ayengateti

&c.

218. PARADIGM OF A REGULAR VERB.

Imperfect tense.

1.

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandibe nditeta	Sasibe siteta
II		Waube uteta	Nanibe niteta
III	1	Waebe eteta	Babebe beteta
...	2	Lalibe liteta	Aebe eteta

&c.

Contracted form. (268, 2)

PERS.	SPEC.	SING.	PLUR.
I		Ndabenditeta	Sabesiteta
II		Wabuteta	Nabeniteta
III	1	Wabeteta	Babeteteta
...	2	Labeliteta	Aebeteta

&c.

NEGATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandibe ndingateti	Sasibe singateti
II		Waube ungateti	Nanibe ningateti
III	1	Waebe engateti	Babebe bengateti
...	2	Lalibe lingateti	Aebe engateti

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ndabendingateti	Sabesingateti
II		Wabungateti	Nabeningateti
III	1	Wabengateti	Babebengateti
...	2	Labelingateti	Aebengateti

&c.

2.

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndaye ndibe nditeta	Saye sibe siteta
II		Waye ube uteta	Naye nibe niteta
III	1	Waye ebe eteta	Baye bebe beteta
...	2	Laye libe liteta	Aye ebe eteta

&c.

PARADIGM OF A REGULAR VERB. 219

Contracted form. (§ 269, 2)

PERS.	SPEC.	SING.	PLUR.
I		Ndaye benditeta	Saye besiteta
II		Wayubuteta	Naye beniteta
III	1	Wayebeteta	Baye bebeteta
...	2	Laye beliteta	Ayebeteta

&c.

NEGATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndaye ndibe ndingateti	Saye sibe singateti
II		Waye ube ungateti	Naye nibe ningateti
III	1	Waye ebe engateti	Baye bebe bengateti
...	2	Laye libe lingateti	Aya ebe engateti

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ndaye bendingateti	Saye besingateti
II		Wayubungateti	Naye beningateti
III	1	Wayebengateti	Baye bebengateti
...	2	Laye belingateti	Ayebengateti

&c.

Perfect tense.

1.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndanditatile	Sasitatile
NEG.	I	Ndandingatatile	Sasingatatile

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye nditatile	Saye sitatile
NEG.	I	Ndaye ndingatatile	Saye singatatile

Pluperfect tense.

1.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndandibe nditatile	Sasibe sitatile
Cont.	I	Ndabenditatile	Sabesitatile
NEG.	I	Ndandibe ndingatatile	Sasibe singatatile
Cont.	I	Ndabendingatatile	Sabesingatatile

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2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndibe nditetile ...	Saye sibe sitetile
Cont.	I	Ndaye benditetile	Saye besitetile
NEG.	I	Ndaye ndibe ndingatetile...	Saye sibe singatetile
Cont.	I	Ndaye bendingatetile	Saye besingatetile

First Future tense.

1.

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandiya kuteta	Sasiya kuteta
II		Wauya kuteta	Naniya kuteta
III	1	Waeya kuteta	Babeya kuteta
...	2	Laliya kuteta	Aeya kuteta

&c.

NEGATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandingayi kuteta	Sasingayi kuteta
II		Waungayi kuteta	Naningayi kuteta
III	1	Waengayi kuteta	Babengayi kuteta
...	2	Lalingayi kuteta	Aengayi kuteta

&c.

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndiya kuteta	Saye siya kuteta
NEG.	I	Ndaye ndingayi kuteta ...	Saye singayi kuteta

Second Future tense.

1.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndandibe ndiya kuteta ...	Sasibe siya kuteta
Cont.	I	Ndabendiya kuteta	Sabesiya kuteta
NEG.	I	Ndandibe ndingayi kuteta..	Sasibe singayi kuteta
Cont.	I	Ndabendingayi kuteta.....	Sabcsingayi kuteta

PARADIGM OF A REGULAR VERB. 221

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndibe ndiya kuteta ...	Saye sibe siya kuteta
Cont.	I	Ndaye bendiya kuteta ...	Saye besiya kuteta
NEG.	I	Ndaye ndibe ndingayi kuteta...	Saye sibe singayi kuteta
Cont.	I	Ndaye bendingayi kuteta.....	Saye besingayi kuteta

Potential mood.

Present tense.

FIRST FORM.

1.

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandingateta	Sasingateta
II		Waungateta	Naningateta
III	1	Waengateta	Babengateta
...	2	Lalingateta	Aengateta
		&c.	

NEGATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandingetete	Sasingetete
II		Waungetete	Naningetete
III	1	Waengetete	Babengetete
...	2	Lalingetete	Aengetete
		&c.	

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndingateta ...	Saye singateta
NEG.	I	Ndaye ndingetete ...	Saye singetete

SECOND FORM.

1.

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandinga nditeta	Sasinga siteta
II		Waunga uteta	Naninga niteta
III	1	Waenga eteta	Babenga beteta
...	2	Lalinga liteta	Aenga eteta
		&c.	

222 PARADIGM OF A REGULAR VERB.

NEGATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandinga ndingateti	Sasinga singateti
II		Waunga ungateti	Naninga ningateti
III	1	Waenga engateti	Babenga bengateti
...	2	Lalinga lingateti	Aenga engateti

&c.

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndinga nditeta	Saye singa siteta
NEG.	I	Ndaye ndinga ndingateti ...	Saye singa singateti

Imperfect tense.

FIRST FORM.

1.

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandibe ndingateta	Sasibe singateta
II		Waube ungateta	Nanibe ningateta
III	1	Waebe engateta	Babebe bengateta
..	2	Lalibe lingateta	Aebe engateta

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ndabendingateta	Sabesingateta
II		Waubungateta	Nabeningateta
III	1	Wabengateta	Babebengateta
...	2	Labelingateta	Aebengateta

&c.

NEGATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandibe ndingetete	Sasibe singetete
II		Waube ungetete	Nanibe ningetete
III	1	Waebe engetete	Babebe bengetete
...	2	Lalibe lingetete	Aebe engetete

&c.

PARADIGM OF A REGULAR VERB. 223

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ndabendingetete	Sabesingetete
II		Waubungetete	Nabeningetete
III	1	Waebengetete	Babebengetete
...	2	Labelingetete	Aebengetete

&c.

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndibe ndingateta.....	Saye sibe singateta
Cont.	I	Ndaye bendingateta.....	...Saye besingateta
NEG.	I	Ndaye ndibe ndingetete.....	Saye sibe singetete
Cont.	I	Ndaye bendingetete.....	Saye besingetete

SECOND FORM.

1.

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Ndandinga ndibe nditeta	Sasinga sibe siteta
II		Waunga ube uteta	Nananga nibe niteta
III	1	Waenga ebe eteta	Babenga bebe beteta
...	2	Lalinga libe liteta	Aenga ebe eteta

&c.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ndandinga benditeta	Sasinga besiteta
II		Waunga ubuteta	Nananga beniteta
III	1	Waenga ebeteta	Babenga bebeteta
...	2	Lalinga beliteta	Aenga ebeteta

&c.

NEGATIVE.

PERS.	SPE.	SING.	PLUR.
I		Ndandinga ndibe ndingateti	Sasinga sibe singateti
II		Waunga ube ungateti	Nananga nibe ningateti
III	1	Waenga ebe engateti	Babenga bebe bengateti
...	2	Lalinga libe lingateti	Aenga ebe engateti

&c.

224 PARADIGM OF A REGULAR VERB.

Contracted form.

PERS.	SPEC.	SING.	PLUR.
I		Ndandinga bendingateti	Sasinga besingateti
II		Waunga ubungateti	Naninga beningateti
III	1	Waenga ebengateti	Babenga bebengateti
...	2	Lalinga belingateti	Aenga ebengateti

&c.

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndinga ndibe nditeta.....	Saye singa sibe siteta
CON.	I	Ndaye ndinga benditeta	Saye singa besiteta
NEG.	I	Ndaye ndinga ndibe ndingateti..	Saye singa sibe singateti
CON.	I	Ndaye ndinga bendingateti.....	Saye singa besingateti

Perfect tense.

1.

FORM.	PERS.	SING.	PLUR.
AFF.	I	Ndandinga nditetile.....	Sasinga sitetile
NEG.	I	Ndandinga ndingatetile....	Sasinga singatetile

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndinga nditetile.....	Saye singa sitetile
NEG.	I	Ndaye ndinga ndingatetile..	Saye singa singatetile

Pluperfect tense.

1.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndandinga ndibe nditetile.....	Sasinga sibe sitetile
CON.	I	Ndandinga benditetile.....	Sasinga besitetile
NEG.	I	Ndandinga ndibe ndingatetile..	Sasinga sibe singatetile
CON.	I	Ndandinga bendingatetile.....	Sasinga besingatetile

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndinga ndibe nditetile..	Saye singa sibe sitetile
CON.	I	Ndaye ndinga benditetile	Saye singa besitetile
NEG.	I	Ndaye ndinga ndibe ndingate- tile	Saye singa sibe singate- tile
CON.	I	Ndaye ndinga bendingatetile..	Saye singa besingatetile

PARADIGM OF A REGULAR VERB. 225

First Future tense.

1.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndandinga ndiya kuteta.....	Sasinga siya kuteta
NEG.	I	Ndandinga ndingayi kuteta..	Sasinga singayi kuteta

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndinga ndiya kuteta.....	Saye singa siya kuteta
NEG.	I	Ndaye ndinga ndingayi kuteta..	Saye singa singayi kuteta

Second Future tense.

1.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndandinga ndibe ndiya kuteta...	Sasinga sibe siya kuteta
CON.	I	Ndandinga bendiya kuteta.....	Sasinga besiya kuteta
NEG.	I	Ndandinga ndibe ndingayi ku- teta	Sasinga sibe singayi ku- teta
CON.	I	Ndandinga bendingingayi kuteta...	Sasinga besingingayi ku- teta

2.

FORM	PERS.	SING.	PLUR.
AFF.	I	Ndaye ndinga ndibe ndiya ku- teta	Saye singa sibe siya ku- teta
CON.	I	Ndaye ndinga bendiya kuteta..	Saye singa besiya kuteta
NEG.	I	Ndaye ndinga ndibe ndingayi kuteta	Saye singa sibe singayi kuteta
CON.	I	Ndaye ndinga bendingingayi ku- teta	Saye singa besingingayi ku- teta

Subjunctive mood.

Present tense. (§ 257)

AFFIRMATIVE.

PERS.	SPEC.	SING.	PLUR.
I		Manditete	Masitete
II		Mautete	Manitete
III	1	Makatete	Mabatete
...	2	Malitete	Makatete
		&c.	
		E E	

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NEGATIVE.			
PERS.	SPEC.	SING.	PLUR.
I		Mandingateti	Masingateti
II		Maungateti	Maningateti
III	1	Makangateti	Mabangateti
...	2	Malingateti	Makangateti
&c.			

COMPOUND FORMS OF THE TENSES.

Imperative mood.

Yiba uteta.

Participles.

First Future.

1. Ndiya kuba nditeta.
2. Ndiya kuba ndibe nditeta.
3. Ndiya kuba nditetile.
4. Ndiya kuba ndibe nditetile.

Second Future.

1. Ndibe ndiya kuba nditeta.
2. Ndibe ndiya kuba ndibe nditeta.
3. Ndibe ndiya kuba nditetile.
4. Ndibe ndiya kuba ndibe nditetile.

Indicative mood.

Aorist tense.

1. Ndaba nditeta.
2. Ndaba nditetile.

First Future tense.

1. Ndiya kuba nditeta.
2. Ndiya kuba ndibe nditeta.
3. Ndiya kuba nditetile.
4. Ndiya kuba ndibe nditetile.

PARADIGM OF A REGULAR VERB. 227

AUGMENTED FORMS.

1.

1. Ndandiya kuba nditeta.
2. Ndandiya kuba ndibe nditeta.
3. Ndandiya kuba nditetile.
4. Ndandiya kuba ndibe nditetile.

2.

1. Ndaye ndiya kuba nditeta.
2. Ndaye ndiya kuba ndibe nditeta.
3. Ndaye ndiya kuba nditetile.
4. Ndaye ndiya kuba ndibe nditetile.

Second Future tense.

1. Ndibe ndiya kuba nditeta.
2. Ndibe ndiya kuba ndibe nditeta.
3. Ndibe ndiya kuba nditetile.
4. Ndibe ndiya kuba ndibe nditetile.

AUGMENTED FORMS.

1.

1. Ndandibe ndiya kuba nditeta.
2. Ndandibe ndiya kuba ndibe nditeta.
3. Ndandibe ndiya kuba nditetile.
4. Ndandibe ndiya kuba ndibe nditetile.

2.

1. Ndaye ndibe ndiya kuba nditeta.
2. Ndaye ndibe ndiya kuba ndibe nditeta.
3. Ndaye ndibe ndiya kuba nditetile.
4. Ndaye ndibe ndiya kuba ndibe nditetile.

Potential mood.

Present tense.

FIRST FORM.

1. Ndingaba nditeta.
2. Ndingaba ndibe nditeta.
3. Ndingaba nditetile.

4. Ndingaba ndibe nditetile.
5. Ndingaba ndiya kuteta.
6. Ndingaba ndibe ndiya kuteta.

AUGMENTED FORMS.

1.

1. Ndandingaba nditeta.
2. Ndandingaba ndibe nditeta.
3. Ndandingaba nditetile.
4. Ndandingaba ndibe nditetile.
5. Ndandingaba ndiya kuteta.
6. Ndandingaba ndibe ndiya kuteta.

2.

1. Ndaye ndingaba nditeta.
2. Ndaye ndingaba ndibe nditeta.
3. Ndaye ndingaba nditetile.
4. Ndaye ndingaba ndibe nditetile.
5. Ndaye ndingaba ndiya kuteta.
6. Ndaye ndingaba ndibe ndiya kuteta.

SECOND FORM.

1. Ndinga ndiba nditeta.
2. Ndinga ndiba ndateta.
3. Ndinga ndiba ndibe nditeta.
4. Ndinga ndiba nditetile.
5. Ndinga ndiba ndibe nditetile.
6. Ndinga ndiba ndiya kuteta.
7. Ndinga ndiba ndibe ndiya kuteta.

AUGMENTED FORMS.

1.

1. Ndandinga ndiba nditeta.
2. Ndandinga ndiba ndateta.
3. Ndandinga ndiba ndibe nditeta.
4. Ndandinga ndiba nditetile.
5. Ndandinga ndiba ndibe nditetile.
6. Ndandinga ndiba ndiya kuteta.
7. Ndandinga ndiba ndibe ndiya kuteta.

2.

1. Ndaye ndinga ndiba nditeta.
2. Ndaye ndinga ndiba ndateta.
3. Ndaye ndinga ndiba ndibe nditeta.
4. Ndaye ndinga ndiba nditetile.
5. Ndaye ndinga ndiba ndibe nditetile.
6. Ndaye ndinga ndiba ndiya kuteta.
7. Ndaye ndinga ndiba ndibe ndiya kuteta.

Imperfect tense.

FIRST FORM.

1. Ndibe ndingaba nditeta.
2. Ndibe ndingaba ndibe nditeta.
3. Ndibe ndingaba nditetile.
4. Ndibe ndingaba ndibe nditetile.
5. Ndibe ndingaba ndiya kuteta.
6. Ndibe ndingaba ndibe ndiya kuteta.

AUGMENTED FORMS.

1.

1. Ndandibe ndingaba nditeta.
2. Ndandibe ndingaba ndibe nditeta.
3. Ndandibe ndingaba nditetile.
4. Ndandibe ndingaba ndibe nditetile.
5. Ndandibe ndingaba ndiya kuteta.
6. Ndandibe ndingaba ndibe ndiya kuteta.

2.

1. Ndaye ndibe ndingaba nditeta.
2. Ndaye ndibe ndingaba ndibe nditeta.
3. Ndaye ndibe ndingaba nditetile.
4. Ndaye ndibe ndingaba ndibe nditetile.
5. Ndaye ndibe ndingaba ndiya kuteta.
6. Ndaye ndibe ndingaba ndibe ndiya kuteta.

SECOND FORM.

1. Ndinga ndibe ndiba nditeta.
2. Ndinga ndibe ndiba ndateta.
3. Ndinga ndibe ndiba ndibe nditeta.
4. Ndinga ndibe ndiba nditetile.

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5. Ndinga ndibe ndiba ndibe nditetile.
6. Ndinga ndibe ndiba ndiya kuteta.
7. Ndinga ndibe ndiba ndibe ndiya kuteta.

AUGMENTED FORMS.

1.

1. Ndandinga ndibe ndiba nditeta.
2. Ndandinga ndibe ndiba ndateta.
3. Ndandinga ndibe ndiba ndibe nditeta.
4. Ndandinga ndibe ndiba nditetile.
5. Ndandinga ndibe ndiba ndibe nditetile.
6. Ndandinga ndibe ndiba ndiya kuteta.
7. Ndandinga ndibe ndiba ndibe ndiya kuteta.

2.

1. Ndaye ndinga ndibe ndiba nditeta.
2. Ndaye ndinga ndibe ndiba ndateta.
3. Ndaye ndinga ndibe ndiba ndibe nditeta.
4. Ndaye ndinga ndibe ndiba nditetile.
5. Ndaye ndinga ndibe ndiba ndibe nditetile.
6. Ndaye ndinga ndibe ndiba ndiya kuteta.
7. Ndaye ndinga ndibe ndiba ndibe ndiya kuteta.

First Future tense.

1. Ndinga ndiya kuba nditeta.
2. Ndinga ndiya kuba ndibe nditeta.
3. Ndinga ndiya kuba nditetile.
4. Ndinga ndiya kuba ndibe nditetile.

AUGMENTED FORMS.

1.

1. Ndandinga ndiya kuba nditeta.
2. Ndandinga ndiya kuba ndibe nditeta.
3. Ndandinga ndiya kuba nditetile.
4. Ndandinga ndiya kuba ndibe nditetile.

2.

1. Ndaye ndinga ndiya kuba nditeta.
2. Ndaye ndinga ndiya kuba ndibe nditeta.
3. Ndaye ndinga ndiya kuba nditetile.
4. Ndaye ndinga ndiya kuba ndibe nditetile.

Second Future tense.

1. Ndinga ndibe ndiya kuba nditeta.
2. Ndinga ndibe ndiya kuba ndibe nditeta.
3. Ndinga ndibe ndiya kuba nditetile.
4. Ndinga ndibe ndiya kuba ndibe nditetile.

AUGMENTED FORMS.

1.

1. Ndandinga ndibe ndiya kuba nditeta.
2. Ndandinga ndibe ndiya kuba ndibe nditeta.
3. Ndandinga ndibe ndiya kuba nditetile.
4. Ndandinga ndibe ndiya kuba ndibe nditetile.

2.

1. Ndaye ndinga ndibe ndiya kuba nditeta.
2. Ndaye ndinga ndibe ndiya kuba ndibe nditeta.
3. Ndaye ndinga ndibe ndiya kuba nditetile.
4. Ndaye ndinga ndibe ndiya kuba ndibe nditetile.

Subjunctive mood.

Present tense.

1. Ndibe nditeta.
2. Ndibe nditetile.
3. Ndibe ndiya kuteta.

AUGMENTED FORMS.

1. Mandibe nditeta.
2. Mandibe nditetile.
3. Mandibe ndiya kuteta.

Aorist tense.

1. Ndakuba nditeta.
2. Ndakuba ndateta.
3. Ndakuba ndibe nditeta.
4. Ndakuba nditetile.
5. Ndakuba ndibe nditetile.
6. Ndakuba ndiya kuteta.
7. Ndakuba ndibe ndiya kuteta.

276. The following tables exhibit a general view of the

conjugation of a Kafr verb, throughout its several moods, participles, and tenses, in the third person, singular, of the first species, affirmative, which, from its distinctive character, may be regarded as a sort of key-form. Such tables will be found useful, in furnishing a comprehensive basis of exercise for the completion of each tense, throughout its different persons, species, and numbers, as well as for the addition of the several negative and contracted forms, and the notification of all variations, whether in roots, prefixes, or particular forms, according to the rules and remarks of the preceding sections on the verb.

PRINCIPAL PARTS.	SIMPLE FORMS.	AUGMENTED FORMS.	COMPOUND FORMS.
IMPERATIVE	teta		yiba uteta
INFINITIVE	akuteta		
PARTICIPLES			
Present	eteta		
Aorist	wateta		
Imperfect	ebe eteta		
Perfect	etetile		
Pluperfect	ebe etetile		
First Future	eya kuteta		eya kuba eteta, &c.
Second Future	ebe eya kuteta		ebe eya kuba eteta, &c.
TENSES OF THE INDICATIVE MOOD.			
Present	1. uyateta 2. uteta	wateta waye eteta	
Aorist	wateta		waba eteta, &c.
Imperfect	ube eteta	waebe eteta waye ebe eteta	
Perfect	utetile	watetile waye etetile	
Pluperfect	ube etetile	waebe etetile waye ebe etetile	
First Future	uya kuteta	waeya kuteta waye eya kuteta	uya kuba eteta, &c. waeya kuba eteta, &c. waye eya kuba eteta, &c.
Second Future	ube eya kuteta	waebe eya kuteta waye ebe eya kuteta	ube eya kuba eteta, &c. waebe eya kuba eteta, &c. waye ebe eya kuba eteta, &c.

TENSES OF THE POTENTIAL MOOD.			
TENSES.	SIMPLE FORMS.	AUGMENTED FORMS.	COMPOUND FORMS.
Present	1. angateta	waengateta waye engateta	angaba eteta, &c. waengaba eteta, &c. waye angaba eteta, &c.
	2. anga eteta	waenga eteta waye enga eteta	anga eba eteta, &c. waenga eba eteta, &c. waye enga eba eteta, &c.
Imperfect	1. abe engateta	waebe engateta waye ebe engateta	abe engaba eteta, &c. waebe engaba eteta, &c. waye ebe engaba eteta, &c.
	2. anga ebe eteta	waenga ebe eteta waye enga ebe eteta	anga ebe eba eteta, &c. waenga ebe eba eteta, &c. waye enga ebe eba eteta, &c.
Perfect	anga etetile	waenga etetile waye enga etetile	
Pluperfect	anga ebe etetile	waenga ebe etetile waye enga ebe etetile	
First Future	anga eya kuteta	waenga eya kuteta waye enga eya kuteta	anga eya kuba eteta, &c. waenga eya kuba eteta, &c. waye enga eya kuba eteta, &c.
Second Future	anga ebe eya kuteta	waenga ebe eya kuteta waye enga ebe eya kuteta	anga ebe eya kuba eteta, &c. waenga ebe eya kuba eteta, &c. waye enga ebe eya kuba eteta, &c.
TENSES OF THE SUBJUNCTIVE MOOD.			
Present	atete	makatete	abe eteta, &c. makabe eteta, &c.
Aorist	akuteta		akuba eteta, &c.

IRREGULAR VERBS.

277. No separate paradigm is required for this class of verbs, as the following rules will be found amply sufficient for the direction of the learner.

IRREGULAR VERBS.

MONOSYLLABIC VERBS.

278. The root prefixes *yi* to form the imperative mood. Thus:—

SING.	PLUR.	ROOT
Yiva, <i>Hear</i>	Yivani, <i>Hear ye</i>	va
Yiza, <i>Come</i>	Yizani, <i>Come ye</i>	za
Yimba, <i>Dig</i>	Yimbani, <i>Dig ye</i>	mba

279. The present participle, both in its simple and derivative uses, inserts *si* between the affirmative prefixes and the root.

Present Participle.

AFF.— *I hearing, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndisiva	Sisiva
II		Usiva	Nisiva
III	1	Esiva	Besiva
...	2	Lisiva	Esiva

&c.

Imperfect tense, Indicative.

AFF.— *I was hearing, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Bendisiva	Besiva
II		Ubusiva	Benisiva
III	1	Ebesiva	Bebesiva
...	2	Belisiva	Ebesiva

&c.

Present tense, Potential.

AFF.— *I would or should hear, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ngendisiva	Ngesisiva
II		Ngeusiva	Ngenisiva
III	1	Ngeesiva	Ngebesiva
...	2	Ngelisiva	Ngeesiva

&c.

1. But if a *verbal medial* is inserted, or the verbal *sa* (§ 296), the *si* is omitted. As:—

Ndibe ndiliva ;	I heard it.
Usafa ;	He is still sick.

2. The passive voice of monosyllabic verbs, though with a dissyllabic root, occasionally conforms to the above rule. Thus:—

Evile kusitiwa Having heard it said.

THE SUBSTANTIVE VERB.

280. The monosyllabic verb *ba*, to be, usually termed the *substantive verb*, is distinguished by certain peculiarities which require notice.

1. Nouns and pronouns when preceded by the substantive verb, take their *euphonic letters* before them according to § 54, 3, ix. The forms which they assume in this connexion may be seen by referring to their several *causal forms*. The following examples will suffice for illustration.

Ndingendimi ndedwa ;	It not being I only.
Enguye otandileyo tina ;	Being he who hath loved us.
Ndingulowo opendhlayo ;	I am that one who searcheth.
Engokonzayo ;	Being one who serves.
Sasingamanqina tina ;	And we are witnesses.
Beliñlizwe elihle ;	It was a fine country.
Zibe zizizicaka ;	They were servants.

But nouns with *dissyllabic* prefixes, especially those of the numeral class, frequently elide their initial vowel instead of taking the euphonic letters. After the *negative* forms of the substantive verb, this usage prevails with nouns in general.

2. The present, Indicative, and the present participle, both in its simple and derivative uses, usually omit their *verbal root*, in which circumstances the prefixes pass on to the following word. Thus:—

Ndingumntu ; (for Ndiba ngumntu ;)	I am a man.
Linamandhla ; (for Liba namandhla ;)	It is with power.
Ngesinokwoyika ; (for Ngesiba nokwoyika ;)	We ought to be with fear.

When the negative prefixes which terminate in *nga* are thus used, their final vowel is changed into *e*. As:—

Nakumadoda lalingelinani elincinane;	And of men not a few.
Wayebengeko naye;	He also was not present.
Ebengenguye;	It was not he.

This change does not take place before the verbal *sa*, as this is affected by a similar one in the same circumstances (§ 296). In one or two other instances, also, the *a* is used; as, for example, in the phrase, *into enganto*, a thing of nought.

3. The aorist, Indicative, the aorist participle, and the first form of the present, Potential, also, sometimes omit the verbal root. As:—

U-Yehova wanaye u-Yosefe;	The Lord was with Joseph.
Lwanga lungako ufefe kuni nonke;	Grace be with you all.

N. B. The preceding rules with regard to the omission of the verbal root *ba*, do not apply to the substantive verb when employed in the formation of the Compound forms of the tenses, or when used *hypothetically* (§ 370).

4. The substantive verb, in connexion with a noun or pronoun in the *conjunctive form*, expresses the verb *to have*. Thus:—

Ndinayo lonto;	I am with, <i>or</i> have, that thing.
Ndoba nalo uncedo;	I shall be with, <i>or</i> shall have, help.
Unamahashe amaninzi;	He is with, <i>or</i> has, many horses.
Akanabulumko;	He is not with, <i>or</i> has not, wisdom.
Ebensabantwana bangapina?	How many children had he?
Bebengenabubele;	They were not with, <i>or</i> had not, pity.

i. The *noun* in this construction, when the substantive verb is preceded by the relative pronoun, sometimes undergoes contraction by the elision of the prefix *na* and its *initial vowel*, to express *whose*. Thus:—

Umtu ondhlu (for <i>onendhlu</i>)	A man who is (with) a large
inkulu;	house; i. e. whose house &c.
Inkosi emikwa (for <i>enemikwa</i>)	A chief who is (with) ways I
ndiyitandayo;	like; i. e. whose ways &c.
Abantlomo (for <i>Abanontlomo</i>)	Who are (with) a mouth full of
uzele kukutuka;	cursing; i. e. whose mouth
	is full &c.
Engogama (for <i>Engonegama</i>)	Being he whose name was Ju-
lingu-Yudasi;	das.

Iramnco *elínzeba* (for *eline-
nzeba*) lapoliwayo ; | A beast whose deadly wound
was healed.

The relative pronoun is usually *omitted* after the noun in this usage, whether as part of the prefix of a following adjective, or as nominative or object to a succeeding verb, as in the preceding examples.

ii. The *personal pronoun* in the above construction, undergoes a similar inflection to verbs of the Relative form, in order to express *to have for*, in connexion with the interrogative *nina*. The first species, singular, changes its final vowel into *ele*, whilst the other forms change their's into *olo*. Thus:—

SPEC. 1, sing.—	Unayele nina ?	|	You have him for what ?
... 2, sing.—	Unalolo nina ?	|	You have it for what ?
... 3, sing.—	Unayolo nina ?	|	You have it for what ?
... 4, sing.—	Unasolo nina ?	|	You have it for what ?
			&c.

These forms, however, are seldom heard, and only in the colloquial style. When they are used, it is for the purpose of questioning or disputing the right of possession to the object referred to. As:—

Unalolo nina elohashe ? What right have you to that horse ?

THE VERB TI.

281. The monosyllabic verb *ti*, to be or do so, is often found in combination with certain *verbal particles*, which particularize the kind of being or action referred to, but without themselves being affected either by conjugation or government. The several particles which are thus used, always immediately follow *ti* as in the succeeding formulas and examples.

Present tense, Indicative.

AFF.— *I* (do so—) suddenly disappear, &c.

PERS.	SPEC.	SING.	PLUR.
I		Nditi shwaka	Siti shwaka
II		Uti shwaka	Niti shwaka
III	1	Uti shwaka	Bati shwaka
...	2	Liti shwaka	Ati shwaka
		&c.	

Perfect tense, Indicative.

AFF.— *I have (done so—) suddenly disappeared, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndite shwaka	Site shwaka
II		Ute shwaka	Nite shwaka
III	1	Ute shwaka	Bate shwaka
...	2	Lite shwaka	Ate shwaka

&c.

Examples.

Wati kulwandhle, Tutu! yiti cwaka ;	He said unto the sea, Peace! be still.
Sakuti tya ngapezulu ;	When we arrived at the top.
Kwada kwati qip ukusa ;	Till break of day.
Nxa kuti ncwazi ;	When it is twilight.
Basitele nqa isifundiso sake ;	They were astonished at his doctrine.
Zatiwa sa njengozimvu ezingenama-lusi ;	They were scattered abroad, as sheep having no shepherd.
Ineqiya etwe tyu ngasemzimbeni wayo ;	Having a linen cloth cast about his body.
Ise yakubamba ibati tyumzi ngoku-banyatela ;	And when it catches them, it tramples them to pieces.

1. The particles which are thus compounded with *ti*, are generally remnants of primitive verbs, many of which are still in regular use, whilst others are only found in derivative forms.

i. Of the former class, are *jadu* from *jaduka*, *xamfu* from *xamfuzo*, *tyum* and *tyumzi* from *tyumza*, *nama* from *namata*, *gqobo* from *gqoboka*, *nqam* from *nqamka*, *pefu* from *pefumla*, *qip* and *qipu* from *qipula*, *badhlu* from *badhluzo*, &c.

ii. Of the latter, are *taru* from *taruza*, as in *taruzisa* ; *tu* from *tutuza*, as in *tutuzela* ; *cuku* from *cukuma*, as in *cukumisa* ; *nqa* from *nquba*, as in *nqubeka* ; &c.

iii. Some of these particles appear to come immediately from derivative forms. As, *nqwale* from *nqwaleka*, *nklite* from *nkliteka*, &c.

iv. Others, again, preserve the same form, whether used as regular verbs, or in combination with *ti*. As *zola*, *tshabalala*, *ngumama*, *kahla*, *ewaka*, *shwanya*, &c.

v. Some, moreover, are found in the reduplicated state of their apocopated roots. As *tyobotyobo* from *tyoboza*, *pitipiti* from *pitiza*,

rwatsharwatsha from *rwatshazo*, *badabada* from *badaza*, as in *badazela*; &c.

A few of these particles are occasionally used as independent verbs, following the analogies of vowel verbs according to § 289. Thus:—

<i>Kwetu</i> kanye ukutshabalala;	The desolation was complete.
<i>Waxela</i> , kwema <i>kwengi</i> ke;	He commanded, and it stood fast.

2. Some of the particles with which the verb *ti* combines, are sometimes employed independently, in a kind of *interjectional* manner. In such circumstances, the particular application of the action which they express, will depend upon the connexion in which they are used. The following example will be a sufficient illustration.

Nanzo! sezigqobozele pakati —fixi!	There they are! already broken
fixi! fixi! amahashe ngomsindo	through into the midst—strike!
enyatela abantu, ebeta ngempupu—	strike! strike! the horses in wrath
badhlu! badhlu! badhlu! qwenge!	trampling down the people, striking
qwenge! qwenge! ngentshuntshe	with their hoofs—piercing! pier-
zase macaleni;	cing! piercing! tearing! tearing!
	tearing! with the swords at their
	sides.

VOWEL VERBS.

282. The root prefixes *y* to form the imperative mood, the final vowel of the prothetic *yi* being thus elided. As:—

SING.	PLUR.	ROOT.
<i>Yaka</i> , <i>Build</i>	<i>Yakani</i> , <i>Build ye</i>	<i>aka</i>
<i>Yenza</i> , <i>Make</i>	<i>Yenzani</i> , <i>Make ye</i>	<i>enza</i>
<i>Yoyika</i> , <i>Fear</i>	<i>Yoyikani</i> , <i>Fear ye</i>	<i>oyika</i>

283. The present participle inserts *s* between the affirmative prefixes and verbal root, the final vowel of the paragogic *si* being dropped.

Present Participle.

AFF.— <i>I building, &c.</i>			
PERS.	SPEC.	SING.	PLUR.
I		<i>Ndisaka</i>	<i>Sisaka</i>
II		<i>Usaka</i>	<i>Nisaka</i>
III	1	<i>Esaka</i>	<i>Besaka</i>
...	2	<i>Lisaka</i>	<i>Esaka</i>
		&c.	

Imperfect tense, Indicative.

AFF.—*I was making, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndibe ndisenza	Sibe sisenza
II		Ube usenza	Nibe nisenza
III	1	Ube esenza	Babe besenza
...	2	Libe lisenza	Abe esenza

&c.

Present tense, Potential.

AFF.—*I would or should fear, &c.*

PERS.	SPEC.	SING.	PLUR.
I		Ndinge ndisoyika	Singe sisoyika
II		Unge usoyika	Ninge nisoyika
III	1	Ange esoyika	Bange besoyika
...	2	Linge lisoyika	Ange esoyika

&c.

284. The verbal prefixes and auxiliary roots which end in *a*, *e*, or *i*, drop their final vowel. As:—

Ndiyaka (<i>for</i> Ndiyaaka);	I am building.
Ndenza (<i>for</i> Ndaenza);	I made.
Ndenzile (<i>for</i> Ndienzile);	I have made.
Andingoyike (<i>for</i> Andingeoyike);	I cannot fear.

285. The verbal prefixes which terminate in *u*, change this into *w*; except those of the *sixth* species, singular, negative form, and those of the *seventh* species, both affirmative and negative, where *u* is dropped. Thus:—

Ukwoyika (<i>for</i> Ukuoyika);	To fear.
Ndiya kwenza (<i>for</i> Ndiya kuenza);	I will make.
Akwazi na (<i>for</i> akuazi na)?	Do you not know?
Awomile (<i>for</i> Awuomile);	It is not dry.
Benzile (<i>for</i> Buenzile);	It has made.
Abazanga (<i>for</i> Abuazanga);	It did not know.

1. The final *u*, also, of the prefixes *ku* and *uku*, is occasionally dropped before vowel roots commencing with *o*. As:—

Kwoyikwa or Koyikwa;	There is feared.
Iya kwongezwa or Iya kongezwa;	They shall be added to.
Kwakohlwayiwa or Kwakohlwayiwa;	When there is reproved.

2. The final *u* of the prefixes *awu*, *bu*, and *abu*, is dropped before vowel roots, because *w* is incompatible with the preceding consonant.

286. The verbal prefixes which consist of a single vowel, are changed into their corresponding consonants, when used before vowel verbal roots. But *a* usually coalesces with the initial vowel of the root (§ 37, 2), unless it be preceded by the relative pronoun as *nominative*, in which case it observes the same rule as the others. Thus:—

Yomile (<i>for</i> Iomile);	It is dry.
Wakile (<i>for</i> Uakile);	Thou hast built.
Wenzile (<i>for</i> Uenzile);	He has made.
Oyike (<i>for</i> Aoyike);	That he should fear.
Into <i>eyoyikekayo</i> (<i>for</i> <i>eyoyikekayo</i>);	A thing which is terrible.
Umntu <i>ouwazekileyo</i> (<i>for</i> <i>ouwazekileyo</i>);	A person who is known.
Amandhla <i>owongamileyo</i> (<i>for</i> <i>owongamileyo</i>);	Power which is the highest.

1. The *present* prefix *a*, however, occasionally passes into *w*, as in the following examples:—

Aze okohlakeleyo <i>wefele</i> kons;	And the wicked falleth into it.
Yenu uyadhla, abuye <i>wosule</i> umlomo wake;	She eateth, and wipeth her mouth.

2. The *aorist* prefix *a*, which is formed by the coalition of the present prefix *a*, and the affix *a* (§ 264, 2), is restored to its full form, when preceded by the relative pronoun, the former *a* passing into *w* according to the usual custom. Thus:—

Amahaashe <i>awahambayo</i> (<i>for</i> <i>aaahambayo</i>);	Horses which walked.
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3. When the contracted form of the auxiliary *ya* is used before vowel verbal roots, the final *o* is heard twice, first in its vowel sound, and then in its consonantal one. Thus:—

Wowamkela 'nto nina?	What will you receive?
Sowenje njanina ukuzilungisa?	How shall we clear ourselves?

287. The rules contained in the three preceding sections, do not apply to the present participle, or its derivatives, being prevented by § 283. Neither does the last rule (§ 286) ap-

ply to the perfect participle, in the case of the prefix *e*, as this coalesces with the initial vowel of the verbal root, according to § 37, 2.

Hence, some of the vowel forms of the contracted pluperfect tense, admit of a still further contraction, on account of the coalescence of the participial prefix with the initial vowel of the root: As, *eboyikile* for *ebeoyikile*.

288. When the *verbal medial*, or the *verbial sa*, is inserted in the verb, the several rules apply to these, and the prefix retains its full and regular form. Thus:—

Ndibe ndiyenza (<i>for</i> Ndiyienza);	I was making it.
Unge ubazi (<i>for</i> Ubaazi);	You ought to know them.
Ndiyalyika (<i>for</i> Ndiyaliyika);	I fear it.
Asingezoyike (<i>for</i> Asingezoyike);	We cannot fear them.
Ndokwenza (<i>for</i> Ndokuenza);	I will do it.
Ubenzile (<i>for</i> Ubuenzile);	He has made it.
Uwazile (<i>for</i> Uwuazile);	He has known it.
Usaka (<i>for</i> Usaaka);	He is yet building.

289. The following verbs were originally vowel verbs commencing with *e*; namely, *ba*, to steal; *hla*, to descend; *ma*, to stand; *mba*, to dig; *mka*, to depart; *nyuka*, to ascend; *saba*, to flee; *suka*, to arise; *tuka*, to startle; *va*, to hear; *za*, to come; and a few others. According to present usage, they are only treated as vowel verbs, after prefixes and auxiliary roots which end in *a*, though not invariably so even in these circumstances. Thus:—

Ndehla (<i>for</i> Ndaehla);	I descended.
Ndiyeva (<i>for</i> Ndiyaeva);	I am hearing.
Ndingeza (<i>for</i> Ndingaeza);	I may come.
Eze (<i>for</i> Aeze);	That he should come.
Satuka or Setuka;	We startled.
Wanyuka or Wenyuka;	He ascended.

In other respects these verbs are treated like all others of the class to which their roots, as given above, assign them.

IDIOMATIC VERBS.

290. As the distinctive character of this class of verbs

does not arise out of any peculiarity of a *formal* nature, their particular consideration belongs to another and subsequent part of the grammar. The following observations only will be necessary here:—

1. Verbs are termed Idiomatic verbs, when some peculiar construction is involved in their use with others.

2. In these circumstances, they have chiefly an adverbial or conjunctive force with respect to signification.

3. In regard to conjugation they have nothing to distinguish them as a class. In two or three instances, however, a few variations occur, as will be seen hereafter. See §§ 544—566.

OF THE PARTICLES.

291. The Kafir particles consist of Verbials, Prefixes, Affixes, Expletives, Interrogatives, Adverbs, Prepositions, Conjunctions, and Interjections.

VERBIALS.

292. The verbials include such particles as are only used in combination with verbs, the signification of which they serve to modify, and a few others which of themselves express verbal ideas.

ASI.

293. *Asi* is a *negative* verbial, expressing the indefinite sense of *it is not*, or *they are not*. Nouns and pronouns take their euphonic letters after this particle, in the same way as after the substantive verb. But the former sometimes elide their initial vowel instead. Thus:—

<i>Asi e-Efese yodwa</i> ;	It is not at Ephesus alone.
<i>Asi ngotixo</i> ;	They are not gods.
<i>Asi 'mntu</i> ;	It is not a man.
<i>Asi nguye</i> ;	It is not he.
<i>Asi lilo</i> ;	It is not it.
<i>Asi yiyo</i> ;	It is not it.

Asi is sometimes used with a strong affirmative force, to denote a high degree of *comparison*. Thus:—

<i>Asi</i> ngumntu ukulunga ;	He is a very good man.
Amazinyo ayo <i>asi</i> ngawo nama-zinyo ;	Its teeth are of an extraordinary size.
<i>Asi</i> nokuba uneratshi ;	You are very proud.

KA.

294. *Ka*, a derivative of the verb *ka*, to dip, is inserted between the *negative* verbal prefixes and the root, in the sense of *yet*. As:—

Anikaqondi na ?	Do ye not yet understand ?
Ukugqibela akukabiko ;	The end is not yet.
Ebengakafiki oko ;	He had not then arrived.
Ngokuba ubungekabaweli nam-nye ;	For as yet he was fallen upon none of them.

Its most frequent use is with some of the participles, when it serves to express *before*, as in the following examples:—

Engekahlangani naye ;	Before they came together.
Kwa ningekaceli kuye ;	Before ye ask him.
Ixesha lingekabiko ;	Before the time.
Engekabi kude endhlwini ;	Before he was far from the house.
Ovelisa ilizwi engekawugondi umcimbi ;	He that answereth a matter before he heareth it.

1. The prefixes which terminate in *nga*, change the final *a* into *e* before this particle.

2. When the verbal medial is used with the verb, *ka* is inserted between the prefix and that.

KO.

295. *Ko*, a derivative of *kona* in its adverbial application (§ 343) is affixed to the substantive verb, whenever the idea of *presence* is intended to be expressed or implied. As:—

Ebe <i>ko</i> izolo ;	He was here yesterday.
A <i>ku</i> <i>ko</i> 'mntu ;	There is no one.
K <i>wa</i> <i>ko</i> ;	There were present.
N <i>di</i> <i>ya</i> k <i>u</i> <i>ba</i> <i>ko</i> ;	I shall be present.

1. The substantive verb when thus used with *ko*, takes

the affix *yo* like other verbs, if preceded by the relative pronoun. As:—

Abantu abakoyo;	|	People who are present.
Izinto ezikoyo;	|	Things which are present.

2. The *negative* infinitive of the substantive verb, is sometimes found in a contracted compound form, when used with *ko*. Thus, *ukubangabiko* for *ukuba kungabiko*, to be not being present.

3. The *k* of the negative prefix *aku*, eighth species, is sometimes dropped, when followed by *ko*. As:—

<i>Auko</i> 'gqoboka limbi na?	|	Is there no other penitent?
<i>Auko</i> 'mntu onjalo apa;	|	There is no such person here.
<i>Auko</i> 'nca inikelwa izicaka zako;	|	There is no straw given unto thy servants.

4. Nouns and pronouns do not take their euphonic letters before them, when the substantive verb is followed by *ko*.

5. *Ko* sometimes undergoes inflection like the verb *tsho*, to enable the substantive verb to express *to be present for*. (Compare § 280, 4, ii.) Thus:—

<i>Zikolo</i> utando lwako;	|	They are present for thy pleasure.
<i>Ukuba</i> sibekolo ixesha eliza kuza;	|	That it should be present against the time to come.

SA.

296. *Sa*, a derivative of the verb *sala*, is inserted in the *affirmative* forms of the tenses, to denote that the verbal action is, or was, *yet* performing, or would *yet* be performed. In the *negative* forms of the tenses, it denotes that the verbal action would be performed *no more* or *no longer*.

The final vowel of *sa* is changed into *e*, when used with the substantive verb without its verbal root.

297. In the present and past tenses, *sa* is inserted immediately before the verbal root. As:—

Uyihlo usahlileli na?	|	Is your father yet alive?
Nxa asandulula;	|	While he went away.

Ngokuba bengaseko ;	|	Because they are not.
Ayisafanelekele 'nto ;		It is no longer fit for anything.
Xa abesazitetelela njalo ;		And as he thus spake for himself.
Nxa ebengasenako ukuba angam- bhla ;		When she could no longer hide him.

298. In the future tenses, *sa* is inserted between the prefix and root of the auxiliary *ya*. As:—

Andisayi kubuya nibone ubuso bami ;	|	Ye shall see my face no more.
Zisaya kutenga zona, wafika um- yeni ;		While they went to buy, the bride- groom came.

1. The root of the auxiliary *ya* is often omitted from the future tenses, when used with *sa*. As:—

Andisakuteta (for Andisayi kuteta) ;	|	I will speak no more or no longer.
Besakumka (for Besaya kumka) ;		Being yet to depart.

2. In the contracted form of the first future tense, *sa* is inserted between the auxiliary and the verbal root. As:—

Umhlumbi wosalazi eloculo ;		Perhaps she will still know that hymn.
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3. When *sa* is used with the negative first future, Indicative, of the verb *za*, in its idiomatic usage (§ 566), a contraction sometimes takes place by changing *sayi* into *so*. Sometimes, also, the infinitive prefix is omitted as well, in which case the final vowel of *za* is changed into *i*. As:—

Andisokuza ndilipose xamnye napaka- de ; (for Andisayi kuza &c.)	|	I will never throw it aside.
Akasozi amfumane ngobulumko ; (for Akasayi kuza &c.)		He will never compete with him in skill.
Abalungisayo abasozi (for abasayi kuza) banyotulwe ;		The righteous shall never be removed.

A similar contraction occasionally occurs when *sa* is used with the substantive verb. For example:—

Ayisoba nobubele ngakumbi na ?		Will he be favourable no more?
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299. In the compound forms of the tenses, *sa* is inserted in the participle following the substantive verb. As:—

Inga iba isahleli kwada kwanamhla . nje ;	|	It would have remained until this day.
Anga engabi esahlala ubomi ;		He ought not to live any longer.

1. The present participial prefixes are frequently dropped in this construction, as in the following examples:—

<p>Ngoko u-Yesu akaba <i>sahamba</i> (<i>for esahamba</i>) ekuhleni ;</p> <p>Kanjalo innyama yonke ayiyi kuba <i>sanqanyulwa</i> (<i>for isanqanyulwa</i>) ;</p> <p>Ukuze ndingabi senza (<i>for ndisenza</i>) imilebelele kuwe ;</p>	<p> Jesus therefore walked no more openly.</p> <p> Neither shall all flesh be cut off any more.</p> <p> That I be not further tedious to thee.</p>
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When the substantive verb is followed by another verb in the present, Subjunctive, the prefixes of this are sometimes elided in a similar manner. As:—

<p>Masiti ke ngoko singabi <i>sagwebane</i> (<i>for sisagwebane</i>) ;</p>	<p> Let us not therefore judge one another any more.</p>
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2. In the negative compound form of the first future, Indicative, *sa* is sometimes used both with the substantive verb and the following participle, for the sake of emphasis: as, *Andisayi kuba saya*, I shall go no more: literally, I shall no more be yet going.

3. The compound forms of the tenses are more frequently employed with this verbial than the simple forms. The substantive verb itself is often thus used in connexion with *sa*, in which case the root, as well as the prefix, of the participle may be omitted. When the root is not omitted, its final vowel is sometimes changed into *i*, like the negative verbal root of the aorist, Indicative (§ 234, 1). As:—

<p>Kanjalo igama lako <i>aliyi kuba saba</i> nguye u-Abrame ;</p> <p>Ngokuba <i>ungebe selilo igosa</i> ;</p> <p>Xeshekweni <i>sibe singebe senako</i> ukunyamezela ;</p> <p><i>Ababa senakukalipa kwokumbuza</i> 'nto ;</p> <p>Ayeya kuti amanzi <i>angabi sabi</i> nguwo umsinga ;</p> <p>Kwada <i>akuwabi sabiko</i> 'ndawo yokubuta ;</p>	<p> Neither shall thy name any more be Abram.</p> <p> For thou mayest be no longer steward.</p> <p> When we could no longer forbear.</p> <p> They had no longer any courage to ask him any thing.</p> <p> And the waters shall no more become a flood.</p> <p> Insomuch that there was no room to receive them.</p>
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SUKUBA.

300. *Sukuba* is a compound verbial, being derived from

suka and *ukuba*, and signifies, accordingly, to *happen to be*. It denotes a kind of *contingency* to be connected with the performance of the action of a following verb, either in reference to the *subject*; or in reference to some circumstance, as that of *time, place, &c.*, in relation to it; and is generally employed, therefore, where any of these are spoken of, without being individuated or particularized.

1. The present verbal prefixes are used with this verbial, which are, in fact, the prefixes of the verb *suka*, from which it is in part derived. The following verb is generally found in one of the participles, but sometimes in other forms, according to the sense intended.

2. The prefixes of *sukuba*, however, are often *omitted* after an adverbial or conjunctive particle; and sometimes, also, after the relative pronoun.

3. *Sukuba* is also used in the still further contracted forms of *suba* and *sub'*.

<i>Abasukuba</i> beya kuba behleli;	Whosoever shall be living.
Itamsanga lomntu <i>osukuba</i> u-Tixo embalala ukulunga;	The blessedness of the man, unto whom God imputeth righteousness.
<i>Osukuba</i> angamkela oku;	He that is able to receive it.
Oko <i>asuba</i> eya kuteta kuni;	What he will say to you.
Ukuba <i>kusukuba</i> kufe umntu;	If a man should die.
Abo <i>nisukuba</i> nibafumene;	As many as ye shall find.
Ndokulandela apo <i>usukuba</i> uhambela kona;	I will follow thee whithersoever thou goest.
Into <i>usukuba</i> unxiba yona;	Whatsoever thou shalt bind.
Lo <i>usuba</i> emoyika;	He that feareth him.
<i>Abasukuba</i> amagama abo engabalwanga ennewadini yobomi;	Whose names are not written in the book of life.
Xeshekweni <i>sukuba</i> ndityelwa into;	Whenever I am told any thing.
Kwakuya kuti bonke <i>asukuba</i> bendibona bandibulale;	And it shall come to pass, that every one that findeth me shall slay me.
Iyakahlela zonke into <i>isub'</i> ihlangana nazo xa ibalekayo;	It throws down every thing it meets with in its flight.

The literal rendering of these examples will be sufficiently obvious, if the derivation of *sukuba* is borne in mind.

301. The remaining particles which may be included

under this head, such as *Ete*, Hand hither; *Ina*, Come hither; &c., require no particular illustration.

PREFIXES.

302. The prefixes include the possessive and a few other particles, which are thus used to modify the signification of some of the other parts of speech.

POSSESSIVE PARTICLES.

303. The *possessive particles* express some of the more usual senses attached to *of*, and vary in form according to the species and number of the governing noun. They are derived by prefixing the several euphonic letters to the vowel *a*, as in the following table:—

SPEC. 1		SPEC. 2		SPEC. 3		SPEC. 4		SPEC. 5		SPEC. 6		SP.	SP.
S.	PL.	S.	PL.	S.	PL.	S.	PL.	S.	PL.	S.	PL.	7	8
wa	ba	la	a	ya	za	sa	za	lwa	za	wa	ya	ba	kwa

1. The final *a* of these particles, when used before words beginning with a vowel, coalesces with this according to § 37, 3.

Hence *a* is entirely lost sight of before words with initial *a*, *e*, or *o*, as in the following examples:—

Amahashe abantu;	Horses of the people.
Amankla ezontaba;	The tops of those mountains.
Amadoda oloholobo;	Men of that kind.

2. When the possessive particle *a* is preceded by another prefix, the euphonic letter *a*, instead of coalescing with the affixed *a*, as in the above table, changes into *w*. As:—

Badikwo ngawabo amcinga;	And be filled with their own devices.
Amaza engangawolwandhle;	Waves like those of the sea.

3. The possessive particles are used in the formation of the possessive and some of the compound forms of nouns and pronouns, according to rules which have already been sufficiently stated and exemplified. They are also used before other parts of speech, as will be seen hereafter.

304. The following table contains the nominal prefixes, with all their several kinds of prefixal and medial deriva-

350 TABLE OF ALLITERAL PARTICLES.

tives, the whole together forming a complete view of the alliteral particles of the language.

NAMES OF THE SEVERAL ALLITERAL PARTICLES		FIRST PERS.		SECOND PERSON		THIRD PERSON													
		SPEC. 1		SPEC. 2		SPEC. 3		SPEC. 4		SPEC. 5		SPEC. 6		SP. 7	SPEC. 8				
		S.	PL.	S.	PL.	S.	PL.	S.	PL.	S.	PL.	S.	PL.	S.	PL.	7	8		
NOMINAL PREFIXES						um	aba	ili	ama	in	izin	isi	izi	ulu	izin	um	imi	ubu	uku
EUPHONIC LETTERS	Before vowels	1 nd	s	u w	n	u w	b	l	a	i y	z	s	z	lu	z	u w	i y	b	ku k, kw
	Before consonants	ndi 2	si	u ngu, ku	ni	wu ngu	ba nga	li	wa nga	yi	zi	si	zi	lu	zi	wu ngu	yi	bu	ku
POSSESSIVE PARTICLES		1 3				wa	ba	la	aa a wa	ya	za	sa	za	lwa	za	wa	ya	ba	kwa
VERBAL PREFIXES	Present	4 ndi 5	si	u	ni	a, e u um	be ba	li	e a ma	i zi in im	zi zin zim	si	zi	lu	zi zin zim	u um	i mi	bu	ku
	Aorist	1 nda	sia sa	ua wa	via na	ua wa 4 a	ba ba	lia la	aa a 3 wa	ia ya	zia za	sia sa	zia za	lua lwa	zia za	ua wa	ia ya	bua ba	kua kwa
VERBAL MEDIALS		ndi	si	ku	ni	m	ba	li	wa	yi	zi	si	zi	lu	zi	wu	yi	bu	ku

1 Forms according to derivation. §§ 54, 1; 303; 264, 2.
 2 Substitutes. §§ 55-56.
 3 Form adopted in composition. §§ 303, 2; 286, 2.

4 Forms for the subjunctive mood (a), and the participles (e, be). § 264, 1-2.
 5 Forms used before certain adjectival roots. § 186.

K A.

305. *Ka*, with the signification *of*, is used in the formation of the second possessive form of personal nouns, according to § 104.

In compound words which are formed by contraction (§ 60), *ka* is sometimes heard before personal pronouns, instead of the possessive particle. As:—

Umntu nomkake (*for* nomfazi kake) A man and his wife.

306. *Ka* is prefixed to nouns and adjectives in the formation of numeral and other adverbs. As:—

<i>Kabini</i> , twice	... ..	from <i>bini</i> , two.
<i>Kasibozo</i> , eight times	... ..	from <i>isibozo</i> , eight.
<i>Kakulu</i> , greatly	... ..	from <i>kulu</i> , great.
<i>Kamnandi</i> , pleasantly	... ..	from <i>mnandi</i> , pleasant.

1. When prefixed to numeral nouns of the second species, singular, the euphonic letter is inserted after *ka*. As:—

Kalishumi, ten times from *ishumi*, ten.

2. *Ka* is sometimes prefixed to the indefinite form of adjectives, having monosyllabic roots. As:—

<i>Kakubi</i> , evilly	... ..	from <i>bi</i> , evil.
<i>Kakuhle</i> , gently	... ..	from <i>hle</i> , gentle.

307. *Ka* is also occasionally prefixed to adverbs with an intensitive or conjunctive force. As:—

<i>Kakaloku</i> , immediately	... ..	from <i>kaloku</i> , now.
<i>Kakadeshe</i> , and for ever	... ..	from <i>kadeshe</i> , for ever.

K U.

308. *Ku* is used in the formation of the dative form of pronouns, and also in that of the second dative form of nouns. It expresses the several significations stated in § 106, and varies in its usage according to the initial letter of the word to which it is prefixed.

1. If the word commence with *a*, the final vowel of *ku* is changed into *w*, or the initial *a* is dropped; as, *kwabantu* and *kubantu*, *kwamadoda* and *kumadoda*.

The latter mode sometimes involves the loss of a relative pronoun : as, *kubakulu*, *kubalungileyo*.

2. If the word begin with *e*, *ku* is generally changed into *kw*; as *kweli*, *kwezo*: but the initial *e* is occasionally dropped, as in *kulohashe*.

3. Before words commencing with *i*, *ku* is always changed into *kw*; as, *kwinkosi*, *kwisicaka*.

4. When the initial letter is *o*, the final vowel of *ku* is sometimes changed into *w*, and sometimes dropped; as *kwonyana* and *konyana*, *kwoko* and *koko*, *kwomkulu* and *komkulu*, *kwolungileyo* and *kolungileyo*: occasionally, also, the initial *o* is dropped after *ku*, as in *kunyana*.

5. When the initial letter is *u*, it is always dropped; as *kumfazi*, *kumti*, *kufefe*.

6. Before words beginning with a consonant, *ku* preserves its own form; as *kuye*, *kubo*, *kulowo*. But *kwi* occurs instead of *ku*, before some of the forms of the indefinite adjective *mbi*, and likewise before similar forms of the interrogative pronoun *pina*. Compare §§ 141 and 338.

309. *Ku* is prefixed to the roots of numeral adjectives to express *distribution*. As:—

Kubini, in two from *bini*, two.

Kutatu, in three from *tatu*, three.

KWA.

310. *Kwa* is used in the formation of the locative form of nouns and pronouns, according to §§ 112; 165, 3; and 172, 3.

NGA.

311. *Nga* is used in the formation of the instrumental form of nouns and pronouns, as well as in that of some of their compound forms, and in connexion with which its several significations and usages have been stated.

312. *Nga* is often prefixed to prepositions and adverbs with an intensitive or expletive force: As, *ngapantsi* from *pantsi*, *ngasese* from *ese*, *ngapandhle* from *pandhle*, *ngakona* from *kona*.

NA.

313. *Na* is used, both as a *prepositional* and *copulative* particle, in the formation of the conjunctive form of nouns and pronouns, expressing *and*, *also*, *even*, in its latter character, and *with* in its former. As a copulative particle, *na* is likewise used before the other forms; except the possessive and vocative, and such of the compound forms as commence with a possessive particle; as well as before words in general, with the exception of *verbs*.

1. In affirmative propositions, the former of two *na*'s will sometimes express *both*. Thus:—

Wampa <i>nokudhla nengubo</i> ;	He gave him both food and raiment.
Wahamba <i>nasemmini nasebusuku</i> ;	He travelled both by day and by night.

2. In negative propositions, *na* will sometimes have the force of a *disjunctive* particle. As:—

Ungandipi <i>ubuhlwempu nobutyebi</i> ;	Give me neither poverty nor riches.
Ningabi <i>namali zegolide nezesilivere</i> ;	Provide neither gold nor silver.

314. *Na* is used as an *adverbial* particle in the formation of the demonstrative adverbs (§ 351), and in that of the adverb *namhla*.

315. The preceding particles *nga* and *na* usually coalesce, like the possessive particles, with the initial vowel of nouns and pronouns. In some instances, however, the coalition does not take place, the initial vowel being elided instead. This usage obtains chiefly in *negative* propositions, especially in the case of *na*, which rarely coalesces with a noun in immediate connexion with a negative form of the substantive verb. As:—

Ndingenatyala <i>lanto</i> ;	Not having the guilt of the thing.
Eugenanto <i>yakuhlula</i> ;	Having nothing to pay.
Asidhlanga <i>isonka samntu</i> ;	We have eaten no man's bread.
Abafuni <i>'sibane nasikanyiso selanga</i> ;	They need no candle, neither light of the sun.
Bendingateti <i>ngasonka</i> ;	I spake not concerning bread.
Kungassyi <i>kutshiwo ngamntu</i> ;	It shall not be said of a man.
Kungengakuba <i>ndifune isipiwo</i> ;	Not because I desire a gift.

The same usage prevails before the nouns *into*, *indawo*, &c., when followed by the interrogative *nina*; as *nganto nina*, *nandawo nina*, *ngatuba nina*: also before numeral nouns and adjectives; as *ngasixenxe*, *ngamibini*, *namitatu*, *namnye*, *pezu kwamnye*: and occasionally in other instances.

NGANGA.

316. *Nganga*, a reduplicated form of *nga*, is used in the formation of the first comparative form of nouns and pronouns, according to §§ 117; 165, 5; 173; and 181.

NJA.

317. *Nja*, with the signification *like*, appears to be only found in the interrogative *njanina*, in the adverbs *njalo*, *kanjalo*, *kanjako*, and in the following particle *njenga*, where its final *a* is changed into *e* for the sake of euphony.

NJENGA.

318. *Njenga*, a derivative of *nja* and *nga*, is used in the formation of the second comparative form of nouns and pronouns, as well as in that of some of their compound forms, according to §§ 118; 123; 127; 131; &c.

PA.

319. *Pa* is prefixed to nouns, or parts of nouns, in the formation of prepositions and adverbs. In some cases, its final vowel coalesces with the initial one of the noun in the usual manner. As:—

<i>Pandhle</i> , outside	...	...	from <i>indhle</i> , the field.
<i>Pantsi</i> , beneath	...	...	from <i>izantsi</i> , the lower part.
<i>Pezolo</i> , last night	...	...	from <i>izolo</i> , yesterday.
<i>Pezulu</i> , above	...	...	from <i>izulu</i> , heaven.

AFFIXES.

320. *Ana*, *anyana*, and *azana*, are used as diminutive affixes to nouns and adjectives, according to §§ 87 and 148.

Ana sometimes changes its final *a* into *e*; as *umsinyane* from *umsinya*, *futshane* from *fupi*.

321. *Kazi*, a derivative of the root *azi*, female, and the prefix *ka*, is used as a *feminine* affix to nouns, as noticed in § 91. It is sometimes required, also, with adjectives, according to § 423.

Kazi is likewise employed in the way of *comparison*; as in *kulukazi*, very great, and *kakulukazi*, very greatly; also in the form of nouns noticed in § 89, 2. In some cases, it would appear to be used simply to vary the meaning of a word; as *ubawokazi*, uncle, from *ubawo*, father: or where comparison is only implied; as *innyamakazi*, the generic name of those animals whose flesh is good for food, from *innyama*, flesh.

322. *Kweni* is affixed to the inflected dative form of nouns which denote some period of time, with an *adverbial* force; the initial vowel of such nouns being in most cases elided.

As:—

Xenikweni, at the time when from *ixa*, time.

Emhlenikweni, in the day when from *umhla*, day.

Xeshenikweni, at the time when from *ivesha*, time.

Xeshenikweni is more generally used in the contracted form of *xeshekweni*.

323. *Ndini* is used in a *pronominal* sense, as an affix to the vocative form of nouns, according to § 132.

324. *She* and *tye* are sometimes affixed to words, for the purpose of giving them a new application: as *kadeshe*, for ever, from *kade*, long; *ilangatye*, flame, from *ilanga*, sun.

325. *Ya*, there, is used in the formation of the demonstrative pronouns and adverbs, which denote the most distant objects.

326. *Yo* is a particle used in connexion with the relative pronoun, which is affixed to certain tenses of the verb, according to § 180. See also § 241, 2. Its use is simply of a *formal* character.

327. *Ra* is a particle of *comparison*. Its use is shown, with nouns in § 89, 1, and with adjectives in § 149.

EXPLETIVES.

328. The following particles, namely *ke*, *nje*, *bo*, and *ke-*

kaloku, are used as mere expletives, corresponding in general force to some of the uses of *then*, *now*, and the like.

1. *Ke* is affirmatory, consentive, precatory, and inferential.

As :—

Baya <i>ke</i> nabo ;	And they went also.
Hamba <i>ke</i> ;	Go then.
<i>Ke</i> Nkosi !	Ah Sir !
Kulungile <i>ke</i> ;	It is good then.

2. *Nje* is expostulatory, intensitive, and inferential. As :—

Uyala na ukusebenza <i>nje</i> ?	Do you refuse to work then ?
Yifune <i>kaloku nje</i> ;	Seek it at once now.
Kubonakala <i>nje</i> ;	It being manifest then.

3. *Bo*, a derivative of *yebo*, yes, is requestive and confirmatory. As :—

Nxama <i>bo</i> ;	Make haste now.
Ndiyeke <i>bo</i> ;	Do let me alone then.
Ndinyanisile <i>bo</i> ;	I am in earnest now.

4. *Kekaloku*, a derivative of *kaloku*, now, and *ke*, appears to be employed, more for the purpose of giving an opportunity for thought, or of affording relief to the memory, than for adding any particular force to the meaning. Its use is most prevalent in the course of a narrative or an argument.

INTERROGATIVES.

329. The interrogatives include those particles which are only used in an interrogative manner. They are as follow :—

Na	...	...	...	Simple interrogation (§ 366)
Nina	...	...	...	What ?
Nganina	...	...	...	Wherefore ?
Njanina	...	...	...	Like what ? How ?
Ninina	...	...	...	When ?
Sinina	...	...	...	Whether of the two ?
Yinina	...	...	...	Why ?
Ubanina	...	...	...	Who ?
Ngakananina	...	...	...	How much ?
Kangkananina	...	...	...	How much ?

Pina and Ngapina	...	Where? Whither?
Ngapina	... ..	How many?
Kangapina	... ..	How often?
Wupina, &c.	... ..	Which?

NINA.

330. *Nina* is used both as a *noun* and as an *adjective*.

1. As a noun, it belongs to the *third* species with the *i* prefix, and assumes most of the forms which are common to nouns in general. The prefix, however, is always omitted from the simple form, except when preceded by the substantive verb, and is generally dropped, likewise, after prefixes terminating in *a*. In the inflected form, it is the root (*ni*) which suffers change, and not the interrogative *na*. Thus:—

<i>Simple form</i> —	Nina (for inina)	... ..	What?
<i>Possess.</i> —	Wanina or wenina	... ..	Of what?
<i>Dative</i> —	Kwinina and eminina	... ..	To what? In what?
<i>Causal</i> —	Yinina	... ..	By what?
<i>Instrum.</i> —	Nganina or ngenina	... ..	Through what?
<i>Conj.</i> —	Nanina	... ..	With what?
1 <i>Comp.</i> —	Nganganina	... ..	As what?
2 <i>Comp.</i> —	Njenganina	... ..	Like what?

i. The simple form is often preceded by the nouns *into* and *indawo*, and sometimes, also, by the noun *ituba*. In the former case, *what* is used in the sense of *what thing*; and in the latter, in the sense of *what reason*. Thus:—

Uyafuna 'nto nina?	What are you seeking?
Yinto nina uyifundayo?	What are you learning?
Yindawo nina le ibalwayo?	What is this that is written?
Kuya kwaziwa ngandawo nina?	By what shall it be known?
Lituba ni enizile ngalo?	What is the cause wherefore ye are come?
Uندنجه nje ngatuba nina?	What is the reason you use me thus?

ii. The possessive form is generally used in the sense of *what sort*. As:—

Wenza isono sanina ?	|	What crime did he commit ?
Umsebenzi ungowenina ?	|	What sort of work is it ?

iii. When *nina* follows a verb in the Relative form, it is used in the sense of *what reason*. As:—

Wayenzela nina ?	|	For what reason did you do it ?
Wambulalela nina ?	|	And wherefore slew he him ?

2. As an adjective, *nina* belongs to the *first* class, expressing *what*, in the sense of *what sort*. Thus:—

Nozuza umvuzo omnina ?	|	What reward will ye obtain ?
Nondakela indhlu ennina ?	|	What house will ye build me ?
Benza imimangaliso minina ?	|	What miracles did they work ?
Niba nokubulelwa okunina ?	|	What thank have ye ?

When referring to a noun of the common gender, *nina* may denote *what sort*, in the sense of *male* or *female*. As:—

Uyatanda ihaahe elinina ?		What horse do you like— male or female ?
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NGANINA.

331. *Nganina* is the instrumental form of *nina*, in its adverbial usage (§ 502), and is generally employed in asking *the reason* of things. As:—

Nibe nindifuna nganina ?	|	How is it that ye sought me ?
Weza nganina ?	|	Wherefore came he ?
Kunganina ukuba wenje nje ?	|	Why do you act thus ?

SININA.

332. *Sinina* is used at the end of an interrogative proposition, in which two inquiries of an opposite character are expressed or implied. It is preceded by the substantive verb, which is more generally used in the impersonal form, as in the following examples:—

Ungozayo na, sikangele wumbi, kulinina ?	|	Art thou he that should come, or do we look for another ?
Sinikele, singanikeli, kusinina ?	|	Shall we give, or shall we not give ?
Yazi kaloku ukuba yingubo yonyana wako kusinina ?	|	Know now whether it be thy son's coat or no ?

YININA.

333. *Yinina* is the interrogative *inina*, with its euphonic letter prefixed after the substantive verb, and is generally used in the way of *expostulation*, more or less direct. As:—

<p><i>Yinina</i> ukuba ubuze kumi ?</p> <p>Ndingumalusi womninsawe wampi <i>yi-</i> <i>nina</i> ?</p> <p>Ibiiyina ukuba undenje nje uku- ndidala ?</p>	<p>Why askest thou me ?</p> <p>Am I my brother's keeper ?</p> <p>Why hast thou made me thus ?</p>
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UBANINA.

334. *Ubanina* is an interrogative noun of the *first* species, and follows all the analogies of nouns which are proper names, with the *u* form of the prefix. It is properly representative of *persons*, but is also used in reference to *names*, as in the following example:—⁶⁵

<p>Igama lake lingubanina ?</p>	<p>What is his name ?</p>
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NGAKANANINA and KANGAKANANINA.

335. *Ngakananina* and *kangakananina* are derived respectively from the adjective *ngakana*, and the adverb *kangakana*, by affixing *nina*. The former, therefore, is an interrogative adjective of the *third* class, and the latter an interrogative adverb. They are used as in the following examples:—

<p>Ixesha elingakananina ?</p> <p>Ngento engakananina ?</p> <p>Kwoba ngakananina umzalwana wam endone ?</p> <p>Kwoba kade kangakananina ndinani ?</p> <p>Kufuti kangakananina ?</p> <p>Lakula ngamandhla kangakananina ilizwi lika-Tixo loyisa ;</p>	<p>How long time ?</p> <p>By how much ?</p> <p>How oft shall my brother sin a- gainst me ?</p> <p>How long shall I be with you ?</p> <p>How often ?</p> <p>So mightily grew the word of God and prevailed.</p>
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PINA.

336. *Pina* is an interrogative adverb, usually signifying *where* or *whither*. When used in connexion with nouns ac-

⁶⁵ The Hebrew personal interrogative pronoun (*mi*) has a similar usage. | Compare Lee's Heb. Gram. § 178.

ording to § 578, 2, it expresses *what* in the sense of "*whence is it?*" the particular reference being to the source or origin of the thing spoken of. Thus:—

Uzenza ngegunya <i>lapina</i> ezizinto?	|	By what authority doest thou these things?
Bubulumko <i>bapina</i> anikwa bona?		What wisdom is this which is given unto him?

NGAPINA and NJANINA.

337. *Ngapina* (How many) and *njanina* are interrogative adjectives, the former belonging to the *first* class, and the latter to the *third*. As:—

Amahashe <i>mangapina</i>?	|	The horses are how many?
Ezomali <i>zingapi</i> ?		How much money is that?
Umntu <i>onjanina</i> ?		What sort of a person?
Noko babizwa ngegama <i>elinjani</i> ;		By whatsoever name they are called.

WUPINA, &c.

338. *Wupina*, &c., are interrogative pronouns, varying in form according to the species and number of the noun to which they refer. They are severally derived by prefixing the proper euphonic letters to *pina*. Thus:—

SPEC.	SING.	PLUR.
1	wupina	bapina
2	lipina	wapina
3	yipina	zipina
4	sipina	zipina
5	lupina	zipina
6	wupina	yipina
7		bupina
8		kupina

The above particles express *which*, and sometimes *who* and *what*. Like all other pronouns, they take their euphonic letters after the substantive verb, and assume different forms. In the formation of the dative, *kwi* is used for *ku* before the second, third, and fourth species, singular; and third, fourth, fifth, and sixth species, plural. The following examples will be a sufficient illustration of their use:—

<i>Yiyipina</i> into elungileyo endiya kuyenza?	What good thing shall I do? <i>iti</i> . It is what good thing that &c.
<i>Lulupina</i> olufundiso lutsha?	What new doctrine is this?
<i>Nifuna</i> ukuba mandinikululele <i>wupina</i> kwababini?	Which of the two will ye that I release unto you?
<i>Woba</i> ngumfazi <i>wawupina</i> ?	Whose wife shall she be?
<i>Okumkani</i> bomhlaba bamkela <i>kubapina</i> imali zemnikelo?	Of whom do the kings of the earth take custom?
<i>Utanda</i> ukuba siye silungisele <i>kwiyipina</i> indawo ukuze udhle ipasi-ka?	Where wilt thou that we go and prepare that thou mayest eat the passover?
<i>Ngawupina</i> umteto?	By what law?

Those pronouns which include such of the euphonic letters as consist of a vowel and a superadded corresponding consonant (§ 54), sometimes omit the latter. As:—

<i>Kungennxa yaipina</i> yayo enindigibiselayo?	For which of them do ye stone me?
<i>Ipina</i> into?	Which thing.

339. *Ninina*; *ngapina* (whither), the intensitive form of *pina* (§ 312); and *kangapina*, a derivative of *ngapina* (how many) and *ka* (§ 306); are interrogative adverbs. Neither of these, however, requires any particular illustration.

N. B. The several interrogatives are often used with their final *na* elided: *as*, *ni*, *nini*, *ubani*, *yini*, *sini*, *pi*, *ngapi*, *wupi*, &c.

ADVERBS.

340. The following list contains the adverbs which are in most general use:—

<i>Apa</i>	Here
<i>Apo</i>	There, where
<i>Edwa</i> and <i>Odwa</i>	Only, alone
<i>Ekohlo</i> and <i>Ngasekohlo</i> § 503 ...	To the left
<i>Ekuhleni</i> § 556	Openly, manifestly
<i>Ekunene</i> , <i>Ngasekunene</i> § 508, 3... ..	To the right
<i>Ekutile</i> (§ 508, 3) and <i>Ekutini</i> } (§ 542, N. B.) }	To such a place
<i>Endhle</i> and <i>Ngasendhle</i> § 503 ...	Outside—in the field
<i>Ewe</i>	Yes
<i>Futi</i>	Often

Gxami	...	...	...	...	Aside
Gxebe	...	...	...	...	Certainly, by the by, &c.
Hai	...	...	...	...	No
Kade	...	...	...	...	Long ago
Kadeshe	...	...	...	...	For ever
Kakade	...	...	...	...	Long ago: Certainly
Kakulu	...	...	...	...	Greatly
Kaloku	...	...	...	...	Now
Kambe	...	...	...	...	Of course
Kamsinya and Kamsinyane	...	...	...	...	Soon
Kanene	...	...	...	...	Truly, well
Kangaka	...	...	...	...	So—as this
Kangako	...	...	...	...	So—as that
Kanjako	...	...	...	...	Again
Kanjalo	...	...	...	...	Also, again
Kanye	...	...	...	...	Wholly, altogether
Kona and Ngakona (§ 312)	...	...	...	...	There, thither
Kudala § 508, 2	...	...	...	...	Of olden time
Kude § 508, 2	...	...	...	...	Afar off
Kufupi § 508, 2	...	...	...	...	Near
Kuhle § 508, 2	...	...	...	...	Softly
Kunene § 508, 2	...	...	...	...	Truly
Kunye § 508, 2	...	...	...	...	Together—all at once
Kupela § 572	...	...	...	...	But, only, besides
Kusasa § 572	...	...	...	...	Early—in the morning
Kuseloko and Kusoko	...	...	...	...	Since, after that
Kuqala § 525	...	...	...	...	First—in order
Kwa	...	...	...	...	Even, also
Mayela	...	...	...	...	Thereabouts
Nakanye, (<i>from na and kanye</i>)	...	...	...	...	Even once, at all
Namhla	...	...	...	...	To-day
Napakade	...	...	...	...	Ever
Ndawonyo	...	...	...	...	Together—in one place
Ngabomi	...	...	...	...	Wilfully, purposely
Ngakumbi	...	...	...	...	Otherwise
Ngapa and Ngapo	...	...	...	...	This way, that way
Ngokuhlwa § 502	...	...	...	...	This evening
Ngomso § 502	...	...	...	...	To-morrow: This morning

Ngomva § 502	Backwards
Nyakennyé	Last year
Njalo	So—in that way
Nje	So—in this way
Nxa and Xa § 504	When
Nqangi and Nqanje	First—in time
Nqwa	Just, exactly
Okanye	Once more
Oku	Now
Okuya and Oko	Then, when
Paya (<i>for apa-ya</i>)	Yonder
Pezolo	Last night
Tanci § 504	First—in time
Umhlaumbi and Imhlaumbi	Perhaps
Xamnye and Nxamnye	Aside, away
Xeshekweni, &c. § 322... ..	When
Roda	Adieu

341. Many of the preceding adverbs are only such in a syntactical point of view. Etymologically, they are nouns, pronouns, adjectives, or verbs, as will be seen from the different sections referred to above, or from some of those which immediately follow. The same observation, also, is equally applicable to the *prepositions* and *conjunctions*.

342. *Edwa* and *Odwa* vary in form, according to the person, species, and number of the noun or pronoun to which they refer, as follows (§§ 54, 3, vii; 55, 3; and 56, 5):—

PERS.	SPEC.	SING.	PLUR.
I		Ndedwa <i>or</i> Ndodwa ...	Sodwa <i>or</i> Sedwa
II		Wedwa	Nodwa <i>or</i> Nedwa
III	1	Yedwa	Bodwa
...	2	Lodwa	Edwa <i>or</i> Odwa (§ 54)
...	3	Yodwa	Zodwa
...	4	Sodwa	Zodwa
...	5	Lodwa	Zodwa
...	6	Wodwa	Yodwa
...	7		Bodwa
...	8		Kodwa

343. *Kona* is the indefinite form of the personal pronoun, used instead of *the place* referred to, and thus becoming

equivalent to *there*. Hence it sometimes precedes *apo*, on the principle involved in § 512, for the sake of greater emphasis. As :—

Akenza mininzi imisebenzi ya-	|	He did not many mighty works
mandhla kona apo;	|	there.

344. *Kuseloko* is derived by prefixing the perfect tense of *sala*, in its Idiomatic usage, to *oko*. *Kusoko* is a contracted form. Before nouns and pronouns it is sometimes used as a preposition, in which case, the form *okwa* (§ 161) is substituted for *oko*, its final vowel coalescing with the initial one of the succeeding noun, as also with that of the succeeding pronoun, if it commences with a vowel. Thus :—

<i>Kuselokwemihla</i> ;	|	Ever since the days.
<i>Kuselokwokuqaleka kwomhlaba</i> ;	|	From the beginning of the world.
<i>Kuselokwa lammini</i> ;	|	From that day forth.

345. *Napakade*, when preceded by the substantive verb, is treated as a noun of the first species with the *u* form of the prefix, as in the phrase, *kude kube ngunapakade*, for ever and ever.

346. *Ndawonye* is a contracted form of *indawo innye*, one place, and is used adverbially to express *together*, in the sense of “*in the same place with*.”

347. *Nyakenny* is a contraction of the noun *inyaka*, year, in coalition with the indefinite adjective *ennye*, one, and is used adverbially to denote the year preceding the current one.

348. *Oku* is the indefinite form of the demonstrative pronoun *this*, used in the sense of *this time*. *Kaloku* is derived from *oku*, by prefixing *ka*, and inserting the epenthetic letter *l*. *Okuya* and *oko*, again, are the indefinite forms of the demonstrative pronoun *that*, used in the sense of *that time*, and will express, therefore, *then*, or *when*, according to the construction.

Some of the principal forms of the preceding demonstrative pronouns are likewise used adverbially: as *ngoku*, at this time: *noko*, and when; *kokuya*, to when; *njengoko*, as when.

349. *Umhlaumbi* is a conventional usage of *umhla umbi*, another day. *Imhlaumbi* is a contracted form of the plural, —*imihla imbi*, other days,— and is also used in the same way.

DEMONSTRATIVE ADVERBS.

350. The demonstrative adverbs vary in form, according to the species and number of the noun referred to, as in the following tables :—

SPEC.	SING.	PLUR.
1	Nanku	Naba
2	Nali	Nanga
3	Nantsi	Nanzi
4	Nasi	Nazi
5	Nalu	Nanzi
6	Nangu	Nantsi
7		Nabu
8		Nanku

SPEC.	SING.	PLUR.
1	Nankuya or Nanko ...	Nabaya or Nabo
2	Naliya or Nalo ...	Nangaya or Nango
3	Nantsiya or Nantso ...	Nanziya or Nanzo
4	Nasiya or Naso ...	Naziya or Nazo
5	Naluya or Nalo ...	Nanziya or Nanzo
6	Nanguya or Nango ...	Nantsiya or Nantso
7		Nabaya or Nabo
8		Nankuya or Nanko

351. The above forms are used in the sense of “*Here he is,*” &c., and “*There he is,*” &c., with their plurals.

1. The *former* appear to be derived, by prefixing *na* to the several euphonic letters, or to their substitutes.

- i. But *nku* is used for *ngu*, first species, singular.
- ii. *Yi*, third species, singular, and sixth species, plural, is changed into *tsi*, which takes the epenthetic letter *n* before it.
- iii. The epenthetic *n* is likewise inserted before the euphonic letters of the third and fifth species, plural, and also before those of the eighth species.

2. The *latter* are derived from the former, by affixing *ya*; and of these, the forms which terminate in *o* are contractions.

3. The epenthetic letter *m* is sometimes inserted before the eu-

phonic letters of the first species, plural, as *namba*, *nambaya*, *nambo*.

4. The euphonic letters of the second species, singular, are sometimes changed into *ti*, in which case the epenthetic *n* is inserted; as *nanti*, *nantiya*, *nanto*.

352. *Nantsi*, third species, singular, is employed in the colloquial style, to represent the name of a *person* or *thing* which happens to be unknown or forgotten at the time by the speaker. If the reference be to a person, *nantsi* takes the prefix *u*, first species; as *u-Nantsi*, Such a one; but if to a thing, the prefix *i*, third species, is used; as *inantsi*, such a thing.

353. *Nanku*, of the eighth or indefinite species, is employed with both numbers of the first person, when required. As:—

Nanku ndilapa;	|	Here I am.
Nanku silapa;	|	Here we are.

NUMERAL ADVERBS.

354. The numeral adverbs are as follow (§ 306):—

Kanye	... ..	Once
Kabini	... ..	Twice
Katatu	... ..	Thrice
Kane	... ..	Four times
Kahlanu	... ..	Five times
Katandatu	... ..	Six times
Kasixenxe	... ..	Seven times
Kamboxo	... ..	Eight times
Kasibozo	... ..	Eight times
Kalitoba	... ..	Nine times
Kalishumi	... ..	Ten times
Kamashumi	.. ..	Tens of times
Kalikulu	... ..	Hundred times
Kamakulu	... ..	Hundreds of times
Kaliwaka	... ..	Thousand times
Kamawaka	... ..	Thousands of times

355. The intermediate numeral adverbs between the *tens*,

hundreds, and thousands, are supplied by the help of the numeral adjectives and nouns. Thus :—

Kalishumi elinesihlanu ;	Fifteen times.
Kamashumi mabini ;	Twenty times.
Kalikulu elinamashumi mahlanu ;	Hundred and fifty times.
Kamakulu matatu anamashumi mane ;	Three hundred and forty times.
Kaliwaka elinamakulu matandatu anamashumi asibozo ;	A thousand, six hundred, and eighty times.
Kamawaka alikulu elinamanci ma- hlanu ;	A hundred and fifty thousand times.

PREPOSITIONS.

356. The following are the principal prepositions :—

Ele <i>and</i> Ngasele	Beyond
Emva <i>and</i> Ngasemva	Behind
Emveni <i>and</i> Emvenikweni, &c. ...	After
Enkla <i>and</i> Ngasenkla	Above—farther on
Ese <i>and</i> Ngasese	Beyond—out of sight
Ezantsi <i>and</i> Ngasezantsi ...	Below
Kamva	After—in time
Malungana <i>and</i> Malunga ...	Opposite to
Nganeno	On this side of
Ngennxa	On account of
Pakati <i>and</i> Ngapakati	Within, between, among
Pambi <i>and</i> Ngapambi	Before
Pantsi <i>and</i> Ngapantsi	Beneath
Pandhle <i>and</i> Ngapandhle ...	Without, outside, besides
Pesheya <i>and</i> Ngapesheya ...	Across, on the other side of
Pezu <i>and</i> Ngapezu	On, upon, over
Pezulu <i>and</i> Ngapezulu	Above—higher

1. *Emva* and *Emveni* are two different dative forms of the noun *umva*, the back part of an object, *emva* being used in reference to *space*, and *emveni* in reference to *time*. Hence *emvenikweni* from the latter according to § 322.

2. *Enkla* is the dative form of *inkla*, the high part of an object, as *ezantsi* is of *izantsi*, the low part of an object.

3. *Kamva* is another derivative of *umva*, according to § 306.

4. *Malungana* and *malunga* are the roots of verbs used prepositionally.

5. *Ngenxa* is the instrumental form of *innxa*, a part.

6. For the prepositions commencing with the prefixes *pa* and *nga*, see §§ 319, 312, and 53, 1.

357. The several prepositions are also used as *adverbs*. When *ele* is so employed, its initial vowel is dropped, as in the following example:—

Ndiya kukutuma *le ebaheyideni*; | I will send thee far hence to the
Gentiles.

CONJUNCTIONS.

358. The conjunctions are as follow:—

Hlazi and Hlazibe	...	...	Lest
Hleze, Hlezi, and Hlezibe	...	...	Lest
Ingabi § 537	...	...	Lest
Ize § 566, 2, iii.	...	...	That then, and then
Kanti	...	...	Whereas, and yet
Koko and Kuloko	...	...	But
Kodwa	...	...	However
Kukoua	...	...	Consequently, then
Nakuba and Nakubeni	...	...	Although
Nangona	...	...	Although
Ngako and Ngoko	...	...	Therefore
Noko	...	...	Yet, nevertheless
Njengoko...	...	...	As
Njengokungati and Ngokungati § 542		}	As if, as though
Okokuba	...	...	That, how that
Pofu	...	...	But then, how then
Ukuba	...	...	If, since, that, because
Ukuze	...	...	In order that

1. *Hlazi*, *hlazibe*, *hleze*, &c., are different combinations of the verbal roots *hla*, *za*, and *ba*, and are used, accordingly, in reference to such events as are *likely to occur*, unless the means for their prevention are adopted.

2. *Kodwa* is the indefinite form of the adverb *odwa* used disjunctively or adversatively.

3. *Kuloko* is the demonstrative pronoun *oko* used adversatively, with the substantive verb prefixed. *Koko* is the same in a contracted form.

4. *Kukona* is the adverb *kona* used inferentially, with the substantive verb prefixed. It is used to point out the *consequence* of some circumstance referred to, as in the following examples :—

Kukona usapo lukululekile ;

Then (*for that reason*) are the children free.

Kukona beziya kugcineka izizwe ;

Then (*in that case*) would the nations be preserved.

5. *Nakuba* is another form for *nokuba*, when used adversatively. *Nakubeni* is a contraction for *nasekubeni* ; and is an intensitive form of *ekubeni*, with the literal signification, *even in that*.

6. *Nangona* is for *nakona*, even it, used adversatively, *k* being changed into *ng* for the sake of euphony.

7. *Ngako* is the instrumental form of the personal pronoun *kona*, used inferentially, and is often followed by the demonstrative pronoun, in accordance with § 512, for the fuller expression of the meaning.

8. *Ngoko*, *noko*, and *njengoko*, are different forms of the demonstrative pronoun *oko*, the first being used inferentially, the second adversatively, and the third comparatively.

9. *Ukuba* is the infinitive mood of the substantive verb in its nominal usage. *Okokuba* is a derivative of this, and the demonstrative pronoun *oko*, and literally signifies, therefore, "*that, that.*"

The several forms of *ukuba* and *okokuba* are also used conjunctionally, either copulatively, conditionally, causally, adversatively, or comparatively. These are as follow :—

<i>Ukuba and Okokuba</i> ...	...	That
<i>Wokuba and Wokokuba</i>...	...	Of that
<i>Ekubeni, Ngasekubeni, and Kwokokuba or Kokokuba</i>	}	To that, in that

Kukuba <i>and</i> Kokokuba ...	...	By that
Ngokuba <i>and</i> Ngokokuba ...	...	Through that, because, for
Nokuba <i>and</i> Nokokuba ...	...	And that, whether, though
Ngangokuba <i>and</i> Ngangokokuba		So as that
Njengokuba <i>and</i> Njengokokuba		According as that

10. *Ukuze* is the infinitive mood of the verb *za*, in its idiomatic usage, with the final vowel changed into *e*.

* INTERJECTIONS.

359. The following are the principal interjections:—

A!	...	...	...	Hail!
Au!	...	...	...	Alas! Oh!
He!	...	...	...	So! denoting assent.
Hi!	...	...	...	Exclamation of surprise, &c.
Hei!	...	...	...	Used in calling to any one.
Hiku!	...	...	...	Hunting exclamation.
Ho!	...	...	...	Denotes indignation, &c.
Hoi!	...	...	...	Denotes regret, pity, &c.
Nei!	...	...	...	Dear me!
Nxatshi ke!	...	...	...	Exactly so! Just so! Good!
Tshipo!	...	...	...	Used in reference to the cold.
Wa!	...	...	...	Used to invite attention.
Wenna!	...	...	...	Still!
Yo!	...	...	...	Denotes surprise, &c.
X!	...	...	...	Denotes contempt.
Qa!	...	...	...	Woe!

1. *Wa* is a contraction of the pronoun *wena*, which is often used in a similar manner, especially in calling aloud to a person.

2. *Mawo*, and *Bawo*, the vocative forms of *umawo*, my mother, and *ubawo*, my father, are frequently employed interjectionally, more particularly the former, in the sense of *Wonderful! Strange!* and the like.

3. The use of *O* as an interjection is an Anglicism, but it is frequently used in addresses to the Deity.

PART III.

THE CONSTRUCTION AND ARRANGEMENT OF WORDS.

360. In the preceding parts, words have been chiefly considered in reference to their elements and individual properties. It remains, therefore, to treat of them in their collective usages, when united together for the enunciation of a complete proposition.

It may be premised, that the Construction of words refers to their grammatical agreement, including both *concord* and *regimen*; and the Arrangement of words, to their *relative position* with others in the same sentence.

OF PROPOSITIONS.

361. Propositions are either *simple* or *compound*, *incomplete* or *complete*, according to the character of their principal parts. (§ 387)

362. In another view propositions are either *absolute* or *relative*.

1. Absolute propositions are those which express in themselves a complete sense; and are divided into *affirmative*, *negative*, *imperative*, *interrogative*, *optative*, &c.

2. Relative propositions are those which only form a complete sense in union with one or more others; and are divided into *hypothetical*, *conditional*, *interjectional*, *copulative*, *adversative*, &c.

363. A formal definition of each of these several propositions will not be necessary, as they are common to all languages, and, in general, are sufficiently characterized by the nature of the words employed in their construction. A few remarks, however, must be offered in connexion with some of them, in order to elucidate what is peculiar to the Kafir language.

NEGATIVE PROPOSITIONS.

364. The negative is expressed in the verb, which has distinct tensual forms for that purpose. This will account for the almost entire absence of negative particles, as well as throw light upon such constructions as the following:—

Akuko namnye oqondayo ;	There is none that understandeth : literally, There <i>is-not</i> even one &c.
Kungabi kulcyo iyeyomteto yodwa ;	Not to that only which is of the law : literally, <i>Not-being</i> to that &c.
Kungekoko kodwa ;	Not only so : lit., <i>Not-being</i> that only.
Kungabi ngemilomo yetu yodwa ;	Not only with our lips : literally, Let it <i>not-be</i> with &c.
Ingeko imisebenzi ;	Without works : literally, Works <i>not-being</i> present.
Singabi nasono ;	Without sin : lit., <i>Not-being</i> with sin.
Akananto ;	He has nothing : lit., He <i>is-not</i> with anything.

1. The particle *na* sometimes appears to express a negative, especially when used in reply to a question, as in the following instance :—

Bebenetuba lamina lokumbulala ?	What reason had they for killing him ?
<i>Nalinye ;</i>	<i>None.</i>

But in this and similar cases, the answer is really an elliptical one, a negative verb being necessary to the full expression of the meaning. As this, however, is readily supplied from the question, its omission creates no difficulty. In the preceding example, accordingly, the complete answer would be—

<i>Bebengenalinye ;</i>		<i>They were-not</i> with one.
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2. The preceding observations also apply to the adverbs *nakanye* and *napakade*, both of which appear to express *never* in the same circumstances.

N. B. The negative is sometimes used to denote a very strong affirmative. See, for examples, §§ 373—374.

365. The verb *musa*, which is probably the causative stem form of *muka*, to go away, is used imperatively in the sense of "you must not," as in the following examples :—

<i>Musa ukwenje njalo ;</i>	You must not do so.
<i>Musani kuteta ;</i>	Ye must not speak.
<i>Musa, Monindini, ukulalela ikaya lolungisayo ;</i>	Lay not wait, O wicked man, against the dwelling of the righteous.
Andikutyelanga na ukuba <i>musa</i> kutya kuyo ?	Did I not tell you that you must not eat of it.

INTERROGATIVE PROPOSITIONS.

366. Interrogation is formally expressed by the particle *na*, either simply, or in combination. Thus :—

Wahlala futi <i>na</i> kuso ?	Did he continue always in it ?
Akenzanga <i>na</i> izono ezikulu ?	Did he not commit great sins ?
Babe ngaboni bonke <i>na</i> ?	Were they all sinners ?
Wabonakala kubanina ?	To whom did he appear ?
Woza ninina ?	When will he come ?
Ways ngapina ?	Whither did he go ?

Na is also used where interrogation is only implied. As :—

Ukuba baziqonde, nokuba baguqile <i>na</i> ngemnyaniso ;	That they should examine themselves whether they have truly repented.
Belungazi ukuba yinto nina ;	They knew not what it was.
Befuna ukwazi ukuba ezizinto zinjalo kusinina ;	Seeking to know whether these things are so.
Aze abone ukuba kwopela pisa ;	To see how it would end.

OPTATIVE PROPOSITIONS.

367. The verb *nga* usually expresses the ordinary act of *wishing*, in connexion with a following verb in the Potential mood; the two verbs together thus supplying a sort of Optative mood. Thus :—

<i>Ndinga</i> ndingatanda ;	I wish to love.
<i>Ndinga</i> ningazi ;	I would that ye knew.
<i>Unga</i> bangabemkile ;	He wishes they may have gone.
<i>Singa</i> singazi ukuba zezokuti nina ezizinto ;	We would know what these things mean.
<i>Singa</i> ungue ube wenje njalo oko ;	We wish you could have done so then.

1. In this construction, the several tenses of the verb in the Potential mood are also used in their *contracted forms*. As :—

<i>Ndingangateta</i> ;	I wish to speak.
<i>Ungahamba</i> ;	He wishes to go.
<i>Ndonga nganditatile</i> ;	I shall wish to have spoken.

2. When the verb *nga*, to wish, is used in the aorist,

Subjunctive, the auxiliary *nga* is altogether omitted, as in the following example:—

Ndakungateta;

| When I wish to speak.

368. *Nga* is also used to express a wish in a precatory manner, corresponding in general force to *May*, *Pray*, and the like, in the phrases—“*May you be happy!*”—“*I pray thee!*” &c. The aorist, Indicative, is usually employed in this construction, though other forms of the verb will be sometimes required, according to §§ 380—384. *Nga*, moreover, is used in the same person as the following verb, and thus, in effect, passing on the act of wishing to the subject of this. As:—

Wanga u-Tixo angakupata ngofefe,
nyana wami!

| God be gracious unto thee, my son!

Yanga in-Kosi inganandisa;

| And the Lord make you to increase.

Kwanga kungebe njalo!

| Let it not be so!

Kodwa kaloku *wanga* ungabaxolela i-
sono sabo;

| Yet now, if thou wilt forgive their sin.

Ufefe lwen-Kosi yetu, luka-Yesu
Kristu, *twanga* lungako kuni;

| The grace of our Lord Jesus Christ be
with you.

Wanga, Nkosi, ungamama ngesandhla
salowo untumayo;

| O Lord, send, I pray thee, by the
hand of him whom thou wilt send.

Aze u-Tixo onamandla onke *ange* anga-
ninika ukupatwa ngofefe ebusweni
bendoda!

| And may God Almighty give you mer-
cy before the man!

369. An urgent wish, corresponding in force to the phrases,—“*Oh that!*”—“*Would that!*” and the like, is expressed by the help of the substantive verb. This is used in the aorist, Indicative, negative form, and generally implies a degree of regret that the thing desired had not been obtained, or that the event alluded to had not taken place. Thus:—

Andaba ndahlala kona ndingasus-
kanga!

| Would that I had remained
there, and not departed!

Andabi (§ 234, 1) bendinaso isi-
kundhla sokulala!

| Oh that I had a lodging place!

Azaba inkosi zomhlaba zanoku-
tekeleza!

| Would that the chiefs of the earth
were agreed!

The substantive verb is sometimes used in the impersonal form in this construction. As:—

<p><i>Akwaba</i> safela ezweni le-Jipete sisanhlhla sika-Yehova!</p> <p><i>Akwaba</i> abantu bonke bebeya kumkonza u-Tixo!</p>	<p>Would that we had died by the hand of the Lord in the land of Egypt!</p> <p>Oh that all men would serve God!</p>
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HYPOTHETICAL PROPOSITIONS.

370. The substantive verb is generally used to express simple hypothesis. As:—

<p>Ho! <i>Bendiba</i> navela ninayo;</p> <p><i>Ningabi</i> ndize kububisa umteto;</p> <p>Bamrola esitadeni, <i>beba</i> ufile;</p> <p>Ngezinto <i>endibe ndiba</i> bomangala ngazo;</p> <p><i>Saba</i> kungalunga ukuba sishiywe e-Atenesi sedwa;</p>	<p>Indeed! I thought you were born with them.</p> <p>Think not that I am come to destroy the law.</p> <p>They drew him out of the city, supposing he had been dead.</p> <p>Of such things as I supposed they would complain about.</p> <p>We thought it good to be left at Athens alone.</p>
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371. The verb *ti* is sometimes used in a similar manner. As:—

<p><i>Niti</i> nina nina?</p> <p><i>Singe singati</i> ubu-Tixo bunjengegolide;</p>	<p>What think ye?</p> <p>We ought not to think that the Godhead is like unto gold.</p>
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372. To express hypohetic *semblance*, the verb *nga*, to seem, is generally used. As:—

<p>Ngokuba kumi <i>kunga</i> akufanelekile;</p> <p>Wada <i>wanga</i> udanile;</p> <p><i>Unga</i> uyamkonza u-Tixo;</p> <p>Ngokuba ubuso bako <i>bebunga</i> uyaya e-Yerusaleme;</p> <p>Kuze <i>kunge</i> besafuna;</p> <p>Ukuzo <i>ange</i> uyaswela into;</p> <p>Zilani nokunokunga kukohlakele;</p> <p>Isandi <i>sanga</i> sesomoya oqutela ngamandhla;</p> <p>Wahlala ezweni ledinga, <i>linga</i> lilizwe lasenzini;</p>	<p>For it seemeth to me unreasonable. At length he seemed confounded. He seems to be religious. Because his face was as though he would go to Jerusalem. As though they were still seeking. As though he needed any thing. Abstain from the very appearance of evil. A sound as of a mighty rushing wind. He sojourned in the land of promise as in a strange country.</p>
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276 INTERJECTIONAL PROPOSITIONS.

Inani lamadoda laye linga limawaka | The number of the men was about five
mahlanu ; | thousand.

For other modes of expressing this kind of hypothesis, see §§ 537 and 543.

INTERJECTIONAL PROPOSITIONS.

373. The negative particle *hai* is used with a strong affirmative force in the way of exclamation. Thus:—

Hai, wena mfazi ! ukolo lwako lukulu ;	| O woman ! great is thy faith.
Hai, ubunzima benu nina nihlutiyo!	| Woe unto you that are full!
Hai, umkiwane ukwoma kamsinya !	| How soon is the fig tree withered away!
Hai, umntu enelishwa mna !	| What an unfortunate man am I !

374. The negative verbial *asi* is sometimes used in a similar manner. As:—

Asi nokuba zinkle innyawo zabo bashumayela uxolo!	| How beautiful are the feet of them that publish peace!
Asi kuko nokuncinezelwa kwami kude kwenziwe !	| How am I straitened till it be accomplished!

375. The *infinitive mood* of the substantive verb, in the construction noticed § 536, is sometimes used with an interjectional force. Thus:—

Ukuba baninzi ke kwabaqashwa bakabawo abakutya kwaneleyo-!	| How many hired servants of my father's have bread enough-!
Ukuba 'nkle kwayo!	| How pretty it is!
Ukuba kude ke !	| What a distance!

376. Interjectional phrases are also formed by the assistance of the interrogative *njanina*, and in other ways, as in the following examples:—

Kuko isizukulwana, anjanina amehlo aso ukuzidhla!	| There is a generation, O how lofty are their eyes!
Musa! ukwenza kade kwako!	| How long you are doing it!
Ukugeza kwake!	| What a desperate fellow!
Au, umntu olusizi endinguye!	| O wretched man that I am!

377. An exclamation by way of oath or affirmation, is expressed by the vocative form in the case of nouns, and by the participle in case of verbs. Thus:—

Okanye, bomi bo-Faro, nizinklo- la; Ndikhleli nje, utsho u-Yehova;	Or else, by the life of Pharoah, ye are spies. As I live, saith the Lord.
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COPULATIVE PROPOSITIONS.

378. The copulative particle *na* is used for the purpose of connecting nouns, adjectives, pronouns, and particles together, according to § 313. Thus:—

Indoda nomfazi wayo; Ezulwini nasemhlabeni; Ngomlilo nangamanzi; Amanzi amnandi narara; Wateta kumi nakubo; Esama-Yodi nesama-Girike; Apa napaya; Pakati nangapandhle;	A man and his wife. In heaven and on earth. By fire and by water. Sweet water and bitter. He spoke to me and to them. That of the Jews and that of the Greeks. Here and there. Within and without.
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379. Verbs are united together, by placing the latter in some particular *form*, according to *that* of the antecedent one. The following sections exhibit the principal usages adopted in this method of construction.

380. The Imperative mood is followed by the *present*, Subjunctive. As:—

Gcina imiteto yami, upile; Lindani nitandaze; Nditi kwelinye, Yiya, liye ke;	Keep my commandments, and live. Watch and pray. And I say unto one, Go, and he goeth.
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But if the latter verb expresses that which is future and conditional, it is sometimes used in the *augmented* form of the *first future*, Indicative. As:—

Celani, naniya kupiwa; Funani, naniya kufumana; Melani u-Satani waeya kunibaleka;	Ask, and it shall be given you. Seek, and ye shall find. Resist the devil and he will flee from you.
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381. Two or more verbs in the infinitive mood can be joined together by the copulative *na*; or the latter may be used in the *present*, Subjunctive. Thus:—

Umsebenzi wawo kukuzinga abantu, <i>nokubarolela kuleyo indawo yawo;</i>	Their employment is to tempt men, and to draw them to their own place.
Ufanele ukunikelwa ezandhleni zabantu <i>akuruseshwe;</i>	He must be delivered into the hands of men, and be crucified.

382. The participles follow each other without any formal sign of connexion. Thus:—

Weza esitya esela nokusela;	He came eating and drinking.
Besiva bebona imimangaliso wayenzayo;	Hearing and seeing the miracles which he did.

383. The *present* and *future* tenses of each mood, generally require the following verb in the *present*, Subjunctive. Thus:—

Abalungisayo bayavuma bavuye;	The righteous sing and rejoice.
Sizazi ukuba uxela ufundise ngento elungileyo;	We know that thou sayest and teachest rightly.
Intombi iya kumita, izale unyana;	A virgin shall be with child, and shall bring forth a son.
Ngayo leyo imihla abantu bofuna ukufa, bangakufumani;	In those days shall men seek death, and shall not find it.
Ngubanina obengayi kwoyika wena, adumise igama lako?	Who would not fear thee, and praise thy name?
Ndingayicita itempilo ka-Tixo, ndibuye ndiyake ngentsuku zibe ntantu;	I am able to destroy the temple of God, and to build it in three days.
Ange engalusi intsapo zawo, angahambi ngamasiko kanjalo;	They ought not to circumcise their children, neither to walk after the customs.
Ndize ndimbedeshe, ndimbulele, nditembe yena yedwa;	That I should worship him, and give him thanks, and trust in him only.

But the latter verb may be used in other forms, in connexion with the above tenses, according to the following rules:—

1. The present, Indicative, is sometimes followed by its corresponding *participle*, or by its *augmented* form, or by the *aorist*, Indicative. As:—

Kangela, wena ubizwa ngobu-Yodi, — <i>usazi intando yake,—wauzitembela;</i>	Behold thou art called a Jew, —and knowest his will, —and art confident.
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<p>Xeshekweni usa umnikelo wako elatareni, wakumbula apo—;</p> <p>Osukuba esiza kumi, wewa iziteto zami, wazenza ;</p>	<p> If thou bring thy gift to the altar, and there rememberest—.</p> <p> Whosoever cometh to me, and heareth my sayings, and doeth them.</p>
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When the latter verb expresses that which is future, it is used in the *augmented* form of the *first future*, Indicative. As:—

<p>U-Tixo uyeziisa amandhla azo, waeya kusindisa bonke abamtembayo ;</p>	<p> God controls their power, and will save all who put their trust in him.</p>
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2. The first future, Indicative, is often followed by its *augmented* form, and sometimes by the *aorist*, Indicative. As:—

<p>Ndoesuka ndiye kubawo, ndandiya kuti kuye ;</p> <p>Liya kuncoliswa ilanga lalingasayi kukanya ;</p> <p>Nokuba iya kuza—, yazifumana zinjalo ;</p>	<p> I will arise and go to my father, and will say unto him.</p> <p> The sun shall be darkened, and shall no more give light.</p> <p> And if he shall come—, and find them so.</p>
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3. The *second* form of the present, Potential, is frequently followed by the *aorist*, Indicative. As:—

<p>Ngekutengwa ngawo imali, xapiwa amahlwempu ;</p> <p>Singe sifunda nati, sazelisa kwa nina ;</p>	<p> There might be bought with it money, and given to the poor.</p> <p> We ought also to learn, and follow your example.</p>
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4. The present, Subjunctive, in its imperative usage, requires the latter verb in the *augmented* form of the *first future*, Indicative, if it expresses that which is future and conditional. As:—

<p>Uze utete kodwa libe lilizwi, sasiya kuti isicaka sami sipiliswe ;</p>	<p> But speak the word only, and my servant shall be healed.</p>
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Occasionally, also, it is followed by the *aorist*, Indicative, As:—

<p>Xeshekweni uya kulipulapula—, wenze ngokulungileyo—, wapulapula nemi-yalelo yake ;</p>	<p> If thou wilt hearken—, and wilt do that which is right—, and wilt give ear to his commandments.</p>
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384. The *past* tenses of each mood, are usually followed by the *aorist*, Indicative. As:—

Wapakamisa amehlo ake, <i>wabona</i> indawo ikude;	He lifted up his eyes, and saw the place afar off.
Owokuqala uye <i>wagalela</i> ifiyali yake pezu kwomhlaba;	And the first went, and poured out his vial upon the earth.
Bendisifa, <i>naza</i> kundikuza ke;	I was sick, and ye visited me.
Obesitandile, <i>wasihlanza</i> kuzo izono zetu ngelake igazi;	Who loved us, and washed us from our sins in his own blood.
Unga ute ngoko wasa imali yami kubananeli, <i>ndaza ndati</i> ndakufika ndazuza into yami ngenani;	Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with interest.
Akuguquka ekwoneni kwake, <i>wenza</i> ekulungileyo;	When he turneth away from his wickedness, and doeth that which is right.
Ndakuba ndivile <i>ndabona</i> ;	When I had heard and seen.

1. The past tenses are also followed by the *augmented* forms, or by one of the *participles*. As:—

Ngokuba sibe sibona—, <i>sasize</i> kumbodesha;	For we have seen—, and have come to worship him.
Yena nintabatile, <i>naye</i> nimkurussha;	Him ye have taken, and have crucified.
Babedesha <i>bekonza</i> kodaliweyo ngapezu kwam-Dali;	And worshipped and served the creature, more than the Creator.
Ngenindipulapule <i>ningatukululanga</i> o-Kirete;	Ye should have hearkened unto me, and not have loosed from Crete.

2. The past tenses of the Potential mood are frequently followed by the *present*, Subjunctive. As:—

Ngenikupe amehlo enu, <i>nindinike</i> wona;	Ye would have plucked out your own eyes, and have given them to me.
Ange elindile <i>angavumi</i> ukuba indhlu yake igqotyozwe;	He would have watched, and not have suffered his house to be broken through.

385. A latter verb sometimes takes the *same* form as the antecedent one, with *kanjalo* or *kanjako* added. As:—

Bendisifa, <i>bendisentolongweni</i> <i>kanjalo</i> .	I was sick, and in prison: <i>lit.</i> , I was in prison also.
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386. In some instances, again, the copulative is altogether *omitted*, the latter verb being in the same form as the antecedent one, or in a different one, according to the sense intended, as in the case of absolute propositions. Thus:—

Zonko inklobo zezilo ziyoyiswa, ziyoyisiwe ngabantu ;	Every kind of beasts is tamed, (and) hath been tamed of mankind.
Liyenza imimangaliso,—liyabakohlisa abemiyo pezu kwomhlaba ;	He doeth wonders,—(and) deceiveth them that dwell on the earth.
Kalimela umntu olumkileyo, woku-tanda ;	Rebuke a wise man, (and) he will love thee.

For the more emphatic modes of expressing the copulative, see §§ 267 ; 545, 2 ; 563 ; 565 ; and 566.

PARTS OF THE PROPOSITION.

387. Every proposition, whether it consist of few or many words, is capable of a division into two parts, usually termed, —*subject* and *predicate*. These are either simple or compound, incomplex or complex.

The subject, or predicate, is *simple*, when it contains only one idea ; *compound*, when it includes two or more. They are *incomplex*, when expressed by a single word ; *complex*, when expressed by several.

SUBJECT.

388. The *subject* generally consists of a noun or pronoun alone, or of a noun or pronoun in connexion with other words, which serve to limit, or otherwise modify, their signification. The noun, or pronoun, is termed the *nominative*, and upon this the other words, when the subject contains subordinate parts, are more or less dependent for their particular form. The nominative, moreover, is formally represented in the prefix of the verb, and to this, accordingly, or to that part of it which constitutes the *sign* of person, species, and number, a pronominal value is assigned. In most propositions, therefore, there are in point of fact two nominatives, the one *pronominally* inherent in the verb, and the other *definitely* expressed by the noun or pronoun. Thus :—

U-Tixo wadala umhlaba ;
Ndiya kuhamba mina ;
Abatandi ababantu ;
Asateta tina ;

God, he-made the earth.
I-will go, I.
They-do not love, these people.
We-did not speak, we.

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PREDICATE.

389. The *predicate* usually consists of a verb, or of a verb as the primary and ruling word, and others which are subordinate to it.

The substantive verb is never used as a predicate. Where this occurs, therefore, the following word must be regarded as the proper predicate, or its leading member, and the substantive verb as the *copula*, or link of connexion.

390. Of the subordinate parts of the predicate, that which is the *object* of the verbal action is the principal. This object may be either a noun or pronoun, and is *immediate* or *mediate*, *near* or *remote*.

The object is *immediate*, when the verbal action passes to it without the intervention of any formal medium; and *mediate*, when such intervention takes place. In other words, the object is *immediate* or *mediate*, according as the verb is used transitively or intransitively. It is *near* or *remote*, according to its relative situation with the verb.

391. The immediate object of the verb is termed the *accusative*, and requires additional notice from the fact of its being formally represented in the verbal medial, just as the nominative is in the verbal prefix. In those propositions, accordingly, where the verb which predicates is used transitively, there may be two accusatives, as well as two nominatives, the one being *pronominally* resident in the verb, and the other *definitely* expressed by the noun or pronoun. Thus:—

U-Tixo uyazazi into zonke;
Ngesimkonza yena;

God he-them-knows all things,
We ought to him-serve him.

TEMPORARY PREDICATE.

392. The Kafir language possesses another peculiar feature, in the employment of what may be termed a *temporary predicate*. This is supplied by the verb *ti*, which predicates of the subject indefinitely, as *being*, *becoming*, or *doing so*, thus leaving it to the verb of the real predicate, to define the *kind* of being or action which is intended to be expressed. In this construction, the verb *ti* is used in that tense,

which the time and state of the action or being require, whilst the verb of the real predicate usually takes its form according to the rules stated in §§ 380—384. The following examples exhibit the principal usages of the temporary predicate:—

1. It is used before relative propositions and parenthetical clauses in general. As:—

<p><i>Woti</i> osukuba ebulala <i>abe</i> netyala ematyaleni ;</p> <p>Ngendawo yokuba <i>debeya kuti</i>, ukuba akunqabile, <i>bakohlise</i> kwa nabaqashwa ;</p> <p>Lusifundisa ukuba sifanele <i>ukuti</i>, silahla ukungabedeshi nenkanuko somhlaba, <i>sihlale</i> ngokuqabuka ;</p> <p>Niyazi ukuba <i>kwoti</i> emveni kwentsuku 'mbini <i>kubeko</i> ipasika ;</p>	<p>Whosoever shall kill shall be in danger of the judgment.</p> <p>Insomuch that, if it were possible, they shall deceive the very elect.</p> <p>Teaching us that, denying ungodliness and worldly lusts, we should live soberly.</p> <p>Ye know that after two days is the passover.</p>
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2. Before the subject of a proposition, whether it consist of the nominative alone, or of the nominative and subordinate parts. As:—

<p><i>Yati</i> innqanawa <i>yahamba</i> ebusweni bamanzi ;</p> <p><i>Ati</i> lomaxego omabini <i>ahlala</i> eticwaka ;</p>	<p>And the ark went upon the face of the waters.</p> <p>The two old men sat in silence.</p>
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3. Before the immediate or mediate object of the verb, either with or without accompanying parts. As:—

<p><i>Ati</i> u-Lote <i>amrolela</i> pakati endhlwini ;</p> <p><i>Woti</i> kuzo iziloezingcwele <i>utabate</i> ngazibini ;</p>	<p>They pulled Lot into the house.</p> <p>Of beasts that are not clean thou shalt take by two.</p>
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4. Before words and phrases of modification. As:—

<p><i>Uti</i> kodwa <i>ubonakale</i> ku-Yihlo osemfhekweni ;</p> <p><i>Woti</i> kanjalo <i>ahambe</i> pambi kwake ;</p> <p><i>Bati</i> ngokuzenzisa <i>benze</i> imitandazo emide ;</p> <p><i>Ngenditi</i>, ma-Yodi, <i>ndanyamazela</i> ukuniva ;</p>	<p>But that thou appear unto thy Father which is in secret.</p> <p>Moreover, he shall go before him.</p> <p>And for a pretence make long prayers.</p> <p>O ye Jews, reason would that I should bear with you.</p>
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5. Before two or more of the preceding usages in combination. As :—

<i>Bati</i> kodwa abadisipile bake, bakubona lonto, <i>baqumba</i> kunene ;	But when his disciples saw it, they had indignation.
<i>Wati</i> kekaloku kwa oko, unina bonyana baka-Zebedi, <i>weza</i> kuye ;	Then came to him the mother of Zebede's children.

6. Between the relative pronoun and the verb, or between the relative pronoun and any of the above usages. As :—

<i>Abantwana</i> zinto eziti zilile kamsinya ;	Children are things which soon weep.
<i>Umti</i> , <i>owati</i> akuwuposa emanzini, amanzi asel' eba mmandi ;	A tree, which when he had cast into the waters, the waters were made sweet.
<i>Oti</i> ngennxa yezizinto umsindo ka-Tixo uze pezu kwabo ;	For which things' sake the wrath of God cometh on them.
<i>Eziti</i> inkliziyo zonke zivulekele kuwe ;	Before whom all hearts are open.
<i>Enditi</i> kaloku ndiyuye ekuveni kwam ubunzima ;	Who now rejoice in my sufferings.

393. In some cases, the verb of the real predicate is used in a different form to that which is required by the rules in §§ 380—384. For example :—

1. The present, Indicative, of the verb *ti*, is sometimes followed by a verb in the *same form*, or by one in the *aorist*, or *perfect*, Indicative, according as the sense intended may demand. As :—

<i>Nditi</i> ke ukuqala, <i>ndibulela</i> ku-Tixo wami ;	First then, I thank my God.
<i>Oti</i> ngelixesha <i>wasipa</i> ufeke ;	Who hast given us grace at this time.
<i>Siti</i> ke ngoko <i>situmile</i> u-Yudasi no-Silasi ;	We have sent therefore Judas and Silas.

2. The first future, Indicative, and the present, Potential, of the verb *ti*, are sometimes followed by verbs in the same form. As :—

<i>Ndoti</i> ke ngoko, xa ndiyifezileyo lento, <i>ndodhlula</i> ngakuni ukuza e-Spayine ;	When therefore I have performed this, I will come by you into Spain.
<i>Ungati</i> ukuba uyatanda, <i>ungandihlambulula</i> ;	If thou wilt, thou canst make me clean.

GENERAL PRINCIPLES OF CONSTRUCTION.

EUPHONIC CONCORD.

394. The principles which are found to influence the concordance of Kafir words, as well as their mutual dependency upon each other, are widely different from those which govern the languages of either Europe or Asia. In any of these, a harmony of gender and number, and in some, a harmony of case, is essential to the agreement of many of the parts of speech. In this language, however, the whole grammatical construction is regulated by another and totally different principle, namely, that which has been termed, *the Euphonic concord*. With the exception of the single inflected form of the noun, and a few changes of which the root of the verb is susceptible, in the formation of some of the tenses, all grammatical variations of form are effected by means of *prefixes*, which evolve a regular and uniform system of *alliteration*. In the practical working of this principle *the noun* takes the lead, as upon the prefix of this depends the particular form of most words which are subject to grammatical government. Each prefix has its corresponding euphonic letter or letters, as also its own form of the adjective, pronoun, and verb, and likewise of the possessive and some other particles; so that whilst all the nominal prefixes are subject to the same general principle of action, yet each one is independent of the others, in the precise form of that action. A harmony between the nominal and other alliterational prefixes or forms, therefore, is the essential thing in the construction of Kafir propositions.

395. It is evident from the above remarks, that neither gender nor number has any direct or immediate influence, so far as grammatical government is concerned; both the one and the other being lost sight of *in the form* of the prefix or word.

1. The following comparison will illustrate the case of *gender*.— The three nouns, *indoda*, *inkazana*, and *indhlu*, express the same ideas as are attached to *man*, *girl*, and *house*, respectively. But whilst the three latter require

as many different forms of the pronoun in government, on account of their difference in *gender*; the three former have only one, because of their agreement in *prefix*. Thus, in English, if one were speaking of a man, *he* would be employed; if of a girl, *she*; and if of a house, *it*; but, in Kafir, *yona* would be used with all, that being the corresponding pronoun to the prefix *in*.

2. In the case of *number*, also, one word does not agree with another *because* it is singular or plural, but because there is a correspondency between their prefixes. For though this distinction has more influence in the language than that of gender, yet it is of the same mediate and secondary character, the *form* being in both instances the true subject of grammatical government.

APPOSITION.

396. Another principle which is found to prevail in the construction of Kafir propositions, is that of *apposition*; according to which, words are said to be in logical, though not in formal agreement.

A word agrees with another *logically*, when such agreement is discoverable from the sense alone. Words agree *formally*, when the agreement is manifest from some change which they have undergone in their form, according to the general usages of the language.

397. As the former principle, then, supersedes a harmony of gender and number, inasmuch as that is not the primary object of grammatical government, so this, in like manner, supersedes a harmony of case. Thus, adjectives and pronouns agree with their nouns simply according to the form of their characteristic prefixes, without reference to any accidental appendage which they may have received, or any change which they may have undergone.



CONCORDANCE OF THE PRINCIPAL PARTS.

398. The principal parts of the proposition are the *nominative*, the *verb*, and, in a subordinate sense, the *accusative*.

THE NOMINATIVE AND VERB.

399. The verb concurs with its nominative in person, species, and number, by means of the *verbal prefix* which corresponds to the form of the latter. Thus:—

PER.	SPE.	NUM.		
I		sing.	<i>Ndapendula mina</i>	.. .. . I answered
..		plur.	<i>Sapendula tina</i>	.. .. . We answered
II		sing.	<i>Uyabizwa wena</i>	.. .. . Thou art called
..		plur.	<i>Niyabizwa mina</i>	.. .. . Ye are called
III	1	sing.	<i>Utaho u-Kama</i>	.. .. . Kama says so
..	..	plur.	<i>Batsho abantu</i>	.. .. . People say so
..	2	sing.	<i>Iitye iwile</i>	.. .. . The stone has fallen
..	..	plur.	<i>Amatye awile</i>	.. .. . The stones have fallen
..	3	sing.	<i>Into ilungisiwe</i>	.. .. . The thing is made right
..	..	plur.	<i>Izinto zilungisiwe</i>	.. .. . The things are made right
..	4	sing.	<i>Izitya zizele</i>	.. .. . The basket is full
..	..	plur.	<i>Izitya zizele</i>	.. .. . The baskets are full
..	5	sing.	<i>Ulati lwapukile</i>	.. .. . The rod is broken
..	..	plur.	<i>Izinti zapukile</i>	.. .. . The rods are broken
..	6	sing.	<i>Umti uyahluma</i>	.. .. . The tree is growing
..	..	plur.	<i>Imiti iyahluma</i>	.. .. . The trees are growing
..	7		<i>Ubusuku busikile</i>	.. .. . Night has arrived
..	8		<i>Ukutya kupekiwe</i>	.. .. . Food has been cooked

400. When there are two or more nominatives of the same species, and of the singular number, the verb sometimes agrees with their corresponding *plural* prefix. As:—

Uyihlo nonyoko boba nemihlali;	Thy father and thy mother shall be glad.
Inkiziyo ka-Faro neyeczaka zake zaguqukela ngakubo abantu;	The heart of Pharoah and his servants was turned against the people.
Umfanekiso lo kwa nombalo lo, yekabanina?	Whose is this image and superscription?

401. If the nominatives have different prefixes, and their signification admits of it, they are sometimes classed together as *persons* or *things*. In the former case, the verb

concorde with *bona*, the personal pronoun corresponding to *abantu*; and in the latter, with *zona*, the personal pronoun corresponding to *izinto*. As:—

U-Pilati nama-Yodi badata (<i>bona</i>) amasodati ukuvarasha lona ;	Pilate and the Jews appointed soldiers to guard it.
Babe ze (<i>bona</i>) bobabini, indoda nom- fazi wayo ;	And they were both naked, the man and his wife.
Izulu nomhlaba zizele (<i>zona</i>) bubu- ngewalisa buka-Tixo ;	Heaven and earth are full of the glory of God.

402. More generally, however, where the verb has two or more nominatives, it either takes the impersonal form, or it concords with the nearest, or with that which is the principal actor. Thus:—

<i>Kwobuba</i> izulu nomhlaba ;	Heaven and earth shall pass away.
<i>Kuhlangene</i> ufeke nennyanyiso ;	Grace and truth have met together.
<i>Kwasindiswa</i> u-Nowa nosapo lwake Iwonke ;	Noah and all his family were saved.
Nxa isihlunu sako nomzimba wako ububileyo ;	When thy flesh and thy body are consumed.
Laza ilanga nezulu lamnyama ;	And the sun and the air were dar- kened.
<i>Yaizele</i> nemilambo namacibi ;	Both rivers and pools were full.
<i>U-Mikayeli</i> namangelosi ake walwa nennamba ;	Michael and his angels fought a- gainst the dragon.

403. When the nominative is a personal pronoun, it is usually omitted, as the verbal prefix not only indicates its form, but also includes its meaning.

1. But it is sometimes used for the sake of emphasis or precision. As:—

Sendishiywe ndedwa mina ;	And I am left alone.
Wena uya kugweba pezu kwetu ngen- nene na ?	Shalt thou indeed reign over us ?
Nina niyityuwa yomhlaba ;	Ye are the salt of the earth.
Ngokuba bona beya kuhlutiswa ;	For they shall be filled.
Sabuya tina, sasala sona ;	We returned, and he remained.

2. It is also used whenever the copulative *na* is required in connexion with it. As:—

<i>Nami</i> ndoka ndimibuze ;	I also will ask you.
<i>Nawe</i> uya kunqanyulwa ;	Thou also shalt be cut off.
Ondiligosa nami ;	Who am also a steward.
Zilungile nazo ;	They are good also.

404. If there be two or more nominatives of different persons, the verb concords with the first person, plural, rather than with the second, and with the second person, plural, rather than with the third. Sometimes, also, it concords with the nearest one. Thus:—

Uyabona ke, uyihlo nami <i>besikufuna</i> silusizi;	Behold thy father and I have sought thee sorrowing.
Ukuba mina nabantu bako <i>sifumene</i> ufefe ebusweni bako;	That I and thy people have found grace in thy sight.
<i>Oya kukululwa</i> ngawo, wena nendhlu yako yonke;	Whereby thou and all thy house shall be saved.
Ndimi <i>nabantu</i> bami <i>abakohlakeleyo</i> ;	I and my people are wicked.

405. Where the same noun or pronoun is nominative to two or more verbs, the concordance is sustained by each, but the particular form of the latter verb or verbs, depends upon rules which are stated elsewhere. See §§ 380—384.

THE ACCUSATIVE AND VERB.

406. The verb concords with its accusative in person, species, and number, by means of the *verbal medial* which corresponds to the prefix of the latter. Thus:—

PER.	SPE.	NUM.		
I		sing.	<i>Undixolele mina</i>	Thou hast forgiven me
..		plur.	<i>Usixolele tina</i>	Thou hast forgiven us
II		sing.	<i>Ndukusindisa wena</i>	I saved thee
..		plur.	<i>Ndiyanixelela nina</i>	I tell you
III	1	sing.	<i>U-Satani wamkohlisa u-Eva</i>	Satan deceived Eve
..	..	plur.	<i>Uyabazi abantu bonke</i>	Thou knowest all men
..	2	sing.	<i>Zalishiya ikaya lazo</i>	They left their home
..	..	plur.	<i>Uyuvadela amazwi ami</i>	He despises my words
..	3	sing.	<i>Iudhlovu asiyoyiki</i>	We fear not the elephant
..	..	plur.	<i>Uyazigcina zonke izinto</i> ..	He preserves all things
..	4	sing.	<i>Wasibeta isicaka sami</i>	He beat my servant
..	..	plur.	<i>Uyazibala izono zami</i>	Thou reckonest my sins
..	5	sing.	<i>Walwapula uluti lwami</i>	He broke my rod
..	..	plur.	<i>Uyazifundisa intsapo</i>	He teaches the children
..	6	sing.	<i>U-Tixo uwenzile umhlaba</i> ..	God made the earth
..	..	plur.	<i>Uyiwele imilambo</i>	He has forded the rivers
..	7		<i>Ubutyile ubusi</i>	He has eaten the honey
..	8		<i>Ukucitile ukudhla</i>	You have wasted the food

407. When the accusative is a personal pronoun, it is usually omitted, as the verbal medial sufficiently denotes both its form and meaning. Thus:—

Innyoka <i>yandikohlisa</i> ;	The serpent deceived me.
Umsindo womntu <i>wokudumisa</i> ;	The wrath of man shall praise thee.
Waeya <i>kusisindisa</i> ;	And he will save us.
U-Tixo <i>usidalile</i> ;	God hath made you.

It is sometimes used, however, for similar reasons to those given in § 403, in reference to the personal pronoun when nominative. As:—

U-Tixo <i>umpakamisile yena</i> ;	Him hath God exalted;
Kuloko bona <i>bengamazanga yena</i> ;	But they knew not him.
Usilwele <i>tina 'zicaka zako</i> ;	Defend us thy servants.
Zundilungisele <i>nami indawo yokuhlala</i> ;	Prepare me also a lodging place.
Woti no-Yihlo <i>wasezulwini anixolele nani</i> ;	Your heavenly Father will also forgive you.
Basilimaza <i>naso</i> ;	They wounded him also.

408. Where the noun or pronoun is accusative to two or more verbs, the medial is repeated with each, and the concordance is thus sustained by all. Thus:—

Umntu <i>wenzelwa ukumazi, nokumtanda, nokumkonza u-Tixo</i> ;	Man was made to know, love, and serve God.
Babefanele <i>ukumva yena kakulu, bamlulamele</i> ;	They ought to hear and obey him implicitly.

409. When there are two or more accusatives to the same verb, the form of the verbal medial is influenced by similar rules to those which affect that of the prefix, when the verb has two or more nominatives (§§ 400, 401, and 404). Thus:—

Waye u-Tixo <i>watambesa u-Adame no-Eva</i> ;	And God clothed Adam and Eve.
Waye u-Tixo <i>wabatamsanqela (bona) indoda nomfazi</i> ;	And God blessed the man and woman.
Ihashe <i>nomkweli walo ubaposele (bona) elwandhle</i> ;	The horse and his rider hath he thrown into the sea.
Wasituka (<i>tina</i>) <i>sobabini, mina nonyana wam</i> ;	He reviled both me and my son.
Wandilaka <i>entolongweni, kwa mina nenkosi yaboji</i> ;	And he put both me and the chief baker in ward.

POSITION OF THE PRINCIPAL PARTS. 291

410. In all constructions, however, it is a very general usage for the verbal medial to be omitted, where the noun or pronoun is expressed, and vice versâ. Thus:—

<p>Nditembele wena ; Osukuba esamkela nina, uyamkela mina ; Wahlula amanzi ; Wandula u-Faro wabiza u-Mosesi no-Arone ; U-Tixo wadala izulu nomhlaba ; Ndopa inzalo yako elilizwe ; Ndandiya kunika wena nenzalo yako ilizwe ; Wonifundisa into zonke ; Wamnika izitshixo ;</p>	<p>I have trusted in thee. He that receiveth you, receiveth me. He separated the waters. Then Pharoah called Moses and Aaron. God created the heavens and the earth. I will give this land to thy seed. And I will give to thee and thy seed the land. He will teach you all things. He gave him the keys.</p>
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411. From the preceding principles of concordance it follows, that the Kafir verb expresses a complete proposition in itself, all the principal parts being formally distinguished in its composition. Thus,—*Wamkohlisa* ; He deceived her:—represents the same proposition indefinitely, as the following one does definitely,—*U-Satani wamkohlisa u-Eva*. Hence, the former kind of propositions may be termed *indefinite*, and the latter, *definite* propositions.

POSITION OF THE PRINCIPAL PARTS.

412. As the verb includes a nominative in its form, according to § 388, it follows that the noun or pronoun which constitutes the true or definite nominative, is free either to *follow* or *precede* it. Both usages, accordingly, obtain in the language. Thus:—

<p>Wada wemka ke umntu kulondawo ; Wesuka u-Saule emhlabeni ; Kuze zaqiniswa iremnte elukolweni ; Izidenge ziyahleka ukwona ; Indhlu yokohlakeleyo yocitwa ; Ukulungisa kuyadumisa isizwe ;</p>	<p>At length the man departed from that place. And Saul arose from the earth. And so were the churches established in the faith. Fools make a mock at sin. The house of the wicked shall be overthrown. Righteousness exalteth a nation.</p>
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1. When the nominative follows the verb, the whole predicate may sometimes precede the subject. As:—

<i>Balibulela ke elozwi abantu abo;</i>	Those people thanked for that word.
<i>Zubeziko ngopakati kwayo zonke inklobo zezilo;</i>	Wherein were all manner of beasts.

2. When the temporary predicate is used, the subject generally intervenes between this and the verb of the real predicate, thus preceding the one, but following the other. In a similar manner, the subject is often interposed between the Idiomatic verbs, and those with which they are connected: Occasionally, also, between the substantive verb and the principal one, in the compound forms of the tenses.

413. But if the nominative or subject follow a conjunction, or other qualifying word, it usually *precedes* the verb. Thus:—

<i>Kuloko amadoda olula isandhla sawo;</i>	But the men stretched out their hand.
<i>Ngokuba u-Yehova eya kutshabalalisa esisitade;</i>	For the Lord will destroy this city.
<i>Xeshekweni u-Paulusi abefuna ukungenza;</i>	When Paul sought to enter.

Where two conjunctions are used in connexion with the nominative or subject, it generally intervenes. Thus:—

<i>Ngokuba inyaniso ka-Tixo ukuba yandile ngakumbi;</i>	For if the truth of God hath more abounded.
<i>Koko ukungalungi kwetu ukuba kuyabonakalisa ukulunga kuka-Tixo;</i>	But if our righteousness commend the righteousness of God.

414. In the predicate of a proposition, the accusative more generally *follows* the verb, though it often *precedes* it. The latter position, indeed, whilst it often adds emphasis to the idea, is at the same time quite as agreeable to it as the former, on account of its pronominal representation in the verb. Thus:—

<i>Ngokuba lomzi siya kuwutshabalalisa;</i>	For we will destroy this place.
<i>Nesisalelo somsindo wosibamba wena;</i>	The remainder of wrath shalt thou restrain.
<i>Elitivo kasalibona libaliwe ennewadini yendaba;</i>	We saw this narrative in a newspaper.

The accusative, as well as some of the more subordinate parts of the predicate, often intervene between *ti* and the

verb of the real predicate; and likewise between some of the Idiomatic verbs, and those with which they are connected.

415. As far then as the principal parts of the proposition are concerned, great latitude is allowed with regard to their relative position; the principles of concordance which are vested in the verb, rendering the flow of thought equally natural and easy, whether the nominative and accusative have the precedence of the verb, or the verb the precedence of them.

CONCORDANCE AND POSITION

OF THE

SUBORDINATE PARTS OF THE PROPOSITION.

CONCORDANCE OF NOUNS.

416. When two nouns come together, both of which signify the same person or thing, the latter usually concurs with the former according to the principle of *apposition*. Thus:—

U-Solomone <i>unyana</i> ka-Davide ;	Solomon the son of David.
Imfundiso ka-Yohanesi <i>umbapitizeshi</i> ;	The teaching of John the Baptist.
Pantsi kwo-Faro <i>ukumkani</i> ;	Under Pharoah the king.
Kwinkosi yetu u- <i>Yesu Kristu</i> ;	From our Lord Jesus Christ.

1. But the latter noun sometimes takes the relative pronoun and substantive verb before it, for the sake of emphasis or precision; and in this case, therefore, the concordance is influenced by the Euphonic concord. As:—

Intombazana engu-Hana ;	The girl (<i>which is</i>) Hannah.
Ingelosi elingu-Gabryieli ;	The angel (<i>which is</i>) Gabriel.
U-Yesu oyin-Kosi ;	Jesus (<i>who is</i>) the Lord.

i. The relative pronoun and substantive verb are sometimes separated from the noun in this construction, through the intervention of the verb *ti* in the usage noticed § 538. Thus:—

U-Yakobi o-kutwe, ngu-Sirayeli ;	Jacob, <i>who is-it is said</i> , Israel.
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ii. In some instances the relative pronoun alone is separated, the substantive verb remaining before the noun. As:—

Umntu o-kutiwa, ngu-Saule; | A person, who-it is said, is Saul.

2. If the first noun is in one of the possessive or dative forms, the latter sometimes takes the same form, and thus shares in the same government. Thus:—

Endhlwini ka-Simoni yeleperi; | In the house of Simon the leper.
 Uyinkloko yomzimba, yeremente; | He is the head of the body, the church.
 Nitandaze ku-Yehova ku-Tixo wenu; | And intreat the Lord your God.

417. Nouns are also used in apposition with the personal pronouns, in which case they usually elide their initial vowels. Thus:—

Tina 'zicaka zako; | We thy servants.
 Zundipate ngofefe mina 'moni; | Be merciful to me a sinner.

CONCORDANCE OF ADJECTIVES.

418. Adjectives concord with their nouns in species and number, according to the *class* of the former, and the *prefix* of the latter. Thus:—

Umfazi omde;	|	A tall woman.
Abantu bonke;	|	All people.
Itityo etikulu;	|	A large stone.
Amazwi amaninzi;	|	Many words.
Ingubo emnyama;	|	A black garment.
Izinto zimbi;	|	Other things.
&c.	|	&c.

419. When an adjective is used in connexion with a verb of the *first* or *second* persons, that form of the adjective is employed which corresponds to the first species. As:—

Ndimkulu mina;	|	I am great.
Siyakwenza mkulu;	|	We make thee great.
Sibaninzi tina;	|	We are many.
Nibaninzi nani;	|	Ye are many also.

This construction is elliptical, and arises from the usual custom of omitting the relative pronoun of the prefixes of adjectives, when preceded by verbs. Thus, *Ndimkulu* is for *Ndingomkulu*; I am (he who is) great: *Sibaninzi* is for *Singabaninzi*; We are (they who are) many; and so on.

But *onke*, and its numeral compounds the *multiplicatives*, have forms which correspond to the first and second persons, and these, therefore, agree with the verb and pronoun in the required person. Thus:—

Ubawo wetu <i>sonke</i> ;	|	The Father of us all.
Silapa <i>sobabini</i> ;	|	We are both here.

420. When an adjective is the predicate of a proposition, and refers to two or more nouns, its prefix corresponds to that of *the copula*. In this case, accordingly, the concordance will depend upon that of the nominative and verb.

421. When two or more adjectives are used in connexion with one noun, they all concord with it, but the sign of connexion (*na*) between the adjectives themselves is usually omitted, where each qualifies the same object. As:—

Waka itempile enkulu enkle ;	|	He built a large (and) splendid temple.
Benza imimangaliso emininzi <i>anzima</i> ngakuye ;	|	They laid many (and) grievous complaints against him.

422. When adjectives refer to *persons* indefinitely, the nouns *umntu* and *abantu* are often omitted. (Compare § 428). Thus:—

<i>Onkulu</i> wokonza <i>kuomncinane</i> ;	|	The elder shall serve the younger.
Sohamba <i>nabataha</i> betu, <i>nabadala</i> betu ;	|	We will go with our young, and with our old.
Ukuba atwale izono <i>zabaninzi</i> ;	|	That he should bear the sins of many.
<i>Abanye</i> nibasindise ngokwoyika ;	|	And others save with fear.

The *indefinite form* of the adjective is also used without a noun expressed. As:—

Angonza <i>konke</i> akutandayo ;	|	He can do whatsoever he will.
Kukupina <i>okubi</i> akwenzileyo ?	|	What evil hath he done ?

423. If an adjective is used with a noun which denotes the female sex, it sometimes takes the feminine affix *kazi*. As:—

Imazi <i>emhlopekazi</i> ;		A white cow.
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POSITION OF ADJECTIVES.

424. The general rule with regard to the position of adjectives is, that they *follow* their nouns.

1. But the indefinite adjectives *nye* and *onke* frequently precede their nouns. As:—

<i>Abanye</i> abantu ;	Other people.
<i>Zonke</i> izinto ;	All things.

2. Numeral and other adjectives, also, sometimes precede their nouns. As:—

<i>Watuma bababini</i> abadisipile baka ;	He sent forth two of his disciples.
<i>Kwaye kwenziwe emininzi</i> imiqondiso nemimangaliso ;	There were many signs and wonders wrought.
<i>Wahlala yayimbi</i> imibla isixenxe ;	He waited other seven days.
<i>Nelitile</i> iciko lokuteta ;	And a certain orator.
<i>Tandani ke ngengcwele</i> inkliziyi kakulu ;	Love one another with a pure heart fervently.

CONCORDANCE OF PRONOUNS.

425. The several kinds of pronouns concord with the nouns which they represent, or with which they are united, in person, species, and number, according to the *prefixes* of the latter, as shown in the tables of a preceding part.

426. The demonstrative and possessive pronouns, when they refer to two or more nouns, are repeated with each, or concord with the nearest. As:—

<i>Lomfanekiso nesibalo esi ;</i>	This image and (this) superscription.
<i>Umteteleli wetu nomtandazeli wetu ;</i>	Our advocate and (our) intercessor.
<i>Umzimba nompefumlo wako ;</i>	Thy body and soul.
<i>Ngamandhla nobungcwele betu ;</i>	Through our power and holiness.

427. The relative pronoun, when nominative to a verb and referring to two or more correlatives, either concords with them collectively as *persons* or *things*, or takes the *indefinite form*. In such circumstances, accordingly, the relative concords with the personal pronoun indicated by the form of the verb. Thus:—

<i>U-Mosesi no-Arone abateta no-Faro ;</i>	Moses and Aaron who spake with Pharoah.
<i>Isonka noveyine okwaxelwa yin-Kosi ;</i>	Bread and wine which were commanded by the Lord.

The indefinite form is likewise used, where the correlative

consists of a sentence, or of that which expresses some general idea. As:—

—Okungumbonakaliso wokugweba | —Which is a manifest token of the
okulungileyo kuks-Tixo : | righteous judgment of God.

428. The relative pronouns of the third person, first species, when nominatives to verbs, are often used with the correlative understood; or rather, they frequently include the correlative in themselves, expressing *he* or *him who*, in the singular, and *they* or *them who*, in the plural, according to the construction. Thus:—

Ongxeleshayo ubang' isirake ;	|	He that winketh with the eye causeth sorrow.
Itemba lokohlakeleyo lobuba ;	|	The hope of him who is wicked shall perish.
Abalungisayo abayi kuhlelwa 'nto ;	|	No evil shall happen to them who are just.
Innene yabalungileyo iyabakaps ;	|	The integrity of the upright shall guide them.

The indefinite form of the relative pronoun, also, is sometimes used without a correlative, in which case it expresses *that which* or *what*. As:—

Benza okungafanele ukwenziwa ngemmini yecawa ;	|	They do that which is not lawful to be done on the sabbath-day.
Wenzile okulungileyo ;	|	He hath done what is right.

429. The relative pronouns of the third species, first person, when referring to a correlative understood, according to the preceding section, are often used in connexion with personal pronouns of the *first* and *second* persons, as in the following examples:—

Tina 'banamandhla ;	|	We who have strength.
Nina 'baqalekisiweyo ;	|	Ye who are cursed.
Akusendimi okwenzayo ;	|	It is no more I that do it.
Beninini ababepika ;	|	It was ye who were contending.

But this construction is evidently elliptical, in consequence of the omission of the correlative with which the relative and verb concord, and which is understood, in the above and similar examples, to be in *opposition* with the preceding pro-

nouns, as in § 417. Thus, *tina* 'banamandhla is elliptical for *tina* 'bantu abanamandhla, the noun *abantu* being the understood correlative, in apposition with *tina*. In a similar manner *umntu* is understood with the singular pronouns. For the omission of the relative in some of the examples, see § 434, 1.

430. When the relative pronoun is the object of a verb, it concords, not with the correlative, but with the nominative. In these circumstances, therefore, its concordance depends upon that of the verb.

But when the verb is used *impersonally*, the relative sometimes takes the form of *e* as well as that of *o*. See examples in § 443.

POSITION OF PRONOUNS.

431. Demonstrative pronouns, when used with chiefly a definite force as in § 509, generally *follow* their nouns. In other circumstances they usually *precede* them.

432. The possessive pronouns *follow* their nouns, like other possessive forms. But when the relative is prefixed, according to § 516, the reverse takes place, as shown in some of the examples there given.

433. The relative pronouns are *prefixed to the verb*, whether used subjectively or objectively. In the latter case, therefore, the construction may at first sight appear awkward, especially where the nominative precedes the verb, as in such circumstances it necessarily precedes the relative also. On this point it will be sufficient to observe, that the principles of concordance obviate any difficulty. It is a frequent usage, however, for the relative pronouns to be *omitted*, and the different circumstances, accordingly, in which such omission occurs, may be here stated. (See note 66, p. 303.)

OMISSION OF RELATIVE PRONOUNS.

434. As *nominative* to the verb, the relative is often omitted:—

1. After personal pronouns of the *first* and *second* persons,

whether it concords with them, or with the understood correlative as in § 429. Thus:—

Mina <i>nditelayo</i> ;	}	I who speak.
Wena <i>ubonayo</i> ;		Thou who seest.
Tina <i>sibe sitwele ubunzima</i> ;		We who have borne the burden.
Kuti <i>bangahambiyo</i> ngayo innyama ;		In us who walk not after the flesh.
Nani <i>nimoyikayo</i> ;		And ye who fear him.
Nina <i>balukolo luncinane</i> ;		O ye of little faith.
Nina <i>batsha</i> ;	Ye who are young.	

2. After a *negative form* of the substantive verb. As:—

Akuko 'mntu <i>waziyo lommini nelo-xesha</i> ;	}	Of that day and that hour knoweth no man.
Auko 'nto <i>iyitintelayo</i> ;		There is nothing which stops it.

3. After demonstrative and demonstrative personal pronouns. As:—

Dumisa lowo <i>wenzayo izulu</i> ;	}	Praise him who made heaven.
Abo <i>baleleyo kuyo</i> ;		Those which are asleep in it.
Ezona <i>zifuywayo kwelozwe</i> ;		Those which are kept in that country.
Wayibonisa oyena nguye (§ 532) <i>ngokumanga</i> ;		He showed them (that) which was he by kissing him.
Nakulowo <i>uliranuka</i> ;		And to him that is a sojourner.
Abo <i>banamandhla</i> ;		Those who are with strength.

In these, and all other cases, where the relative is omitted after the demonstrative and demonstrative personal pronouns, they may be considered as *compound relatives*, expressing *this* and *that which*, *these* and *those which*, &c., according to the construction.—See also §§ 158 ; 280, 4, i ; 308, 1 ; and 500, 2, ii.

435. As *the object* of a verb, in the sense of *whom* or *which*, the relative is sometimes omitted after demonstrative and demonstrative personal pronouns, as well as in other circumstances. Compare some of the examples in § 443.

436. The relative is also frequently omitted, where it is employed for the conjunction *that*, according to § 521. See examples in §§ 487 and 497.

437. The particle *yo*, likewise, which is affixed in con-

300 CONCORDANCE OF PARTICIPLES.

nexion with the relative pronoun, to certain tenses of the verb, according to § 180, is sometimes omitted, when the relative occurs as *nominative* to the verb, more particularly where the latter is followed by an immediate object, or by some qualifying word. As:—

<i>Otemba</i> ubutyebi bake wowa ;	He that trusteth in his riches shall fall.
<i>Oyenza</i> gwenxa imikwa yake ;	He that perverteth his ways.
<i>Oqumba</i> 'msinya uyenza ngobudenge ;	He that is soon angry dealeth foolishly.
<i>Ohamba</i> ngobulumko wosindiwa ;	He that walketh wisely shall be delivered.

Yo is sometimes omitted, also, when the relative is used for the conjunction *that*. Compare examples in § 521.

438. In some cases, again, the relative *pronoun* and affix *yo* are both omitted. As :

Akuko 'mntu <i>ubeka</i> isiziba senncawa entsha ;	There is no man (who) putteth a piece of new cloth.
U-Tixo lowo <i>ubona</i> akangele zonke izinto ;	God, who (that-which) sees all things.

CONCORDANCE OF PARTICIPLES.

439. The participles concord with the noun or pronoun, to which the action or state of being they express is attributed, in the same way as the tenses of the verb concord with the nominative. Thus:—

U-Yesu, <i>esazi</i> inkohlakalo yabo ;	Jesus, knowing their wickedness.
Baza bati bona, <i>behanjiswa</i> yiremente ;	And they, being brought on their way by the church.
Ati amadoda, <i>esuka</i> kona ;	And the men, leaving that place.
Yena, <i>ebona</i> u-Petrosi no-Yohanesi beza kungena etempileni ;	He, seeing Peter and John about to go into the temple.
Ufefe, netaru, noxolo, <i>zivela</i> ku-Tixo ;	Grace, mercy, and peace, coming from God.

CONCORDANCE OF PARTICLES.

440. The adverbs *edwa* and *odwa*, and likewise the *demonstrative* adverbs, concord with the nouns or pronouns to which they refer, in person, species, and number, according to §§ 342 and 350.

441. Prepositions, also, sometimes concord with a preceding noun, by taking the required form of the relative pronoun and substantive verb before them. As:—

Ndingumntu opantsi kwobukosi ;	I am a man (who is) under authority.
Kwa nento zonke ezipézu kwalo ;	And all things (which are) upon it.

On the same principle, the relative pronoun and present, Indicative, of the substantive verb, are sometimes used before the *mediate* forms of nouns and pronouns, which express prepositions in themselves. As:—

Nezinto zonke ezikulo ;	And all things (which are) therein.
Bonke abantu abasesitadeni ;	All the people (which are) in the city.

CONCORDANCE OF THE NOMINATIVE ABSOLUTE.

442. A noun or pronoun is termed the *nominative absolute*, when found in a proposition without any formal agreement with the verb, and yet evidently related to it in sense. In this construction, accordingly, the concordance depends upon the principle of *apposition*. The noun, in this usage, defines or limits the verbal action, with regard to the nature or extent of its application to the nominative or accusative. Pronouns are used in a looser and more independent manner. The nominative absolute, therefore, requires the addition of some such phrase as *with respect to, as for, &c.*, in order to its being intelligibly translated into English. The following examples will illustrate this method of construction:—

Wati u-Kama ukupendula kwake ;	Kama said (with regard to) his answering : i. e. in answer.
Zaye zisanda imihla ngemihla, inani lazo ;	And they increased daily (in respect to) their number : i. e. in number.
Babuyela e-Jipeto, inkliziyo zabo ;	And in their hearts turned back again into Egypt.
Ebeyiminyaka yamakulu matandatu, ubudala bake ;	He was six hundred years (in respect to) his age : i. e. 600 years old.
Wamqumla indhlebe ke ;	He cut him off (with regard to) the ear : i. e. He cut off his ear.
Wabona ukuba isiqwala idumbe kakulu unyawo ;	He saw that it was lame, being greatly swollen (as to) the foot.

<p>Ngokuba bebengabenzi bentente, <i>unsebenzi wabo</i> ;</p> <p><i>U-Tixo</i> inkhlole yake ezulwini yonwabile ;</p> <p>Xeshekweni <i>innzenye</i> bebeteta ngayo itempile ;</p> <p>Innqaba eys kufikelela ezulwini, <i>ingcobo yayo</i> ;</p> <p>Kanti <i>mina</i>, utandazo lwami lusinga kuwe ;</p> <p>Lo ukuzikupa kwake idemoni kungaye u-Belzebube ;</p> <p>Omye ziyafana zonke, <i>ukuzibuka kwake</i> ;</p>	<p>For they were tent-makers (as to) their occupation.</p> <p>(As to) God his state in heaven is a happy one.</p> <p>When (as respects) some (they) spake of the temple.</p> <p>A tower which should reach to heaven (with regard to) its top.</p> <p>But (as for) me, my prayer is unto thee.</p> <p>(As for) this one he casteth out devils through Beelzebub.</p> <p>(To) another they are all alike (in respect to) his regarding them.</p>
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Both the nominative and the accusative, when they precede their verbs, are somewhat analagous in force to a nominative absolute, especially when used in connexion with conjunctions or other particles, often admitting, in such cases, of the same mode of translation. Thus:—

<p>Ngokuba u-<i>Abrahame</i> ukuba ebegwe-tyelwe ngayo imisebenzi ;</p> <p><i>Wena</i> ngokuba ubupulapula ilizwi lomfazi wako ;</p> <p>Kodwa <i>nina</i> aniko ennyameni ;</p> <p>Ngokuba <i>unqwano</i> ndinge ndingalwazi ;</p> <p>Pofu <i>umteto</i> siwenzu into enganto ngalo ukolo yinina ?</p>	<p>For (as regards) Abraham, if he were justified by works.</p> <p>(As to) thee, because thou hast hearkened to the voice of thy wife.</p> <p>But (as to) you, ye are not in the flesh.</p> <p>For (as regards) lust, I had not known it.</p> <p>But (with respect to) the law, do we make it void through faith then ?</p>
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443. The *relative* pronoun requires a more particular exemplification in consequence of its frequent use in this construction. It has been already intimated (§ 183), that when the relative occurs as the object of a verb, it has no formal means of expressing the various modifications of *whom* or *which*. In order to supply this deficiency, the personal pronouns are employed, in their different forms, or in connexion with prepositions, which thus represent the object referred to in the required *formal* relationship, whilst the relative pronoun itself simply indicates a *logical* relationship, after the manner of a nominative absolute. The fol-

lowing examples, arranged according to the several forms in which the personal pronouns are chiefly used in this construction, will afford a full illustration of these remarks, as well as of some others which have been made in previous sections, in connexion with the different usages of the relative pronoun and affix *yo*.⁶⁶

Whom or which.

FIRST MODE.

Bonke onditandayo ;	All (<i>as to</i>) whom I love <i>them</i> .
Into ayibonayo umntu ;	A thing (<i>as to</i>) which a man sees <i>it</i> .
Igwele owabelitabate umfazi ;	Meal (<i>as to</i>) which a woman took <i>it</i> .
Zabuta bonke ezabafumansayo ;	They gathered together all (<i>as to</i>) whom they found <i>them</i> .
Akundazisanga oyena uya kumtuma nami ;	Thou hast not let me know him (<i>as to</i>) whom thou wilt send <i>him</i> with me.
Ndingu-Yesu umbandezelayo ;	I am Jesus (<i>as to</i>) whom thou persecutest <i>him</i> .
Wafinca umlambo innamba yasukupayo emlonjeni wayo ;	And swallowed up the flood (<i>as to</i>) which the dragon cast <i>it</i> out of his mouth.

The affix *yo* is only used in this the *first mode* of expressing the immediate object, in this construction of the relative pronoun.

SECOND MODE.

Umkiwane owabuqalekisa wona ;	The fig tree (<i>as to</i>) which thou cursedst <i>it</i> .
Ngenxa yetu ekuya kubalelwa tina ;	For us (<i>as to</i>) whom it shall be imputed to <i>us</i> .
Itamsanqa abetandazele tona ;	The blessing (<i>as to</i>) which he had prayed for <i>it</i> .

The above two methods of expressing *one* immediate object in connexion with the relative pronoun, are usually kept distinct ; the personal pronoun being omitted, if the medial is used, and vice versa. When the verb has *two* immediate objects, the verbal medial represents the *nearer*

⁶⁶ It may afford some assistance to the student, in reference to the above and other usages of the Kasfir relative pronoun, to compare Ewald's Heb.

Gram. §§ 588—592, and Lee's Heb. Gram. §§ 177, 2—3; 216, 13—14; and 230, 5—6.

one, and the personal pronoun the *remoter* one, the latter indicating the *formal relationship* of the relative.

Imbali wabeundixoxela yona ;	The tale (<i>as to</i>) which you were telling me <i>it</i> .
Amazwi lawo obundinikile wona ;	The words (<i>as to</i>) which thou gavest me <i>them</i> .
Imiyalelo esaninika yona ;	The commandments (<i>as to</i>) which we gave you <i>them</i> .
Ezweni oya kunipa lona u-Yehova ;	To the land (<i>as to</i>) which the Lord will give you <i>it</i> .

Of whom or which.

U-Tixo, endingowake ;	God, (<i>as to</i>) whom I am <i>his</i> : i. e. whose I am.
Ukumkani, enditi ebusweni baka nditeta ngokukalipa ;	The king, (<i>as to</i>) whom I speak freely in the presence of <i>him</i> : i. e. in whose presence &c.
Iremele, endenziwe umkonzi wayo ;	The church (<i>as to</i>) which I am made a minister of <i>it</i> .
U-Sara, enizintombi zake ;	Sarah, (<i>as to</i>) whom ye are the daughters of <i>her</i> .

To whom or which, &c.

Ilizwe ongowasemzini kulo ;	A land (<i>as to</i>) which thou art a stranger in <i>it</i> .
Umfazi esibe siteta kuye ;	The woman (<i>as to</i>) whom we were speaking to <i>her</i> .
Abo kwabekungatetwanga ngaye kubo, bobona ;	Those (<i>as to</i>) whom there had not been spoken of him to <i>them</i> , they shall see.
Lowo endikolwa kuye ;	Him (<i>as to</i>) whom I believe in <i>him</i> .

By whom or which, &c.

Into eniya kuncedwa yiyo ;	A thing (<i>as to</i>) which you will be helped by <i>it</i> .
Unyana endikoliwe kakulu nguye ;	A son (<i>as to</i>) whom I am well pleased in <i>him</i> .
Isicaka sakohliswa siso ;	A servant (<i>as to</i>) whom we were deceived by <i>him</i> .
U-Mariya obekuzalwa nguye u-Yesu ;	Mary, (<i>as to</i>) whom there was born Jesus of <i>her</i> .

Through whom or which, &c.

Ixgo nabeniteta ngalo ;	The old man (<i>as to</i>) whom ye spake of <i>him</i> .
Ixsha oya kuza ngalo ;	The time (<i>as to</i>) which he will come in <i>it</i> .
Immini endiya kuisisela ngayo ;	The day (<i>as to</i>) which I shall drink it in <i>it</i> .
Nguye lo ekubaliwe ngaye ;	This is he, (<i>as to</i>) whom it is written of <i>him</i> .
Eyesibini indawo u-Adame abefans no-Tixo ngayo, bubungwele ;	The second thing (<i>as to</i>) which Adam was like God in <i>it</i> , is holiness.

With whom or which.

Lowo okumkani bomhlaba barexezile naye ;	She (<i>as to</i>) whom the kings of the earth have committed fornication with <i>her</i> .
Uya kuhlutwa noko anako ;	He shall be deprived of even that (<i>as to</i>) which he is with <i>it</i> .
Utando u-Tixo analo kuti ;	The love (<i>as to</i>) which God is with <i>it</i> to us.
Imfundiso yake owehla nayo ezulwini ;	His doctrine (<i>as to</i>) which he descended with <i>it</i> from heaven.

Whom or which and prepositions.

Umntu esahamba emva kwake ;	The person (<i>as to</i>) whom we walked behind <i>him</i> .
Nina, ebendihambele pakati kwenu ;	Ye, (<i>as to</i>) whom I have gone among <i>you</i> .
Esite kaloku samkele uxolisano ngenxa yayo ;	(<i>As to</i>) whom we have now received the atonement by <i>him</i> .
Endati ndakunamatclisa amehlo ami pezu kwayo, ndaqiqqa ;	(<i>As to</i>) the which when I had fastened mine eyes upon <i>it</i> , I considered.

1. Where the verb may be used transitively with respect to the near object, and intransitively with respect to the personal pronoun; and sometimes, also, where it may be used simply intransitively; the manner of expression can be varied by employing the impersonal form of the present, Indicative, of the substantive verb, with the relative and the personal pronoun, as in the following examples:—

Ufefe ekungalo siyamankela ;	The grace (<i>as to</i>) which it is through <i>it</i> we receive <i>him</i> .
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Okukuye sinayo inkululeko ;	(As to) whom it is through <i>him</i> we have redemption.
Umsebenzi ekungawo uyasixolela ;	An act (as to) which it is through <i>it</i> he forgives us.
Inazo inkloko okungazo abulala ;	Having heads (as to) which it is with <i>them</i> they do hurt.

The substantive verb is sometimes omitted in the above usage, and the relative, accordingly, being without a verb, takes its form from the correlative. Thus:—

Okuye kungeko 'kujikajika ;	(As to) whom with <i>him</i> there is no variability.
Engayo ndinobunzima obunjalo ;	(As to) which through <i>it</i> I suffer such things.

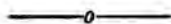
2. There are yet other variations in the mode of expression adopted in this construction of the relative pronoun, as, for instance, where the relative is used with a different verb to that with which the personal pronoun is used, or where the personal pronoun is altogether omitted. As:—

Abebeba u-Paulusi umngenisile etempileni ;	(As to) whom they supposed Paul had brought <i>him</i> into the temple.
Nguwupina enifunayo ukuba ndimkululele yena ?	Which is he (as to) whom ye wish that I should release <i>him</i> unto you ?
Yinto nina pofu esoti ubawo wetu u-Abrahame ufumene yona ?	What then is it (as to) which we shall say that Abraham our father hath found <i>it</i> ?
Ekufuti ndinityele ngabo ;	(As to) whom I have often told you of <i>them</i> .
Okuhlala ubulungisa kona ;	(As to) which there dwelleth righteousness there.
Izinto owabafundisayo abantu ngemizekeliso ;	Things (as to) which he taught the people by parables.
Endite kanjako ndenza lonto e-Yerusaleme ;	(As to) which I did the same thing also at Jerusalem.
Ngesiko abati bona yiheresi ;	After the way (as to) which they say it is heresy.

3. The relative pronoun, moreover, is sometimes used in this construction, when it represents some correlative previously expressed, or one understood according to § 428, in which circumstances it assumes the force of a compound relative, like demonstrative pronouns in § 434, 3. Thus:—

Lufuna olungamdhlayo ;	|	Seeking him—(<i>as to</i>)—whom he may devour <i>him</i> .
Nendifanel' ukwenza <i>ngayo</i> emhlotyeni wami ;	|	And that—(<i>as to</i>)—which I must act according to <i>it</i> to my neighbour.
Ngoko ke, onikuvileyo kwa sekuqalakeni makuhlale kuni ;	|	Therefore, let that—(<i>as to</i>)—which ye have heard <i>it</i> from the beginning abide in you.

N. B. The English of the several examples in the preceding section may be read, with two or three exceptions, either in full, or with the omission of the parts in italics. In the former case, it is to be regarded as the literal translation of the Kafir ; and in the latter, it constitutes that of which the Kafir is a translation.



REGIMEN OF WORDS.

REGIMEN OF NOUNS.

444. When the latter of two nouns is intended to limit the application of the former, it is used in the *possessive* form. As :—

Umalusi <i>wezimvo</i> ;	|	A herder of sheep.
Ilizwi <i>lika-Tizo</i> ;	|	The word of God.
Utuli <i>lwomhlaba</i> ;	|	Dust of the ground.
Izono <i>zabantu</i> ;	|	Sins of the people.

1. Where the latter noun is represented by, or connected with, a pronoun, the rule will apply to this. As :—

Isandhla <i>salowo</i> ;	|	The hand of that one.
Abantu <i>balomzi</i> ;	|	People of this place.

2. There is a peculiarity to be noticed in reference to the regimen of a few nouns in the singular number, which denote paternal, maternal, and similar relationships. A latter noun in connexion with these, instead of taking the singular possessive particle indicated by the form, frequently takes the corresponding *plural* one, as in the following examples :—

Kwa nonina <i>bonyana</i> baka-Zebedi ;	|	And the mother of Zebedee's children.
Unyana wodade <i>bo-Paulusi</i> ;	|	Paul's sister's son.
U-Yamesi umninawe <i>bo-Yohanesi</i> ;	|	James the brother of John.

445. When two or more nouns refer to the same antecedent noun, the latter noun or nouns prefix the *relative pronoun* corresponding to the antecedent noun to their possessive particles, and the dependency is thus sustained by all. (Compare § 517.) As:—

Ungu-Tixo waba-Yodi nowaba-Heyi- deni nabo ;	| He is the God of the Jews and (that § 518) of the Gentiles also.
Nilumkele igwele laba-Farisi nelaba- Sadusi ;	| Beware of the leaven of the Pharisees and (that) of the Sadducees.
Ubuninzi bofefe nobobulumko ;	| Abundance of grace and (that) of wisdom.
Uuina ka-Yamesi noka-Yosesi ;	| The mother of James and (that) of Jones.

The relative pronoun is used in this construction, simply to allow of the copulative *na* being used in connexion with the possessive form. See § 313.

1. Occasionally, the relative is used with the first noun, as well as with the latter ones. As:—

Izihlewele ezamadoda nezamankaza- na ;	| Multitudes (those) of men and (those) of women.
Uyin-Kosi neyezulu neyomhlaba ;	| Thou art Lord both (that) of heaven and (that) of earth.

2. But the latter noun or nouns, instead of taking the possessive form, frequently assume the *conjunctive* one. As:—

Umteto wesono <i>nokufa</i> ;	| The law of sin and death.
In-Kosi yezulu <i>nomhlaba</i> ;	| Lord of heaven and earth.
Indawo yokukanya <i>nobungcalisa</i> ;	| *A place of light and glory.

446. When one noun refers to two or more antecedent nouns, it is used in the possessive form which corresponds to the prefix of the nearest. Thus:—

Noyise nonina <i>wentombazana</i> ;	| And the father and the mother of the maiden.
Nangazo imfundiso namasiko <i>obukum- kani bezulu</i> ;	| And concerning the doctrines and laws of the kingdom of heaven.

447. If the latter of two nouns is intended to express the kind of limitation denoted by *of*, in the sense of "*belonging to*," or that denoted by the phrase "*round about*" it is used

in one of the *compound forms* which commence with a possessive particle, according to §§ 120, 122, 124, 126, 128, and 130.

The same rule applies to pronouns, when they are connected with, or when they represent, the latter noun. See examples in § 166.

448. Nouns denoting *time*, when used with a kind of adverbial force, require the *relative pronoun* before the verb.

As:—

Sekamzuzu ayenzileyo ;	| It is sometime since he did it.
Kuminyaka mitatu endingapezanga ukuyala bonke ;	| For the space of three years I ceased not to warn every one.
Isiqalo sempambano sinjengamanxa umntu avulela amanzi ;	| The beginning of strife is as when one letteth out water.
Ayiya kuba nataru umhla ipindezelayo ;	| He will not spare in the day of vengeance.
Ukumkani makasive, mhlana sibizayo ;	| Let the king hear us, when we call.

In this construction, the relative pronoun is used for the conjunction *that*, according to § 521.

But the verb, instead of taking the relative pronoun, is sometimes used in one of the *participles*. (Compare § 527)

As:—

Sekuminyaka ebubile ;	| He died some years ago.
Ngumzuzu ongakananina edhlulile ?	| How long is it since he passed ?

449. The *second* comparative form of nouns and pronouns, when used subjectively, requires the verb in one of the *participles*. Thus:—

Njengamangelosi esenje njalo ezulwini ;	| Like as the angels do in heaven.
Njengameva engena esandleni somnxili ;	| Like as a thorn goeth up into the hand of a drunkard.
Njengayoinja ibuyela emhlanzweni wayo ;	| Like as a dog returneth to his vomit.

REGIMEN OF ADJECTIVES.

450. Adjectives are followed by nouns and pronouns in different forms, according to the sense intended. As:—

Kuba 'mnandi emzelweni ;
Ndingwele kuso isono sami ;
Kwoba lula kuwe ;

It is pleasant to the soul.
I am pure from my sin.
It shall be easy for thee.

1. *Mnandi* is sometimes followed by a noun or pronoun in the *simple form*. As:—

Kumnandi sona isidenge nxa senz' u-
bumenemene ;

It is pleasant to the fool when he does
mischief.

2. Some of the *indefinite* and *numeral* adjectives, are sometimes followed by nouns and pronouns in the possessive, dative, or compound dative forms. As:—

Kwasuka umnye wabo ;
Zibe mbini zazo zonke inklobo nga-
zinnye ;
Linye emalungwini ako ;
Amabini kwamadodana ake ;
Yanqika esinye zazo ;
Ababini bakubo ;
Nabatilo babo ;

There arose one of them.
Let them be two of every sort.
One of thy members.
Two of his young men.
He opened one of them.
Two of them.
And certain of them.

451. To express *comparison*, the noun or pronoun representing the object with which a person or thing is compared, is used in the *dative form*. Thus:—

U-Sara umde kudade wake ;
Lento ibanzi kuleyo ;
Imvubu inkulu ehanguwini ;

Sarah is tall to her sister : i. e. taller
than her sister.
This is wide to that : i. e. wider than.
The sea-cow is larger than the hog.

The degree of comparison may be varied by using the adverbs *kakulu* or *ngakumbi* with the adjective ; or by using the adjective *onke* with the noun or pronoun. Thus:—

Ibere inkulu kakulu emfeneni ;
Ezinye izono zibi ngakumbi kwe-
zinye ;
Indhlovu inkulu kuzo zenke innyama-
kazi ;
Lowo umncinane kuni nonke ;

The bear is much larger than the ba-
boon.
Some sins are more heinous than o-
thers.
The elephant is large to all herbiferous
animals ; i. e. the largest of all.
He that is the least of you all.

REGIMEN OF PRONOUNS.

452. Demonstrative and relative pronouns are followed,

in certain of their usages, by nouns and pronouns of the *possessive form*. See §§ 445; 509, 2; and 516—517. The interrogative pronouns, also, are sometimes followed by a *possessive form*, but more generally by the *dative*; *of* being used in such circumstances in the sense of *from* or *among*. For examples, see § 338.

453. Personal pronouns of the first and second persons are sometimes followed by nouns in a *possessive form* of the third person, first species, plural, in which case the construction is elliptical. Thus:—

Tina bemmini ;	|	We of the day.
Nina bomhlaba ;	|	Ye of the earth.
Tina basemhlambini ka-Paulusi ;	|	We of Paul's company.

In these and similar examples there is an ellipsis of *abantu*, in apposition with the pronouns as in § 417, and it is from this, accordingly, and not from the pronouns, that the nouns take their form.

REGIMEN OF VERBS.

454. Two things have to be considered in regard to the regimen of verbs:—first, the nature and influence of the *verb* itself; and, secondly, the form of the *object* used in connexion with it.

On the different kinds of verbs in regard to regimen.

455. Verbs considered simply in reference to their individual signification, are either *active* or *neuter*; in other words, they express *action* or *being* in one form or another. But in the case of active verbs, a distinction arises on account of the different relationships which the action sustains towards the nominative, and according to which they are said to be in the *active* or *passive* voice, the nominative being the agent or actor in the former, and the patient, or subject acted upon, in the latter. In the case of verbs of the active voice, again, a further distinction arises out of the nature of the action itself, according as it denotes that which passes on *immediately* to the object, or that which is confined

to the actor, and requires, therefore, some *medium* of communication in order to express the particular relation subsisting between it and the object. In regard to this distinction, verbs are said to be used *transitively* in the former case, and *intransitively* in the latter. There are other verbs, also, which bear the same relation to the nominative that verbs of the passive voice do, yet differ from them in not referring to the action as performed by some agent, but to the *state* into which the nominative is brought in consequence of its subjection to the action. Verbs of this kind, accordingly, may be termed *neuter-passive*. With regard to *neuter* verbs, it may be remarked, that they are confined simply as such to the Primitive form. On assuming other forms, their nature or signification is so far changed, that they either become active verbs, or follow their analogies. In accordance with the foregoing remarks, verbs may be divided into the following different kinds, namely, *transitive, intransitive, passive, neuter-passive, and neuter*. The succeeding tabular view will show the general application of this division, to the several Forms of the Kafir verb:—

PRINCIPAL FORMS

Primitive (—a)*Relative* (—ela)*Causative* (—isa)*Subjective* (—eka)*Reciprocal* (—ana)*Reflective* (zi—)

GENERAL FORCE AS TO REGIMEN

{	Transitive, Intransitive, Passive, Neuter.
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Transitive, Intransitive, Passive.

1. Primitive transitive verbs become doubly transitive in this form.
2. Intransitive verbs, when the action is performed *for* an object, become transitive.
3. Neuter verbs become transitive.

Transitive, Passive.

1. Primitive transitive verbs become doubly transitive in this form.
2. Intransitive verbs become transitive.
3. Neuter verbs become active and transitive.

Neuter-passive.

Intransitive.

But primitive transitive verbs may be used transitively with respect to a *near* object.

Transitive.

In this kind of transitive verbs, the subject and object are the same individual.

PRIMITIVE STEM FORMS	GENERAL FORCE AS TO REGIMEN
<i>Reduplicated</i>	Same as the primitive.
Verbs in <i>kala</i>	Neuter-passive.
Verbs in <i>lala</i>	Neuter-passive.
Verbs in <i>asa, aza, esa,</i> <i>iza, oza, ula, usa, uza</i>	} Transitive.
Verbs in <i>ulula</i>	
Verbs in <i>uluka</i>	Transitive. Neuter-passive.
DERIVATIVE STEM FORMS	
Verbs in <i>eza</i>	Transitive.
PASSIVE STEM FORMS	
<i>Reduplicated</i>	Passive.
<i>Reciprocal</i> (—wana)	Passive and intransitive.

456. Some verbs can be used either transitively or intransitively, with much the same force. As:—

Nditembile <i>wena</i> ; or, Nditembile <i>kuse</i> ;	In thee have I trusted.
Wacanda <i>ilizwe</i> ; or, Wacanda <i>elizweni</i> ;	He passed through the country.
Uyakonza <i>lamntu</i> ; or, Uyakonza <i>kulamntu</i> ;	He serves that person.
Wambaleka; or, Wabaleka <i>kuye</i> ;	He fled from him.

457. Many verbs, also, may be used transitively with respect to one or more objects, and intransitively with respect to another; or doubly intransitive; or transitively with respect to one object, and doubly intransitive with respect to others. Thus:—

Wapilisa zonke izifo ngelizwi lake;	He healed all manner of diseases by his word.
Ukuba ubambene isandhla nomntu wasenzini;	If thou hast stricken thy hand with a stranger.
Zikengeleni ukudhla ngezomali;	Buy for yourselves food with this money.
Bamangala kuye ngaye u-Paulusi;	They complained to him about Paul.
Zonke ezizinto waziteta u-Yesu ebantwini ngemizikeliso;	All these things spake Jesus unto the multitudes in parables.

On the forms of nouns and pronouns in dependency upon the verb.

THE SIMPLE FORM.

458. The use of the simple form in connexion with *transitive* verbs, has been already sufficiently illustrated in §§ 406—410.

1. In the same way, that is, as the immediate object or accusative, it is often used with *passive* verbs. Thus:—

Uxolelwe izono zako;	|	Thou art forgiven thy sins.
Ukuba uya kupiwa imali ngu-Paulusi;	|	That he should be given money by Paul.
Ngokuba yona inikiwe o-Heyideni;	|	For it is given the Gentiles.
Kwa ngobulumko obupiwe yena;	|	According to the wisdom given him.

But in these and similar examples, the noun or pronoun used objectively is in fact the *remote* object of the corresponding active form, just as the noun or pronoun used subjectively expresses that which is its *near* one. This will be sufficiently evident, if the voice of the verbs in the above propositions be reversed, and the agent, where not expressed, supplied.

2. An immediate object is also sometimes found in connexion with *neuter-passive* verbs. As:—

Buya kumlahleka ;		It shall be lost him.
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In this case there is a transposition of the true subject and object of the verbal action, to which must be added the peculiar force of the form. The sense is, "He shall lose it," but *passively*, not actively.

459. *Neuter* verbs are sometimes followed by the simple form. As:—

Kuti ebusika zilale ubutongo;	|	In the winter they sleep (sleep).
Kwana imvula izolo;	|	It rained (rain) yesterday.
Bema besota umtlo;	|	They stood warming themselves at the fire.

For the form of nouns and pronouns after the *substantive* verb, see § 280, 1.

460. Nouns intended to denote *duration of time*, or *distance*, are generally used in the simple form. As:—

Uze uhambe ke elizsha;	Go thy way for this time.
Yinina ukuba nibe nimi apa lemmini yonke?	Why stand ye here all the day?
Ndize ndimkonze yonke imihla yo- bomi hami;	And that I should serve him all the days of my life.
Ukuba uhambe umgama ube 'mnye;	That thou shouldest go one mile.

POSSESSIVE FORMS.

461. The possessive forms require the *relative pronoun* (§ 517) before them, when used in connexion with the substantive and other verbs. Thus:—

Ebengowendhlu ka-Davide;	He was (one § 518, 1) of the house of David.
Unyamekela izinto ezizezabantu we- na;	Thou savourest the things that be (those) of men.
Singaben-Kosi tina;	We are the Lord's.
Ubungengowako na?	Was it not thine own?
Wandinika okwomti;	He gave me (that) of the tree.

The same rule applies to all the forms of nouns and pronouns, as well as to other words, which commence with a *possessive* particle. Thus:—

Kanti ukuba siti, Lolwasebantwini;	But if we shall say, It is (that) of men.
Ezonkomo zezakuti;	Those cattle belong to us.
Lomntu ungowakwa-Kama;	That person belongs to Kama's place.
Ubapitizesho luka-Yohanesi lolwa- pina?	The baptism of John, whence was it?

N. B. The possessive forms do not express all the senses attached to the English *of*. Where this is used *partitively*, *causally*, or *instrumentally*, other forms of the noun or pronoun must be used. See §§ 469, 471—472, and 474—475.

DATIVE FORMS.

462. Verbs denoting motion *to* or *from* a person, place, or thing, require the dative form after them. As:—

Bateta kuwo ama-Yodi odwa;	They spake to the Jews only.
Akwaqondeka kubo;	It was not understandable to them.
Bamzisa e-Antiyoki;	They brought him to Antioch.
Baza bangena endlwini;	Then they went into the house.

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Elinda ilizwi <i>kuwe</i> ;	Waiting for a word from thee.
Wahlumisa <i>emhlabeni</i> ;	He made to grow out of the earth.
Use! ekululwe <i>emtetweni</i> wendoda ;	She is loosed from the law of her husband.
Wesuka <i>ebusweni</i> buka-Tixo ;	He went out from the presence of God.
Wapumla <i>kuwo</i> wonke umsebenzi wake ;	He rested from all his work.
Unamandhla <i>kubaperisite</i> abakulu ;	He hath authority from the chief priests.
Abatunyiwe <i>kuye ku-Koneliyusi</i> ;	Who were sent out to him from Cornelius.

463. The *Relative form* of the verb is used to express the *former kind* of motion, where the verb, in another form, indicates the *opposite kind*. As:—

Ebenyukele e-Yerusaleme ;	He went up to Jerusalem.
Laguqukela kwini-Kosi ;	And turned to the Lord.
Ndihambela e-Damakusi ;	As I went to Damascus.
Babuyela endaweni yabo ;	They returned to their place.
Bamukela e-Selusiya ;	They departed unto Seleucia.

Verbs are also used in the same form before adverbs of *place*, under the same circumstances. As:—

Hambani nihlele kona ;	Get you down thither.
Wabalekela kona kuye ;	He ran thither to him.
Batshonele ezantsi ;	They sank to the bottom.
Wabakupela pandhle bonke ;	He put them all out.
Bamtwalela ngapandhle ;	They carried him out.
Inklango ibavalele pakati ;	The wilderness hath shut them in.

464. The verbs *ya* and *za* are often used before the objects of verbs, which are intended to denote the kind of motion indicated by *to*, according as the act of *going* or *coming* is implied. Thus:—

Zagoduka <i>ukuya</i> ezweni lakowazo ;	They went home (<i>going</i>) to their own country.
Wehla entabeni <i>waya</i> ebantwini ;	He came down from the mount (and went) unto the people.
Wasusa amangalosi amabini <i>aye</i> kuvusa u-Lote ;	He sent two angels (that they should go) to arouse Lot.
Ndanditunyiwe <i>ukuza</i> kuteta nawe ;	I am sent (<i>to come</i>) to speak unto thee.

465. The verb *vela*, to come from, is generally employed to express the kind of motion indicated by *from*, where the verb denotes the contrary motion, or where the construction would be otherwise ambiguous. Thus:—

<p>Kweza abaprofite e-Antiyoki bevela e-Yerusaleme ;</p>	<p>There came prophets from Jerusalem to Antioch.</p>
<p>Kwalandela izihlewe zabantu bevela e-Galili ;</p>	<p>There followed him multitudes of people (coming) from Galilee.</p>
<p>Ingelosi liahla livela ezulwini ;</p>	<p>An angel descending (coming) from heaven.</p>

From, in the sense of "*distant from*," is often expressed by the conjunctive form. (Compare also § 485.) Thus:—

Umgama waso ne-Yerusaleme ; | Its distance from Jerusalem.

466. The interposition of the substantive and other verbs, also, is sometimes necessary to distinguish *the kind of motion* intended to be expressed by the dative form. Thus:—

<p>Usitengile sibe kuye u-Tixo kuzo zonke izizwe ;</p>	<p>Thou hast redeemed us to God out of every nation.</p>
<p>Kwa kuye omncinane kude kube kuye omkulu ;</p>	<p>Even from the least unto the greatest.</p>
<p>Kude kangakananina ukusuka en-Ngu-shwa ukuya e-Rini ?</p>	<p>How far is it from Fort Peddie to Graham's Town ?</p>

467. *In*, *on*, or *at*, a person, place, or thing, is expressed by the dative form. Thus:—

<p>Tina esitembileyo ku-Kristu ;</p>	<p>We who have trusted in Christ.</p>
<p>Wahlala ezweni le-Kanane ;</p>	<p>He dwelt in the land of Canaan.</p>
<p>Kwaye kuhleli indoda etile e-Lisitira ;</p>	<p>And there dwelt a certain man at Lystra.</p>
<p>Naniya kumva yena ezintweni zonke ;</p>	<p>Him shall ye hear in all things.</p>
<p>Wayibeks emhlabeni ;</p>	<p>He put it on the ground.</p>

The *Relative form* of the verb is sometimes used in this construction also. As:—

<p>Kekaloku ndiyabekela e-Ziyoni ;</p>	<p>Behold I lay in Zion.</p>
<p>Ebezalelwe e-Betelehemo ;</p>	<p>He was born in Bethlehem.</p>
<p>Utsbixelwe endhlwini ;</p>	<p>He is locked up in the house.</p>

468. *In* or *at* particular times or seasons, is likewise generally expressed by the dative form. As:—

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<p>Hebenzani ehlotyeni, ize ningasweli 'ku- tya ebusika ; Abantu bayavuya ekwindhla ; Botutunjelwa emmini nasebusuku ;</p>	<p>Work in the summer that you may not want for food in winter. Men rejoice at harvest time. They shall be tormented day and night.</p>
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469. The dative form also expresses the partitive sense in which *of* is sometimes used, as well as some of the senses attached to *with*. Thus:—

<p>Watya kumti ; Nasezintakeni zezulu wotabata ngasixenxe ; Ndiqumbile kuwe ; Ufumene ufefe ku-Tiro ; Wayeko immini ezitile kwabadi- sipile ababe se-Damakusi ;</p>	<p>He ate of the tree. Thou shalt take of the fowls of the air also by sevens. I am angry with thee. Thou hast found favour with God. And was certain days with the dis- ciples which were at Damascus.</p>
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N. B. For the different modes of expressing *about*, *near to*, *against*, *towards*, *like as to*, *like as in*, see the examples in §§ 121, 123, 125, 127, and 166.

THE LOCATIVE FORM.

470. With regard to this and its compound forms, it will be sufficient to refer to §§ 112, 129, 131, and 166, as their use is the same as that of the preceding dative forms, so far as their peculiar application allows.

THE CAUSAL FORM

471. The causal form is employed with verbs of the *passive voice*, to denote the agent or actor. As:—

<p>Umlhaba wadalwa ngu-Tiro ; Yagxotelwa enklango yidemoni ; Wawelwa kukuoyika ;</p>	<p>The earth was made by God. He was driven of the devil into the wilderness. Fear fell upon him.</p>
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472. With other kinds of verbs, this form denotes *the cause* which induced the performance of some action, or the existence of some state of being. As:—

<p>Waxuma luwuyo ; Waebideka kukonza okukulu ; Kanjako akukatali ngumntu ;</p>	<p>She leaped for joy. She was cumbered about much ser- ving. Neither carest thou for any man.</p>
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<p>Isicaka sami silele ngendhlu, <i>sialfo</i> sokushwabanisa ; Inkliziyo izele <i>buboni</i> ; Baza abakuluwe banomona <i>nguye</i> ;</p>	<p>My servant lieth at home, sick of the palsy. The heart is full of evil. And his brethren envied him.</p>
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473. The above form of nouns and pronouns is peculiar in the manner of its formation, being in point of fact the simple form *after* the present, Indicative, of the substantive verb. Correctly speaking, therefore, it is the *antecedent* of a correlative proposition, the *consequent* of which is not expressed, but *understood*. Hence the construction is elliptical, and the several meanings, accordingly, which may be assigned to this form, are rather inferred from, than embodied in, it. These remarks may be illustrated, by supplying the understood consequent to the above examples. For instance:—

- The earth was made, it is God (*who made it*).
- He was driven into the wilderness, it is the devil (*who drove him*).
- She leaped, it is joy (*which caused her to leap*).
- She was cumbered, it is much serving (*which caused her to become so*).
- The heart is full, it is evil (*which fills it*).

INSTRUMENTAL FORM.

474. Nouns denoting the *means* whereby, or the *manner* in which, any action is performed ; the *matter* of which any thing is made, or the *name* by which any object is called ; and the like ; are used in the instrumental form. Thus:—

<p><i>Ngalo</i> ukolo siyaqonda ukuba imihlaba yenziwe <i>ngelizwi</i> lika-Tixo ;</p> <p>Sigciniwe <i>ngobubele</i> bako ; Wasidala <i>ngotuli</i> lwomhlaba ;</p> <p>Uya kuhamba <i>ngayipina</i> indhlela ? Wahamba <i>ngennyawo</i> ; Bawa <i>ngobuso</i> ; Noko kubanjweneyo <i>ngezandhla</i> ; Baza bambiza <i>ngo-Yohanesi</i> ;</p>	<p>Through faith we understand that the worlds were framed by the word of God. We have been kept by his mercy. He formed us of the dust of the ground. Which way shall you go ? He went on foot. They fell on their faces. Though hand join in hand. And they called him John.</p>
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<p>Indhlu yami yobirwa <i>ngendhlu</i> yoku- tandaza ; Sicela 'nto nina <i>ngesisicelo</i> ? Awunqamle <i>ngento</i> emfutshane ; Ukuyala bonke <i>ngennyembezi</i> ;</p>	<p>My house shall be called a house of prayer. What do we ask for in this petition ? And cut it short. To warn every one with tears.</p>
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475. This form also expresses the several senses of *about* or *concerning*, *according to*, *on account of*, *in consequence of*, and the like. Thus :—

<p>Siteta <i>ngayimbi</i> into tina ; Uti nina <i>ngayo</i> ? Ngubanina lo niteta <i>ngaye</i> ? Ndiya kwenza <i>ngelizwi</i> lako ; Safuduka kona <i>ngendhlala</i> ;</p> <p>Siwile <i>ngazo</i> izono zetu ;</p> <p>Utabatele kuwe kwintaka <i>ngohlobo</i> lwazo ;</p>	<p>We are speaking about another thing. What do you say concerning it ? Of whom are you speaking ? I will act according to your word. We removed thence on account of the famine. We have fallen in consequence of our sins. And take unto thee of fowls after their kind.</p>
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476. Nouns intended to denote a definite *period of time*, during which something is represented as occurring, are used in the instrumental form. Thus :—

<p>U-Yesu wacanda emasimini <i>ngemmini</i> yecawa ; Ngokuba <i>ngobubusuku</i> bekumelo nga- kumi ; Ndomdumisa <i>ngamaxesha</i> onke ; Kekaloku <i>ngomnye</i> walomihla wangena emkombeni ; <i>Ngomnyaka</i> odhlulileyo kwabuba in- kwenkwe kulomzi ;</p>	<p>Jesus went on the sabbath day through the fields. For this night there stood by me. I will praise him at all times. On one of those days he entered into a ship. During the past year a boy died on this place.</p>
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477. Numeral nouns and adjectives express *distribution* by the instrumental form. As :—

<p>Uzitabatele kuwe <i>ngasizenze</i> ; Baya kwamkela <i>ngokulu</i> ; Yavelisa ukutya ngamanani <i>angama- shumi</i> mane ; Bafumana inali zabo bonke <i>ngabanye</i> ; Uzingenise <i>ngambini</i> ; Mayiti yonke imipefumlo <i>ngaminye</i> i- lulamele.kubo ;</p>	<p>Take them unto thee by seven. They shall receive a hundred-fold. It brought forth fruit forty-fold. They found every man's money. Cause them to come in by twos. Let every soul be subject to them.</p>
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478. To express *diversity* of number, time, place, &c., the noun or adjective is *repeated* in the instrumental form. Thus:—

Wabatuma ngababini <i>ngababini</i> ; Esateta naye imihla <i>ngemihla</i> ; Isibalo esingowele siyasiyala kwiindawo <i>ngendawo</i> ; Ningayi kwizindhlu <i>ngezindhlu</i> ; Kekaloku sinezipo <i>ngezipo</i> ;	He sent them by two and two. As she spake to him day by day. The Scripture moveth us in sundry places. Go not from house to house. Having then different gifts.
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CONJUNCTIVE FORM.

479. Motion *with* a person or thing is expressed by the conjunctive form. Thus:—

U-Lote wahamba <i>naye</i> ; Wangena <i>nabo</i> etempileni ; Uebano u-Tixo alwenzileyo <i>nobawo</i> <i>betu</i> ; Wabuya <i>nezikhobo</i> zake ; Nize nimke <i>nalo</i> ; Goduka <i>nazo</i> ezonto ;	And Lot went with him. He entered with them into the temple. The covenant which God made with our fathers. He returned with his friends. And then depart with it. Take home those things.
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480. Hence verbs of the *Reciprocal form* are usually followed by nouns and pronouns in this form. Thus:—

Ndahlangana <i>nabo</i> endhlceni ; Inkiziyo yami iyanqinana <i>nami</i> ; Um-Oya uyasizana <i>nati</i> ebulwelweni <i>betu</i> ; Saxoliswana <i>no-Tixo</i> ; Ungahlukani <i>nomteto</i> kanyoko ;	I met them in the path. My heart beareth me witness. The Spirit helpeth our infirmities. We were reconciled to God. Forsake not the law of thy mother.
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481. Verbs, also, which from the nature of their signification imply more or less of *mutuality*, generally require the conjunctive form after them. Thus:—

Ndizenze oteta <i>no-Yekova</i> ; Nangona silwileyo <i>naye</i> ; Safaniswa <i>ne-Gomora</i> ; Walinga ukubandakanya <i>nabo</i> ; Ebedilala <i>nabantwana</i> ;	I have taken upon me to speak unto the Lord. Though we have rebelled against him, It was made like unto Gomorrhah. He assayed to join himself to them. He was playing with the children.
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N. B. This form of nouns and pronouns is also used *conjunctively*, in which circumstances it can be employed *subjectively* as well as *objectively*. See §§ 313; 378; 403, 2; and 483.

COMPARATIVE FORMS.

482. These are *adverbial* forms, and are sufficiently illustrated in §§ 117 and 118. See also § 449.

483. The latter of two or more nouns or pronouns, all of which are alike dependent upon the same verb, are joined to the first in the *same* form, or otherwise used in the *conjunctive* one. Thus:—

Bati ku-Petrosi nakwabanye abapostile ;	They said unto Peter and to the rest of the apostles.
Waza u-Faro wateta ku-Moseci no-Arone ;	Then spake Pharoah to Moses and Aaron.
Ngesimbedesha ngomoya nangokwenyaniso ;	We ought to worship him in spirit and in truth.
Wabahlutisa ngenklanzana nezankwana ezingeninzi ;	He fed them with a very few loaves and fishes.
Azingwa kakulu ngama-Roma nazezinye izizwe ;	They were greatly persecuted by the Romans and by other nations.
Ezele lukolo namandhla ;	Being full of faith and power.

“FOR” *in dependency upon the verb.*

484. The sense of *for*, which is commonly expressed in other languages by a single form of the noun or pronoun, or by a preposition, is expressed in this, in several different ways as follow:—

1. *For* is often expressed *in* the verb. The *Relative form* is usually employed for this purpose, though verbs of the *Primitive* form, likewise, occasionally include *for*, as well as other prepositions, in their meaning. Thus:—

Masitandazele iremente yonke ;	Let us <i>pray-for</i> the whole church.
U-Kristu wafela aboni ;	Christ <i>died-for</i> sinners.
Obenikelelwe izigqito zetu ;	Who was <i>delivered-for</i> our offences.
Owaezinikela tina ;	Who <i>gave-himself-for</i> us.
Ezenzelwa izitixwana amadini ;	Which are <i>made sacrifices for</i> idols.
Bamenzela iuxeba ;	They <i>made-for</i> him a wound.

Nihlanganisele imihla yokugqibela im-fuyo ;	Ye have <i>heaped-together</i> treasure <i>for</i> the last days.
Obelinda ubukumkani buka-Tixo ka-njalo ;	Who also <i>waited-for</i> the kingdom of God.

There is a peculiar construction sometimes involved in the use of Relative verbs in the *passive voice*, owing to the relation which they sustain to their nominatives. As these denote what constitutes the true object of the action expressed by the verb, it follows that the force of the form will affect them ; or, in other words, that the action of the verb will be performed on their behalf. For example :—

Babaselwa umlilo ;	They were <i>made-for</i> fire : i. e. fire was <i>made for them</i> .
Inkomo bezivululwe kwa-Nantsi ;	Cattle were <i>opened-for</i> at such a place : i. e. the fold was <i>opened for cattle</i> .
Ngenxa yetemba eubikelelwe lona ezulwini ;	For the hope which ye are <i>laid-up-for</i> in heaven : i. e. which is <i>laid up for you</i> .
Izono zetu bezimelwe kukufa ;	Our sins were <i>stood-for</i> by death : i. e. death was the penalty due <i>for our sins</i> .
Abantwana abafelwa ngoyise ;	Children who are <i>dead-for</i> by their fathers : i. e. whose fathers are <i>dead for or to them</i> .

2. Where *for* is used in the sense of *because of*, *in behalf of*, and the like, the preposition *ngennxa* is frequently employed to express it. As :—

Siyakudumisa <i>ngennxa</i> yokudalwa kwetu ;	We praise thee <i>for</i> our creation.
Siyakutandaza <i>ngennxa</i> yenklobo zonke zabantu ;	We beseech thee <i>for</i> all sorts of men.

3. Sometimes the *possessive form* will express *for*, either alone, or preceded by the relative pronoun and substantive verb as in § 461, or preceded by the noun *into* and the substantive verb. Thus :—

Usisizi sezono zetu ;	He is the propitiation <i>for</i> our sins.
Waka itempile <i>yembedesho</i> ka-Tixo ;	He built a temple <i>for</i> the worship of God.
Imbiza yokungcwengisa <i>yeyesilivere</i> ;	The fining pot is (that of, or) <i>for</i> silver.

Ebengawento ni wona ?	| They were (those of, or) for what ?
Iti ennye ibe yeyako, iti ennye ibe yeyake ;	| Let one be for yourself, and the other for him.
Izidhlo ziginto yesisu ;	| Meats are for the belly.

4. Some of the *other forms* of nouns and pronouns, also, may occasionally express *for*. Thus:—

Kunge kulungile kulowanntu ;	| It had been good for that man.
Bakala kukwoyika ;	| They cried out for fear.
U-Kristu usisigqibelo somteto ngabo ubulungisa ;	| Christ is the end of the law for righteousness.
Ngokokuba no-Kristu eka weva inklungu ngazo izono ;	| For Christ also hath once suffered for sins.
Ukwanana into ngennye into ;	| To barter one thing for another.

5. In some instances, the interposition of the *substantive* or *other verb* will be necessary to denote the sense intended by *for*. As:—

Kwabalelwa yena ukuba bube bubulungisa ;	| It was imputed to him (that it should be, or) for righteousness.
Ukolo lwake luyabalwa ukuba kukulunga ;	| His faith is counted (to be, or) for righteousness.
Engolungileyo evela abangalungileyo ;	| The just (<i>suffering-</i>) for the unjust.
Iliso lopindezelwa ngeliso ;	| An eye for an eye : <i>lit.</i> An eye shall be revenged for with an eye.

REGIMEN OF ADVERBS.

485. *Kude* and *kufupi* are sometimes followed by nouns and pronouns in the *dative*, or in the *conjunctive form*. Thus:—

Kube kude kuwe ;	| That be far from thee.
Sibe sikude nekaya oko ;	| We were far from home then.
Ilizwi likufupi kuwe ;	| The word is nigh thee.
Kuko indawo kufupi nami ;	| There is a place near me.

486. *Kunye* and *ndawonye*, also, are sometimes followed by nouns and pronouns in the *conjunctive form*. As:—

Aba bazingisa ngokutandaza kunye nabafazi nonina ka-Yesu ;	| These continued in prayer, with the women and the mother of Jesus.
Ehlanganiswa ndawonye nabo ;	| Being assembled together with them.
Uzibeke ezi ndawonye nezaya ;	| Put these with those.

487. Adverbs of *time*, and *apo*, generally require the *relative pronoun* before a following verb. As :—

Bamba nxa sileleyo tina ;	|	They stole him while we slept.
Ungadeli unyoko nxa amdala ;	|	Despise not thy mother when she is old.
Xa asalibalayo umyeni ;	|	While the bridegroom tarried.
Xeshekweni u-Nyans wesintu aya kuhlala esihlalweni ;	|	When the Son of man shall sit on the throne.
Oko abelungisa amazulu ;	|	When he prepared the heavens.
Kukade apelayo nawo ;	|	They also have long been extinct.
Sekukade wemkayo ;	|	He departed long since.
Kuseloko omakulu bafayo ;	|	Since the fathers fell asleep.
Emvenikweni nikoliweyo ;	|	After that ye believed.
Bekuninina esaka sakubona ulambile ?	|	When saw we thee hungry ?
Ngokuba apo sikoyo isidumba ;	|	For wheresoever the carcass is.

In this construction the relative is used for the conjunction *that*, as in § 521, the full expression in such examples being, "*the time that*," "*it is long since that*," "*it was when that*," &c.

488. Some of the preceding adverbs, also, are sometimes used with a following verb in one of the *participles*. As :—

Kubo kukado enqwenela ukumbona ;	|	He had long been desirous of seeing him.
Apo isondhwa kona ngexesha ;	|	Where she is nourished for a time.

489. *Comparison* is expressed with adverbs, in the same way as with adjectives (§ 451). Thus :—

Lendhlela ikufupi kuleyo ;	|	This path is nearer than that.
Ikufupi ngakumbi kokuya sabesiqala ukukolwa ;	|	It is nearer than when we first believed.

The same construction is employed, where *comparison* is in some degree implied. As :—

Omnye wasuka nqangi kwomnye ;	|	One started first to the other : i. e. before him.
Ungapambili kuzo zonke izinto ;	|	He is before (<i>to</i>) all things.
Igama elingapezulu kuwo onke amagama ;	|	A name which is above (<i>to</i>) every name.

490. The *demonstrative* adverbs, when used before verbs, usually require them in one of the *participles*. As :—

Ngokuba nanko <i>etandaza</i> ;	| For behold he prayeth.
Nanga amadoda amabini <i>emi ngakubo</i> ngezivato ezimhlope ;	| Behold two men stood by them in white apparel.
Namba u-Arone no-Hure <i>benani</i> ;	| Behold, Aaron and Hur are with you.

REGIMEN OF PREPOSITIONS.

491. Prepositions require nouns and pronouns in the *indefinite* possessive form. Thus :—

Ndonifudusela ele <i>kwe-Babilone</i> ;	| I will carry you away beyond Babylon.
Waka ilatare ezantsi <i>kwentaba</i> ;	| And built an altar under the hill.
Ngapantsi <i>kwennyawo zako</i> ;	| Under thy feet.
Ndahamba pambi <i>kwake</i> ;	| I walked before him.
Woti nina emvenikweni <i>kwoko</i> ?	| What will you do after that ?

1. But *malungana* requires nouns and pronouns in the *conjunctive* form, like the verb for which it is used. As :—

Ebimi malungana <i>nabo</i> ;	| Which stood over against them.
Safika malungana <i>ne-Kiyosi</i> ;	| We came over against Chios.

2. *Ngennxa* requires nouns and pronouns in the possessive form corresponding to its *prefix* (§ 356, 5). Thus :—

Ngennxa <i>yobomi bami</i> ;	| On account of my life.
Wayenza <i>ngennxa yetu</i> ;	| He did it for our sakes.

But a following noun is sometimes used in the *same* form as *ngennxa*. Thus :—

Senditandaza kuni ke <i>ngennxa ngezi-</i> <i>bele zika-Tixo</i> ;	I beseech you, by the mercies of God.
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492. Some *adverbs*, and the conjunctions *ukuba* and *okokuba*, take the same forms of the possessive particle after prepositions, as nouns and pronouns do according to the preceding section. Thus :—

Uyibeke pezu <i>kwalapa</i> ;	| Place it above here.
Emvenikweni <i>kwokuba sigqibile um-</i> <i>sebenzi</i> ;	| After we had finished work.
Ngennxa <i>yokuba usigcinile</i> ;	| Because thou hast kept us.

493. When two or more nouns, or other words, are dependent upon the same preposition, the latter are used in the *conjunctive* form, or the preposition is *repeated*. As :—

Ngapantsi kwetyala, <i>nobulungu, nokufa</i> ;	Under guilt, pain, and death.
Pezu kwemilambo <i>napezu kwemitombo yamanzi</i> ;	Upon the rivers and fountains of waters.

REGIMEN OF CONJUNCTIONS.

494. *Hlazi, hleze, &c.*, are used with the *present*, Subjunctive, or with the *first future*, Indicative. As :—

Ogcinayo ingubo zake, <i>hlazi ahambe ze</i> ;	Who keepeth his garments, lest he walk naked.
Lindani ke, <i>hleze anifumane nilele</i> ;	Watch ye then, lest he find you sleeping.
Uguquke, <i>hlazi ndiya kuza kuwe 'msinya</i> ;	And repent, or else I will come unto thee quickly.
Angabi ngosandula ukuguquka, <i>hle-zibe uya kuwa</i> ;	Let him not be a recent convert, lest he fall.

495. *Ize* and *ukuze*, and likewise the several forms of *uku-ba* and *okokuba*, when intended to denote a consequence or final end, are used with the *present*, Subjunctive. As :—

<i>Ize ningazelisi bona ke</i> ;	Be ye not therefore like them.
<i>Ukuze babonwe ngabantu</i> ;	That they may be seen of men.
<i>Ukuze asizise ku-Tixo</i> ;	That he might bring us to God.
<i>Engenatyala kodwa lokuba abulawe</i> ;	But having no crime worthy of death.
<i>Ivangeli inemiyalelo yokokuba mabati bonke abantu baguquke</i> ;	The Gospel contains commands that all men should repent.
<i>Ngasekubeni kwahlulelwane amaxoba nabaneratshi</i> ;	Than that the spoil should be divided with the proud.
<i>U-Tixo watanda umhlaba ngangokuba akupe u-Nyana wake</i> ;	God so loved the world, that he gave his Son.

496. The several forms of *ukuba* and *okokuba*, when employed copulatively, or conditionally, are used with the *Indicative* and *Potential* moods. As :—

<i>Ukuba nyanuma usel' unamandhla okundihlambulula</i> ;	If thou wilt thou canst make me clean.
<i>Ndiyakwazi ukuba wena ungenza zouke izinto</i> ;	I know that thou canst do all things.
<i>Wazuza ubunqina bokuba ungolungileyo</i> ;	He obtained witness that he was righteous.
<i>Nokuba baguqukile na, nokuba baqinile na</i> ;	Whether they have repented, or whether they have held fast.
<i>Andifanelekile nokuba ndingayamkela</i> ;	I am not worthy even to receive it.

1. Before the Potential mood, the infinitive mood of the verb *nga*, to wish, is sometimes used instead of *ukuba*.
As:—

Watandaza kuye <i>ukunga</i> angahlalanaayo ; Ndinalo unqweno <i>lwokunga</i> ndingemka, ndibe naye ; Bayayenza <i>ngokunga</i> bangabonwa ngabantu ;	He prayed that he might be with him. Having a desire to depart, and to be with him. They do them for to be seen of men.
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2. *Ukuze* is sometimes used with the Potential mood, in which case it has an inferential force. As:—

Ukuze abo basennyameni <i>bangebe</i> nako ukukolisa u-Tixo ;	So then they that are in the flesh cannot please God.
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497. The following conjunctions, namely, *koko*, *kuloko*, *kukona*, *nakuba*, *nangona*, *noko*, and *njengoko*, together with the different forms of *ukuba* and *okokuba*, in their causal and comparative applications, are sometimes used with the *relative pronoun* before the *Indicative mood*. Thus:—

Koko <i>apayo</i> abalulamileyo ufefe ; Kuloko <i>wazifincayo</i> ; Kukona <i>anipayo</i> isonku ; Nakuba innqanawa <i>izanyazanyisiweyo</i> emanzini ; Nangona <i>angayi kwuka</i> amnike ; Noko <i>atyebileyo</i> ; Njengoko <i>bababandezelayo</i> ; Ekubeni <i>ahleliyo</i> , uhlalele u-Tixo ; Ngokuba no-Kristu <i>wasivelayo</i> tina inklungu ; Njengokuba um-Oya <i>wabanikayo</i> amandhla ;	But he giveth grace unto the lowly. But made himself of no reputation. Therefore he giveth you bread. Although the ship was rolling about in the water. Though he will not rise and give him. Though he be rich. As they afflicted them. In that he liveth, he liveth unto God. Because Christ also suffered for us. As the Spirit gave them the power.
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In this construction, also, the relative pronoun is used for the conjunction *that*. Compare the radical meaning of the several conjunctions with § 521.

498. The preceding conjunctions, with one or two exceptions, are often used with the *participles*, instead of with the *relative pronoun* and *Indicative mood*. Thus:—

<p>Koko umququ <i>eya kutshisa</i> wona; Kuloko <i>bengakatalanga</i> bona; Nakuba <i>beya kuzakaniswa</i> bonke abantu; Ufile nakubeni cpilile; Ngokuba <i>siya kumbona</i> njengoko enjalo; Ukuba <i>ndingenankloni</i> ngenxa yevangeli ka-Kristu; Ndiyabulela ukuba <i>ebatumile</i> ababantu; Ngetuba lokuba <i>esinceda</i> ngofefelwako; Iaitembiso sika-Tixo sokokuba <i>eya kubaxolela</i>; Ngokuba isono <i>singayi kuba</i> nobukosi pezu kwenu; Ngokuba abo balalayo, <i>belala</i> ebusuku; Njengokuba umntu <i>eteta</i> nomhlobo wako; Nokokuba <i>edalelwe</i> ukugweba umhlaba;</p>	<p>But he will burn up the chaff. But they made light of it. Although all men shall be offended. She is dead while (though) she liveth. For we shall see him as he is. For I am not ashamed of the gospel of Christ. I am thankful that (because) he has sent these people. By reason that he helps us by his grace. The promise of God that he will pardon them. For sin shall not have dominion over you. For they that sleep, sleep in the night. As a man speaketh unto his friend. And that he is appointed to judge the world.</p>
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REGIMEN OF INTERJECTIONS.

499. Interjections, if addressed to persons or things, are used with nouns in the *vocative form*. As:—

<p>A! <i>Kumkani</i> waba-Yodi; Hoi <i>ndhlu</i> yo-Sirayeli! Yo <i>bemi</i> bomhlaba! Wa <i>mntundini</i>!</p>	<p>Hail! King of the Jews. O ye house of Israel! Wee to the inhabitants of the earth! O thou man!</p>
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PARTICULAR USAGES OF WORDS.

OF NOUNS.

ADJECTIVAL USAGES OF NOUNS.

500. Nouns are used *adjectively* with other nouns in the following different ways:—

1. By prefixing the relative pronoun, and present, Indicative, of the substantive verb, to the *simple form*, this latter either taking its euphonic letter, or eliding its initial vowel. As:—

Umntu olhlwempu ;	A poor person.
Abantu abalishumi ;	Ten persons.
Into eyinyaniso !	A true thing.
Iitshetshe esibukali ;	A sharp knife.
Imifuno eluhlaza ;	Green herbs.
Indawo elusizi ;	A hard case.
Amahashe asibozo ;	Eight horses.
Iminyaka emashumi mane ;	Forty years.
Umntwana osidenge ;	A foolish child.
Amanzi atyuwa ;	Salt water.
Uluti olugoso ;	A crooked stick.

2. By prefixing the relative pronoun, and present, Indicative, of the substantive verb, to the *conjunctive form*. Thus:—

Umntu onobulumko ;	A wise person.
Abantu abanamandhla ;	Strong people.
Ishumi elinesinye ;	Eleven.
Amahashe anamendu ;	Swift horses.
Inkosi enobubele ;	A merciful chief.
Isilo ezinobutyebi ;	Fat animals.
Usapo olunenkloni ;	A shy child.

i. The antecedent noun when referring to *persons*, is sometimes omitted in both the preceding usages, as in the case of adjectives § 422. Thus:—

Oyimfama ;	The blind person.
Abazityebi ;	The rich.
Onamandhla ;	The strong one.
Abaneratsi ;	The proud.

Or, the relative pronoun and substantive verb may be used *indefinitely*: as, *konke okubudoda*, every male.

ii. The *relative pronoun*, also, is generally omitted before the substantive verb, under the same circumstances in which adjectives suffer the elision of their prefixes. Thus:—

Aba 'balishumi;	|	These ten.
Abazalwana be 'basixenxe;	|	Brethren being seven.

3. The *possessive form* is sometimes used with the force of an adjective. As:—

Inkliziyo yobudenge;	|	A foolish heart.
Imibulelo yenkliziyo;	|	Hearty thanks.
Umhla womngqibelo;	|	The last day.

In this way numeral nouns express *ordinals*. See § 152.

4. The *compound dative form*, also, which commences with a possessive particle, is sometimes used adjectively. As:—

Ubawo wetu wasezulwini;	|	Our heavenly Father.
Umsebenzi wabo wasebantwini;	|	Their public service.

501. Those nouns which include an adjective in sense, together with abstract and numeral nouns, are frequently used *adjectively* in connexion with the substantive and other verbs, independently of any of the above additions or changes. Thus:—

Bezingecele ngenkliziyo;	|	Being pure in heart.
Yemka ilusizi kakulu;	|	He went away (being) very sorrowful.
Engebutataka elukolweni;	|	Not being weak in faith.
Kubuhlungu lona;	|	It is grievous to him.
Ikwa 'nnye in-Kosi ebutyebi ngofefe;	|	It is the same Lord who is rich in grace.
Oyenza lukuni inkiziyo yake;	|	He that maketh hard his heart.
Zibutahaba negama lika-Yesu;	|	Being contrary to the name of Jesus.
Zalishumi; (Compare § 534)	|	They were ten.

ADVERBIAL USAGES OF NOUNS.

502. The *instrumental form* of abstract nouns is often used in an adverbial sense: as, *ngofefe*, graciously; *ngosizi*, sorrowfully; *ngolulamo*, humbly; *ngobulumko*, wisely; *ngobudenge*, foolishly; &c.

332 ADVERBIAL USAGES OF ADJECTIVES.

A few other nouns, also, are employed to express adverbs in the same form: as, *ngomso*, *ngomva*, *ngokuhlwa*, &c.

503. In a few instances, the *inflected form* of nouns is employed adverbially: as, *ekohlo*, from *ikohlo*, the left; *endhle* and *ezindhle*, from *indhle*, the field. See also § 356.

504. Some nouns which denote *time*, or particular *periods* of time, are very commonly used with an adverbial force, in which case they usually elide their initial vowels. Thus, *xa* and *nxa*, *mxa* and *manxa*, from *ixa* and *inx*, time; *mhlana* and *nyakana*, the diminutive forms of *umhla*, day, and *unyaka*, year; are all employed to express *when*, more or less definitely, in the sense of "at the time." In like manner, *tanci* and *matanci*, from *itanci*, the beginning; express *first* in order of time.

505. There are a few nouns, again, which express adverbial ideas of themselves: as, *izolo*, yesterday; *ilinya*, in earnest; *umsinya*, soon; *ilizwe*, without purpose; &c.

OF ADJECTIVES.

506. *Ninzi* is sometimes used in connexion with *into*, to denote a considerable number. Thus:—

Enabadisipile baka, <i>ntento enninzi</i> ya-	Being with his disciples and a great number of people.
bantu;	
<i>Nento enninzi</i> yabazalwana;	And many of the brethren.

507. The indefinite adjective *nye*, when used with a noun which denotes some particular period of time, sometimes refers it to the preceding or following one: as, *izolo elinye*, the day before yesterday; *ngomso 'mnye*, the day after tomorrow. Compare also § 347.

ADVERBIAL USAGES OF ADJECTIVES.

508. The *indefinite form* of adjectives is used *adverbially* in the following ways:—

1. The relative pronoun of the prefix is sometimes used in the *simple form*, but more generally in the *instrumental form*. Thus:—

Umzimba okawene ufile ngaso isono ;	|	The body (indeed) is dead because of sin.
Yenza ngokutsha lonto ;		Do that anew.
Ufun' ukusipata ngokunjanina ?		In what manner does he mean to treat us ?

2. In several instances the relative pronoun of the prefix is omitted: as, *kutsha*, newly; &c. Compare some of the adverbs in the list § 340.

3. Occasionally, the adjective is used in an *inflected form*, the relative pronoun of the prefix changing into *e*, like the initial vowel of nouns in the same circumstances: as, *ekunene*, to the right, from *okanene*; and *ekutile*, to such a place, from *okutile*.

OF PRONOUNS.

DEMONSTRATIVE PRONOUNS.

509. Demonstrative pronouns are sometimes used simply for the sake of rendering the reference to a correlative more marked and definite, not unfrequently corresponding in force to the definite article *the*. Thus:—

Waza wamoyisa umzingi lowo ;	|	And he overcame the tempter.
Waza waya ngapina u-Yudasi lowo ?		What became of (this) Judas ?
U-Tixo lo ndikouza yena ;		God, (this) whom I serve.
Ungumsebenzi elungileyo nje lo awenzileyo kumi ;		It is a good work (this) which she hath wrought upon me.

1. In this way they are sometimes used for *personal* pronouns. As:—

Kulowo usukuba eebenza ;	|	To him that worketh.
Umgwebeli walowo usukuba ekolwa ku-Yesu ;		The justifier of him which believeth in Jesus.

2. In the constructions noticed §§ 445, 461, and 517, they are used in like manner instead of the *relative* pronoun. As:—

Wondhliwe ngamazwi okolo nalawo ezifundo ezilungileyo ;	|	Nourished up in the words of faith and (those) of good doctrine.
Into u-Yehova ayiyaleleyo yile yokuti ;		The thing which the Lord hath commanded is this of saying.

Kulego indawo yawo yobabi ; Ngokuba lowo wokuqala, ukuba ebe- ngenanto ;	To their own place of misery. For if the first had been faultless.
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510. The demonstrative pronoun is sometimes used with *into*, before the conjunction *that*, when this refers to the cause or reason of some event, for the sake of greater precision or definiteness. In this construction, the *relative* pronoun often supplies the place of the conjunction *that*, according to § 521. Thus:—

Kunganina lento ninganahakolo ?	| How is it (this thing) that ye have no faith ?
Kungennxa yemali,—lento singenisiwe- yo ;	| It is because of the money,—that we are brought in.
Lento wasifudusayo sifele enklango ?	| That thou hast taken us away to die in the wilderness ?
Siyinto nina tina lento nikakazele tina ?	| What are we, that ye murmur against us ?
Lento ukuba ama-Ngesi abe nokwazi ;	| The reason that the English had knowledge.

The noun *into* is sometimes used without the demonstrative pronoun, in this usage. As:—

Kekaloku into ukuba imvula ingani ;	The reason that it does not rain.
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PERSONAL PRONOUNS.

511. Personal pronouns sometimes include a *reciprocal* sense. As:—

Ngokuba ebesiti pakati kwake ; Balibamba kwa kubo ke elolizwi ; Siti senzayo lonto ;	For she said within <i>herself</i> . And they kept that saying with <i>themselves</i> . We did it <i>ourselves</i> .
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512. Personal pronouns are used *redundantly*, for the purpose of giving greater prominence or distinction to the nouns or pronouns which they are made to represent. In this usage, the personal pronoun takes the required *form* of dependency, whilst the noun or pronoun usually follows in the simple form by *apposition*. Thus:—

Kwa <i>wona</i> <i>sake</i> <i>smahasho</i> ka-Faro ;	Even (they) all the horses of Pharaoh.
Ukuse angabi <i>lilo</i> irezezakazi ;	So that she is no adulteress.
Ubengekaboni amatuba <i>alo</i> iliswi la- ke ;	He did not yet see the claims of (it) his word.
Ngakuye ummelwane wako ;	Against (him) thy brother.
Nguye lo umsalwana wami ;	This is (he) my brother.
Sendiqwebile esinye isihlanu pezu kwazo eso ;	I have gained other five above (them) those.
Ngokwabo bona uyatetwa okukohla- leyo ;	On their part he is evil spoken of.
Boba <i>nayo</i> eyabo indawo ;	They shall have (it) their part.
Bona abakubo abantu ;	And (they) those of the people.
Waenaye nodade ;	She had (her) a sister also.
Enaso enkllokweni yake isitsaba se- golide ;	Having (it) on his head a golden crown.

1. In some instances where a noun precedes a verb as its nominative or accusative, it is *repeated* in its corresponding personal pronoun, in which circumstances the noun may be treated after the manner of a nominative absolute. Thus:—

Umhlaba ubanzi <i>wona</i> ;	(<i>As to</i>) the earth <i>it</i> is wide.
Umozimba <i>wona</i> uyancama ngazo izinto zomhlaba ;	(<i>As to</i>) the body <i>it</i> is satisfied by the things of the earth.
Amandhla ayo ungaqonda <i>wona</i> ;	(<i>As to</i>) its strength you may under- stand <i>it</i> .
Ezizinto siyanibalela <i>zona</i> ;	(<i>As to</i>) these things we write <i>them</i> unto you.

2. A personal pronoun is sometimes used redundantly, simply to allow of the *copulative* being expressed. As:—

Tina singamadoda <i>nati</i> ;	We are men also.
Wati yena wabuba <i>naye</i> ;	He also perished.
Nawo wona ukuba akamani ukuhlala ;	And they also if they abide not.
Nakuma-Girike <i>nawo</i> ;	And to the Greeks also.
Uyinkosi yababantu <i>nabo</i> ;	He is the chief of these people also.
Kanti obami ubomi baya kulalela <i>na- bo</i> ;	And they will seek my life also.

3. The personal pronouns are employed in a similar manner, to express the several mediate forms of dependency, as well as the copulative, before the adjective *onke*. As:—

Nase onke amandhla akulo ;	And all the powers therein.
Ngenxa yako konke ukulungu kwako ;	On account of all thy goodness.
Yishumayeke kubo bonke abantu ;	Publish it to all people.
Nangayo yonke inkliziyu yako ;	And with all thy heart.
Pezu kwazo zonke izinto ;	Above all things.

513. The personal pronouns are sometimes used with a strong *definitive* or *demonstrative* force, more especially when preceded by the particle *kwa*, in its intensitive usage, according to § 581. Thus:—

Unguye owateta ;	He is the same who spoke.
Lo ukwa nguye u-Kristu ;	This is the very Christ.
Ibe kwa yiyo into siyivayo ;	Let us mind the same thing.
Nguzo ke umteto wake ;	And this is his commandment.
Lito ke ilizwi esilivileyo kuye ;	This then is the message which we have heard of him.
Kubo abafumeneyo kwa lona ukolo olunqabileyo nati ;	To them that have obtained like precious faith with us.
Kwa zona izinto amangelosi anqwenelayo ukuziqonda ;	Which (same) things the angels desire to look into.

In this construction the final *na* of the personal pronouns is occasionally retained, though preceded by the euphonic letters after the substantive verb. As:—

Njengokungati <i>nguyena</i> umoni omkulu ;	As if he were the chief of sinners.
<i>Nguyena</i> 'mntu endiya kumcima ennewadini yami ;	He is that man whom I will blot out of my book.

514. In connexion with *into*, the personal pronoun is employed to express *what*, as in the following examples:—

Akukatyileki <i>into</i> esiya kuba yiyo ;	It doth not yet appear what we shall be.
Nibe ngabaqondayo <i>into</i> iyiyo intando yen-Kosi ;	Be those who understand what the will of the Lord is.
Ukuba niqonde <i>into</i> liyiyo itemba lokubiza kwake ;	That ye may know what is the hope of his calling.

515. The *demonstrative* personal pronouns are sometimes used with a similar force to that of demonstrative pronouns in § 509, and also with a *superlative* force in the way of comparison. Thus:—

<i>Owona 'myalelo umkulu emtetweni</i>	Which is the great commandment in the law ?
<i>nguwupina ?</i>	
<i>Ndilugcinile olona 'kolo ;</i>	I have kept the faith.
<i>Eyona 'nto, bubulumko ;</i>	Wisdom is the principal thing.
<i>Eyona 'ndhlela yabalungileyo yeyoku-</i>	The highway of the upright is to de-
<i>ba bemke ekukohlakaleni ;</i>	part from evil.
<i>Okona kungapezulu, kukuba bekuni-</i>	Chiefly, because that unto them were
<i>kelwa kubo amarwi ka-Tixo ;</i>	committed the oracles of God.
<i>Okona 'kuhamba kulungileyo kuko ;</i>	This is the best way of walking.

RELATIVE PRONOUNS.

516. The relative pronoun, as the representative of some *following* correlative, is often used with a strong *definitive* force before the possessive form, or before any other form that commences with a possessive particle, of the noun or pronoun used in connexion with it, the relative assuming the required form of dependency, and the correlative taking the simple form by apposition. Thus:—

<i>Sibamba eyako imiteto ;</i>	Keeping thy laws.
<i>Owokuqala unyalelo ;</i>	The first commandment.
<i>Okwomzimba ukudhla ;</i>	Food for the body.
<i>Ngawake amahahe ;</i>	They are his horses.
<i>Zezami izinto ezo ;</i>	Those are my things.
<i>Kwelase-Galili ilizwe ;</i>	To the land of Galilee.
<i>Kowako ummelwane ;</i>	To thy neighbour.
<i>Ngowesixenxe umhla ;</i>	On the seventh day.

When there are two or more nouns or pronouns dependent upon the *same* correlative, the relative is used with each. As:—

<i>Okwabantu nekwenkomo ukutya ;</i>	Food for man and beast.
<i>Kude kube asitatu mesesine isizuku-</i>	Unto the third and fourth generation.
<i>Iwana ;</i>	
<i>Emveni kwokwokuqala nekwenibini u-</i>	After the first and second admonition.
<i>kululeka ;</i>	

It is on the principle involved in the above mentioned usage, that adjectives sometimes precede their nouns. See §424, 2. A similar construction is also observable in such examples as the following:—

Yeyipina indawo yokupumla kwami ?	What is the place of my rest ?
Kwelipina icala lomhlaba ?	From which side of the earth ?
Kwelimiwe ngama-Xosa iliswe ;	In <i>that</i> country <i>which</i> is inhabited by the Kafirs.

517. In like manner, the relative is often used to represent some correlative which has been *previously* announced. Thus:—

Okwokuqela ukumila kwalomntu kubi <i>kwokwokuqala</i> ;	The last state of that man is worse than (<i>that of</i>) the first.
Ndobeta onke amazibulo asezweni, kwa <i>nawabantu nawenkomo</i> ;	I will smite all the first-born in the land, both man and beast.
Asitsho kodwa ukuti, ukwazi kuka- Adame bekusangokuka-Tixo ;	We do not mean to say, however, that Adam's knowledge was equal to God's.
Eyesitatu indawo, yeyokuba simkonze ngotando ;	The third thing is, that we should serve him in love.

1. Where the reference is to *persons*, or where it is sufficiently *obvious* from the connexion, the correlative is sometimes *not* expressed. As:—

Wati owesibini ;	The second (<i>person</i>) said.
Singabonnyaniso ;	We are true (<i>men</i>).
Mabati abetu bamele imisebenzi elu- ngileyo ;	Let our's also maintain good works.
Boti abokugqibela babe ngabokuqala ;	The last shall be the first.
Bati nabatile babakuti baya encwabe- ni ;	And certain of those which were with us went to the sepulchre.
Hlala wena <i>kwesokunene sami</i> ;	Sit thou on my right (<i>hand</i>).

2. The correlative is also referred to *indefinitely*. As:—

Ngako okwemikwa nokwezitsalelo ze- tu ;	Concerning (<i>that of</i>) our ways and our propensities.
Nika niziya ngokwenkonzo ka-Tixo na ?	Do you ever warn them concerning (<i>that of</i>) God's service ?

i. This latter construction is sometimes employed *adverbially*, the relative pronoun being generally used in the *instrumental* form, but occasionally in the *simple* one. As:—

Nditi kuni ngokwennene ;	Verily I say unto you.
Ndiyateta ngokwabantu ;	I speak after the manner of men.
Okwennyaniso ndibonile ;	Of a truth I perceive.

ii. The possessive pronouns when preceded in this construction

by the relative pronoun in the instrumental form, supply a sort of *reciprocal pronoun*. As:—

Xeshekweni u-Petrosi abesatandabuza <i>ngokwako</i> ; Zenzeleleni <i>ngokwenu kaloku</i> ; Ezinye izono <i>ngokwazo</i> ; Benje njalo <i>ngokwabo</i> ;	While Peter doubted in himself. Manage for yourselves now. Some sins in themselves. They did so of themselves.
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The noun *isiqu* is employed to express "self" where the reference is to the whole person of man. As:—

Umntu unazo izinto zimbini <i>esiquwini</i> <i>sake</i> ; <i>Iziqu zetu, imipefumlo nemizimba ye-</i> <i>tu</i> ;	Man possesses two things in himself. Ourselves, our souls and bodies.
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518. In all the above constructions, the relative is used in the sense of a *demonstrative* pronoun, expressing *that* or *those*.

1. In the singular number, it sometimes expresses the indefinite sense of "one." As:—

Ngoweshumi elinababini ; Ukuba kuko owenu upambukayo kuyo <i>innyaniso</i> ; Kuko owakuni oya kundingcatsha ; Lo ungowakubo ; Ungowelipina ilizwe ?	It is one of the twelve. If one of you turn aside from the truth. One of you shall betray me. This is one of them. He is one of what country ?
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This construction sometimes supplies the place of a noun: as, *owamazibulo*, the first-born; *owamatumbu*, the last-born; *owasemzini*, a stranger; &c. Hence, also, the common elliptical forms of friendly address,—*wetu* for *owetu*, and *betu* for *abetu*; or more fully, *wena ungowetu*,—*nina 'bangabetu*.

2. The possessive pronouns often include the sense of "own," when preceded by the relative in some of the preceding constructions. Thus:—

Kwawaso amehlo ; Ityala linabako abantu ; Weza kokwake, baza abake abama- <i>mkelanga</i> ;	In his own eyes. The fault is in thy own people. He came unto his own, and his own received him not.
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519. The relative pronoun, referring to the correlative *uma* in its conventional usage of denoting parental relation-

ship in general, is prefixed to the *plural possessive forms* of the personal pronouns, to express any kind of connexion which is predicable of individuals *in common*, whether family, social, local, or national. In this construction, the relative pronoun is used in the dative form when in dependency upon verbs, and in the compound dative form when in dependency upon nouns or pronouns. Thus:—

Kuloko ebebuyela <i>kwabo</i> ;	But he returned to his own people.
Aya kuhlaba umkosi <i>kwawo</i> ;	They went to raise an army amongst their own countrymen.
Kekaloku beyekiwe, baye <i>kwabo</i> ;	And being let go, they went to their own company.
Batandaza ukuba ang' angemka emideni <i>yakowabo</i> ;	They besought him that he would depart out of their coasts.
Hamba nye endhlwini yako, <i>kwabakowenu</i> ;	Go home to thy friends.
Ngexesha lesihlewele <i>sakowabo</i> ;	In the order of his course.
Amadoda anyuliweyo emhlambini <i>sakowabo</i> ;	Chosen men out of their own company.
Bonke abantu ngabanye bebeva beteta ngok <i>wakowabo</i> ukuteta ;	Every man hearing them speak in his own language.
Kwa no-Onesimusi, okwa ngowakowenu ;	With Onesimus, who is one of you.

520. The relative pronoun, referring to the same correlative as in the preceding section, is likewise used before the *plural locative forms* of the personal pronouns, in which case the idea of parental relationship is changed for that of parental *residence*. Thus:—

Hambani <i>kokwenu</i> ;	Go to your home.
Uye <i>kokwabo</i> ;	He has gone to his parents' house.
Intombi <i>zakokwetu</i> ;	The girls of our house or family.

521. The relative pronoun is often used for the conjunction *that*, in its causal and illative applications; as, for instance, when employed to connect an effect with a cause, an end with the means, an event with time, and the like. Thus:—

Kungalo ukolo esiqonda ukuba <i>amsawe ebezaniwa</i> ;	It is through faith that we understand that the worlds were framed.
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Kungobubuncibi <i>einabo</i> ubutyebi betu ;	It is by this craft that we have our wealth.
Kwoba ngembandezelo ezinninzi esiya kungena ;	It will be through much tribulation that we shall enter.
Kungoko enditeta nabo ngemizeke- liso ;	It is therefore that I speak to them in parables.
Kungalo itaru lake <i>owasisindiasyo</i> ;	It is according to his mercy that he saved us.
Kungoko atsho ukuti ;	Wherefore he saith.
Nisazi ukuba kusen-Kosini eniya kwamkela umvuzo ;	Knowing that of the Lord ye shall receive the reward.
Ndisazi ukuba ixesha lise likufupi <i>e</i> - ndobeka pantsi lomzimba wami ;	Knowing that shortly I must put off this my tabernacle.
Ngokuba kukuye esihleli ;	For in him we live.

In this usage, as well as in all those constructions which arise out of it, the relative takes its form from the *nominative* to the verb, as stated in § 176, 1. See also § 180.

1. But *e* is sometimes used for *a*, where the nominative is a plural noun or pronoun of the first species. As :—

Kwoba kangakananina ngakumbi <i>eboti aba,—bamiliselwe—</i> ;	It will be how much more that these shall be grafted—.
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2. Before *vowel* verbs, also, the relative *a*, where the nominative is a noun or pronoun of the first species, singular, or second species, plural, coalesces with the verbal prefix, and *then* becomes lost in the initial vowel of the verbal root. Thus :—

Nangona <i>enza</i> kade nabo ;	Though he bear long with them.
Koko <i>omelezweyo</i> elukolweni ;	But he was strong in faith.
Noko <i>endele</i> kwennyé ;	Though she be married to another.

OF VERBS.

ON THE INFINITIVE MOOD.

522. The Infinitive mood frequently combines the properties of *nouns* and *verbs* at one and the same time. Thus :—

Siyakubulela ukusilondoloza kwako ;	We thank thee for thy preservation of us.
Sizuze amandhla okukula elufefeni <i>na-</i> <i>sekumazini</i> u-Kristu ;	That we may obtain power to grow in grace and in the knowledge of Christ.
Ukuba sikulule o-Sirayeli ekusikonzeni kwabo ;	That we have let Israel go from serv- ing us.

523. In the *possessive form*, the Infinitive mood often expresses a kind of *adjectival* sense, corresponding in fact to some of the uses of participles and gerunds in other languages. As:—

Um-Oya wokupilisa ;	The healing or healthful Spirit.
Amanzi okusela ;	Drinking water.
Iresha lokusebenza ;	Working time.
Indoda yokugala ;	The first (or beginning) man.
Umhla wokugqibela ;	The last (or finishing) day.
Ukutya kwokupheka ;	Food for to be cooked.

524. In the *inflected dative form*, the Infinitive mood sometimes refers to the *time* in which an action or event takes place. As:—

Ekuvumeni kwami ukwenza okulungileyo ;	When I am willing to do good.
Ekuvukeni ekufeni ;	At the resurrection.

525. In the *instrumental form*, the Infinitive mood is frequently employed to express an *adverbial* sense. Thus:—

Esiza ngokwalama ;	Coming suddenly.
Weza ngokuzuma ;	He came abruptly.
Zibeke ngokunqamleza ;	Put them crossways.
Zibophe ngokuqinisa ;	Tie them fast.

In some cases the *simple form* is used *adverbially*, after the manner of a nominative absolute. As:—

Langena ukuqala kwa-Ngqika ;	It first entered at Gaika's place.
Siti ukugqibela sibabekisele ebubeleni bako ;	Finally we commend them to thy mercy.

526. In the *conjunctive form*, the Infinitive mood is sometimes repeated after some tense or participle of the same verb, with an *intensitive* force, and requires, accordingly, such terms as *truly*, *very*, &c., in translation. Thus:—

Sendibulela nokubulela ;	I am truly thankful.
Wavuma nokuvuma ;	He was very willing.
Eliqonda nokuliqonda ;	Understanding it fully.
Engenelwe nokungenelwa yidemoni ;	Being (truly) possessed of a devil.

N. B. In the use of the Infinitive mood with a noun or pronoun in the possessive form, according to § 444, attention must

be paid to the distinction which subsists between the *active* and *passive* voices. If the infinitive mood be of the active voice, the noun or pronoun will be the *subject* of the action involved in the verb; if it be of the passive voice, the noun or pronoun will be the *object* of such action. This distinction is especially needful to be observed, in the translation of those words which have both a *subjective* and *objective* application of their meaning. The following are examples in point:—

<p><i>Ukwoyika kwokohlakeleyo kuya kumfikela;</i></p>	<p>The fear of the wicked shall come upon him.</p>
<p><i>Ukwoyikwa kuka-Yehova kukuqala kwobulumko;</i></p>	<p>The fear of the Lord is the beginning of wisdom.</p>
<p><i>Ukwazi kuka-Tixo akunamlinganiso;</i></p>	<p>The knowledge of God is infinite.</p>
<p><i>Ukwaziwa kuka-Tixo kubang' ubomi obungunapakade;</i></p>	<p>The knowledge of God tendeth to eternal life.</p>

ON THE PARTICIPLES.

527. Participles are sometimes used in reference to *time*, in which case they acquire an adverbial force. As:—

<p><i>Wati kodwa u-Yesu, eqondile nje, watshe kubo;</i></p>	<p>When Jesus understood it he said unto them.</p>
<p><i>Ati kekaloku epuma, afumana indoda yase-Kirene;</i></p>	<p>And as they came out, they found a man of Cyrene.</p>
<p><i>U-Harane wafa unyana esemncinane;</i></p>	<p>Haran died whilst his son was still little.</p>
<p><i>Zada intsuku zasixenxe, ewubetile umlambo u-Yehova;</i></p>	<p>And seven days were fulfilled, after that the Lord had smitten the river.</p>

528. Participles are also used *causally*, as, for instance, when a reason is assigned for some question or request, a cause for some action or event, and the like. In this construction, the expletive *nje* is generally added with a kind of intensitive force. Thus:—

<p><i>Woba ngumfazi wawupina-? bonke bebemzekile nje;</i></p>	<p>Whose wife shall she be-? for they all had her.</p>
<p><i>Zungoduse; ekala emva kwetu nje;</i></p>	<p>Send her away; for she crieth after us.</p>
<p><i>Nakubeni sibe singaba siyinkatazo kuni, singabaposile baka-Kristu nje;</i></p>	<p>When we might have been burdensome to you, as the apostles of Christ.</p>
<p><i>Waza u-Tixo wawaqumbela, ebetuka izicaka sako nje;</i></p>	<p>But God was angry with them, because they had reviled his servant.</p>

ON THE TENSES.

529. The several usages of the tenses have already been considered, in connexion with their formation. It may be further observed, however, that those tenses which express present, or present-future time, are used in the relation of *past* events, where the occurrence was actually present or future to the person or persons spoken of, at the time referred to by the narrator. For example:—

Bazi ukuba <i>uteta</i> ngabo ;	They knew that he spake of them.
Wambuza ukuba <i>kuko</i> into <i>ayibonayo</i> na ;	He asked him if there was any thing which he saw.
Ebeba <i>eza</i> kusondela ezweni elitile ;	They deemed that they drew near to some country.
Bakuva ukuba i-Samariya <i>ilamkele</i> ilizwi lika-Tixo ;	When they heard that Samaria had received the word of God.
Ebengazi ukuba <i>woteta</i> 'nto nina ;	He knew not what he should say.
Bagweba ukuba u-Paulusi no-Banabasi <i>bonyukela</i> e-Yerusaleme ;	They determined that Paul and Barnabas should go up to Jerusalem.
Weza kubona ukuba <i>angafumana</i> into ns kuwo ;	He came if haply he might find any thing thereon.

530. With regard, also, to the two forms of the present, Indicative, it should be observed, that though they express the same general sense, yet they are not used promiscuously. The *second form* is employed with the substantive verb, with the irregular verbs *ti* and *nga*, with auxiliary verbs, and with several of the idiomatic verbs; as well as with verbs in general, when verbials are inserted, or when they occur in any construction in which the relative pronoun is used, whether this be expressed or not, and frequently, also, when they occur in simple interrogative propositions. Under other circumstances, the *first form* is more usually employed.

ON THE IMPERSONAL FORM OF THE VERB.

531. The Impersonal form (§ 262) of the verb is often employed, where in other languages the personal form would be preferred. This is especially the case with verbs

in the *passive voice*. Intransitive, and even neuter verbs, are not unfrequently thus used. As :—

<i>Kwaye kulinywa</i> ngabanye ;	There was cultivated by others.
<i>Kwand' ukubizwa</i> u-Adame ;	Then there was called Adam.
<i>Kwabuya kwatetwa</i> nangabanye abantu ;	It was afterwards talked by other people also.
<i>Kwaza kwahanjwa</i> ngennyawo ;	Then it was walked on foot.
<i>Kwayiwa</i> kuzo nangabantu abafayo ;	It was gone to them by sick people also.
<i>Kwahlalwa</i> pantsi ke ;	There was sat down.
<i>Kwalalwa</i> kwa-Nantsi ;	There was slept at such a one's place.

ON THE SUBSTANTIVE VERB.

532. The present, Indicative, of the substantive verb, is often *omitted* before nouns and pronouns in the simple form, its presence being sufficiently indicated by the *euphonic letters*. Thus :—

<i>Lo ngunyalelo</i> wokuqala ;	This (is) the first commandment.
<i>Lowo ngalomdisipile</i> ;	This (is) that disciple.
<i>Isikanyiso somzimba iliso</i> ;	The light of the body (is) the eye.
<i>Iekabanina innwadi</i> le ?	Whose book (is) this ?
<i>Ityipina into enkulu</i> ?	Which (is) the great thing ?
<i>Into u-Yehova ayiyaleleyo yile</i> ;	The thing which the Lord hath commanded (is) this.
<i>Uthaba ngu-Satane</i> ;	The enemy (is) Satan.
<i>Abavumi ngamangelosi</i> ;	The reapers (are) the angels.

533. The substantive verb generally precedes nouns and pronouns when used in *asking*, or *answering*, a question. The preceding rule, however, must be borne in mind. Thus :—

<i>Yinto nina uyenzileyo</i> ?	It is what that you have done ?
<i>Ukuba siti, Lolwasezulwini</i> ;	If we say, It is from heaven.
<i>Ngubani okoyo ? Ndimi</i> ;	It is who that is here ? It is I.
<i>Zezikabani ? Zezami</i> ;	They are whose ? They are mine.
<i>Ibiyinina ukuba abe ngumutu</i> ?	It was why that he became man ?

534. The substantive verb is frequently used before other words, and more particularly before numeral adjectives and nouns, in a kind of *redundant* manner, for the purpose of defining their connexion with the greater precision. In this

construction, the substantive verb is used in the *form* required by the rules in §§ 380—384, or in the *present participle*. Thus:—

<p>U-Enoki wahamba no-Tixo iminyaka yamakulu matatu ;</p> <p>Yabiza zambini inkosi zekulu ;</p> <p>Watabata zazimakulu matandatu inqwelo zokulwa ;</p> <p>Ngokuba ungenamandhla okwenza nalunye unwele lube mhlope ;</p> <p>Ubale amashumi abe mahlanu ;</p> <p>Nani nohlala ezihlalweni zibe lishumi linesibini ;</p> <p>Ubungelinde iyure ibe 'nyene na ?</p> <p>Upina lowo uzelweyo engukumkani waba-Yodi ?</p> <p>Kwema ngakubo amadoda emabini enengubo ezikazimlayo ;</p> <p>Eminyaka ilikulu lineshumi 'nye, ubudala baka ;</p> <p>Ndazibona zikude ;</p> <p>Walila epezu kwentamo yake ;</p>	<p>Enoch walked with God three hundred years : lit., years <i>they were</i> three hundred.</p> <p>He called (they were) two centurions. And he took six hundred chariots of war.</p> <p>Because thou canst not make one hair (to be) white.</p> <p>And write fifty.</p> <p>Ye also shall sit upon twelve thrones.</p> <p>Couldst thou not watch one hour ?</p> <p>Where is he that is born (being) King of the Jews ?</p> <p>There stood by them (being) two men (being) with shining garments.</p> <p>Being one hundred and ten years old.</p> <p>I saw them (being) afar off.</p> <p>He wept (being) upon his neck.</p>
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It will be observed that, before *nouns*, the above construction sometimes supplies the place of the relative pronoun, and present, Indicative, of the substantive verb, in the usages stated § 500, 1 and 2.

535. The substantive verb is sometimes used in connexion with a following verb in the *conjunctive form* of the Infinitive mood, where in many other languages the same idea would be ordinarily expressed, by employing the latter verb alone in one of the tenses. This usage more especially obtains, where the *power* or *ability* of the agent to perform the verbal action, is more or less distinctly referred to. Thus:—

<p>Size nati sibe nako ukututuzela abanembandezelo ;</p> <p>Awaba nakuyishukumisa ke ;</p> <p>Akabanga nako nokupakamisa amehlo ngasezulwini ;</p>	<p>That we may be able to comfort them which are in trouble.</p> <p>It could not shake it.</p> <p>He would not lift up so much as his eyes to heaven.</p>
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<i>Saye singenuko ukukanyela ;</i>	And we cannot deny it.
<i>Okokuba zibe nako ukuteta ilizwi lako ngokukalipa konke ;</i>	
	| That with all boldness they may speak thy word.

536. The Infinitive mood of the substantive verb, is used with adjectives, and likewise with abstract and some other nouns, in order to give a *substantive* character to their meaning. As:—

<i>Ingakananina ukuba nkulu kwayo ?</i>	| How large is it? lit., How great is its greatness?
<i>Kube ngokuba 'nnye kwenkliziyo ;</i>	
<i>Ngenxa yokuba lukuni kwenkliziyo zenu ;</i>	| But in singleness of heart.
<i>Singabona ukolo lwalendoda, ukuba namandhla kwalo ;</i>	| On account of the hardness of your hearts.
	| We can see the strength of this man's faith.

537. The first form of the present, Potential, of the substantive verb, is sometimes employed to express the idea of *probability*, in reference to the occurrence of some event, or to the representation of some circumstance. In these cases, the auxiliary *nga* is frequently used without the prefixes, whilst the verbal root often changes its final *a* into *i*. Thus:—

<i>Ngaba wofika namhla nje ;</i>	| Probably he will arrive to-day.
<i>Isoyika ukuba ngabi u-Paulusi wocitwa ngabo ;</i>	
<i>Ungabi uyageza wakatsho ;</i>	| Fearing lest Paul should have been pulled in pieces of them.
<i>Inani lamagama lingaba lalikululu ;</i>	| Surely you are mad to speak so.
	| The number of the names was about a hundred.
<i>Ukuba ngabi baya kuyiputaputela ;</i>	| If haply they might feel after him.
<i>Ingabi (§ 262, 2) niya kuti nakubuta amabibi ninyotule nennqolowa ;</i>	| Lest while ye gather up the tares, ye root up also the wheat.

ON THE VERB TI.

538. The verb *ti* sometimes precedes nouns which are the characteristic names of persons, places, or things, in the sense of the verb, to *call*. As:—

<i>Abantu aba-kutiwa ngaba-Kristu ;</i>	| The people who are, it is said, Christians : i. e. who are called Christians.
<i>Isitade esi-kutiwa yi-Nazarete ;</i>	
<i>Into e-kutiwa yiheresi ;</i>	| The city which is called Nazareth.
	| The thing which is called heresy.

539. Followed by the interrogative *nina*, it refers to the *manner* in which, or to the *means* whereby, the performance of some action is accomplished, or the occurrence of some circumstance brought about. As :—

<i>Ute nina ukuyenza ?</i>	How did he make it ?
<i>Ndingati nina ukwenje njalo ?</i>	How can I do so ?
<i>Batiwa nina ukuze benze isono esikulu kangaka ?</i>	By what means were they led to commit so great a sin ?
<i>Ukuba ati yena makatiwe nina ukubizwa ?</i>	How he would have him called ?
<i>Bafuna ukuba bangati nina ukumbamba ?</i>	They sought how they might take him ?

540. In the *impersonal form*, it is frequently used by way of introduction to what follows, in the sense of the English phrase, "*it came to pass.*" Thus :—

<i>Kule ekuqalekeni u-Tixo wadala izulu nomhlaba ;</i>	(It came to pass) in the beginning, God created the heaven and the earth.
<i>Kwaye kule kwakuza kusa amangalosi andula ukumxanisa ;</i>	And (it came to pass) when the morning came, then the angels hastened him.
<i>Kwaza kwati akupuma esangweni wabonwa ngomye ;</i>	And (it came to pass) when he was gone out into the porch, another saw him.

541. The verb *ti* is used in a sort of *redundant* manner, after verbs of saying, speaking, writing, reading, calling, testifying, and the like; in which usage, it is generally found in the Infinitive mood, and in the same *voice* as the verb to which it refers. Thus :—

<i>Batshono pakati kwabo ukuti, Lo uyindhlilifa ;</i>	They said among themselves (to say), This is the heir.
<i>Koko oku kukoko kube kutetive ngumprofite ukutiwa,- ;</i>	But this is that which was spoken by the prophet (to be said),-
<i>Njengokuba kubaliwe emtetweni ka-Yehova ukutiwa,- ;</i>	As it is written in the law of the Lord (to be said),-
<i>Anizanga nileseshe ezibalweni na ukuti,- ?</i>	Did ye never read in the scriptures (to read),- ?
<i>Bazi ukuba isiqiti sibiziwe ngokutiwa, yi-Melita ;</i>	They knew that the island was called Melita.
<i>Uyanqina kuzo inkliziyi zabo ngokuti, balusapo luka-Tixo ;</i>	He bears witness with their spirits that they are the children of God.

542. The Infinitive mood of the verb *ti*, is sometimes employed in connexion with the verb *nga* (to seem), to express a *seeming* resemblance in the way of comparison. In this construction the Infinitive prefix is omitted. Thus:—

Ezizinto zinako okunene ukungati zibubulumko ;	Which things indeed have a show of wisdom.
Sibe sinobuso obungati bobomntu ;	It had a face as a man.
Ndaza ndeva okungati lilizwi lamanzi amaninzi ;	And I heard as it were the voice of many waters.
Kuti ebusika zilale ubutongo ngokungati zifile ;	In the winter they lie dormant, as if they were dead.
Anditsho ngokungati belike latahabalala izwi lika-Tixo ;	Not as though the word of God had taken none effect.
Nipumile njengokungati niza kufuna isela na ?	Are ye come out, as against a thief ?
Asamkele njengokungati silungile ebusweni bake ;	And accepteth us as if we were righteous in his sight.

In these examples the verb *ti* expresses *to say*, and the literal rendering, accordingly, of the above compound forms will be, *a seeming to say, that which seems to say*, and with the relative pronoun in the instrumental or second comparative form, *in a manner which seems to say*.

The inflected form of the Infinitive mood of the verb *ti*, is sometimes used *adverbially* in the colloquial style: as, *Ndaya ekutini*; I went to such a place.

543. The first form of the present, Potential, of the verb *ti*, sometimes denotes the *possibility* of some event occurring, or of some circumstance being as represented. In this construction the auxiliary *nga* is generally used without the verbal prefixes. Thus:—

Ukuba ngati bangafikela e-Fenisi ;	If by any means they might attain to Phenice.
Kungati umhlaumbi ndiya kwenzela isono senu inklaulo ;	Peradventure I shall make an atonement for your sin.
Sisoyika ukuba ngati siya kuwa enklabatini ;	Fearing lest we should fall into the quicksands.
Ngati ungumshumayeli wotixo basemzini ;	He seemeth to be a setter forth of strange gods.
Onke amadoda ngati ebelishumi elinamabini ;	And all the men were about twelve.

The literal rendering of the verb *ti* in these examples is, *it may or can be so*.

IDIOMATIC USAGES OF VERBS.

544. The following verbs, namely *undula*, *da*, *fudula*, *fumana*, *kova*, and *mana*, are peculiar in their use, being employed *only* in combination with others, in order to modify, or otherwise affect, their meaning. The succeeding remarks and examples will be their best illustration.

ANDULA.

545. This verb refers the action of the one with which it is connected to some particular *time*, which may be either present, past, or future, according to the construction.

1. In the present, Indicative, or in the present participle, with the following verb in the Infinitive, it represents the verbal action as having *recently* taken place. Thus:—

Intombi yami <i>isandul'</i> ukufa kaloku nje;	| My daughter is even now dead.
Intsana <i>exisand'</i> ukuzalwa;	| New born babes.
Sasuka <i>tisand'</i> ukupuma ilanga;	| We started just after sun-rise.
Wafumana umntu <i>esandu</i> ukuvela e- Rini;	| He found a person lately come from Graham's Town.
<i>Busand'</i> ukuhla ubunzima balomihla;	| Immediately after the tribulation of those days.

2. In the aorist, Indicative, with the following verb in the same tense, or in the Infinitive, it implies that the verbal action took place *just after* the occurrence of some circumstance referred to. As:—

Ndenje njalo ke, <i>ndandula</i> ukubuya;	| I did so, and then returned.
<i>Wandula</i> u-Petrosi wapendula;	| Thereupon Peter answered.
<i>Yandula</i> inkosi yesitya yati;	| Then said the Lord of the vineyard.
<i>Zandula</i> ukwazi ke izihlobo zake;	| Then understood his friends.

3. In the imperfect, Indicative, with the following verb in the Infinitive, it denotes that the verbal action had *recently* taken place, in relation to some *past* event. As:—

<i>Bendisandul'</i> ukufika, kwakupuma lomteto;	I had only just arrived, when that law was issued.
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4. In the first future, Indicative, or in any tense where the future is involved, with the following verb in the present, Subjunctive, or in the Infinitive, it implies that the verbal action will take place *just after* the occurrence of some event to which allusion is made. As:—

<i>Ndandiya kwandula</i> ndixele kubo ;	|	And then will I profess unto them.
<i>Kwakuya kwandu'</i> ukubonakala ;	|	And then there shall appear.
<i>Angandula</i> apange nendhlu yake oko ;	|	And then will he spoil his house.
<i>Nxa</i> amkileyo, <i>andu'</i> ukuncoma ;	|	When he is gone, then he boasteth.
<i>Bandule</i> ukubona u-Nyana wesintu ;	|	And then shall they see the Son of man.
<i>Lungisa</i> umsebenzi wako pandhle, <i>wandu'</i> ukwaka indhlu yako ;	|	Prepare thy work without, and afterwards build thine house.

5. When *andula* occurs in a *negative* form, the following verb is used in the present, Subjunctive. As:—

<i>Akandulanga</i> abuye ;	|	He did not return just then.
<i>Aliyi kwandula</i> lipume ilanga ;	|	The sun will not rise just yet.
<i>Unganduli</i> ujike ;	|	Do not turn just yet.

6. From the preceding examples it will be seen,—

- i. That *andula* is often used in the contracted form of *andu* :
- ii. That both *andula* and *andu* frequently elide their final vowel :
- iii. That the paragogic *si* is used with the present, Indicative, as well as with the present participle.

DA.

546. This verb refers the action of a following one to some *distance* in point of *time*, which may be either past or future. In the former case, it denotes that the action *at length* took place, or, reference is made to some circumstance as occurring *until* it took place ; and in the latter, it denotes that the action will *at length* take place, or, allusion is made to some circumstance which is to occur *until* it shall take place. Thus:—

<i>Yada</i> iminyaka yobuninzi yapela ;	|	At length the years of plenty ended.
<i>Wahlala</i> kona ke <i>wada</i> wafa u-Herodi ;	|	He dwelt there till the death of Herod.
<i>Izinto eziya</i> kuda zibeko ;	|	Things which shall at length come to pass.
<i>Woda</i> ugqibe ninina ?	|	Whenever will you finish ?

<i>Yod' ibe 'nto nina le?</i>	What will this come to ?
Ukuba <i>ndingada</i> ndibangenise ngo- bukwele ;	If I may at length provoke them to emulation.
<i>Ude</i> unqumle leyombali ;	Bring that tale to a conclusion.
Ukuba <i>ningade</i> nisifumane ninani ?	Why may you not at length compete with us ?
Uhlale kona <i>ndide</i> ndikuxelele ;	Be thou there until I bring thee word.
Makungabiko 'rantu uyibekelsyo <i>uku- da</i> kuse ;	Let no man leave of it till the mor- ning.

1. The *negative* verbal root of the present, Subjunctive, is of the same form as that of the affirmative.

2. The final vowel of the verbal root is occasionally elided.

3. The copulative *na* is sometimes used with the *impersonal* form of this verb, as in the following examples :—

Bati abantu bema ku-Mosesi kwakusa <i>nakwada</i> kwahlwa ;	And the people stood by Moses from the morning unto the evening.
Nase-Samariya, <i>nakude</i> kube sekupe- leni kwomhlaba ;	And in Samaria, and unto the utter- most part of the earth.

FUDULA.

547. This verb is only used in the present and past tenses, Indicative. It implies that the actor was, or had been, *in the habit* of performing the action of the following verb, which is placed in the present, or one of the past participles. Thus:—

<i>Ndifudula</i> ndisenje njalo ;	I used to do so.
Ngokuba nati <i>sibe sifuda</i> singenaku- qonda ;	For we ourselves also were sometimes foolish.
<i>Obefudula</i> esenza ngobugqwira ;	Who formerly practised sorcery.
Kanjalo nami <i>bendifuda</i> ndihleli, um- teto ungeko ;	For I was alive without the law once.
<i>Besifuda</i> singavunywa ukuba sive ili- zwi len-Kosi ;	We were not always permitted to hear the word of the Lord.

1. *Fuda* is the contracted form of *fudula*, and frequently occurs.

2. The present verbal prefixes are sometimes omitted before *fudula*. Thus:—

<i>Fudula</i> benihamba ngento ezimbi ;	You were accustomed to go in offen- sive things.
Nditi <i>fudula</i> besingabantu abangena- kwazi ;	I say we were once a people without knowledge.

FUMANA.

548. This verb represents the action of a following one as being performed *in vain*, or without proper purpose or effect. As:—

Kuko abaninzi <i>abafumana</i> beteta ;	| There are many vain talkers.
Niba na isibalo esingewele <i>sifumana</i> sisitsho ukuti-?	| Do ye think that the scripture saith in vain-?
Waza <i>wafumana</i> wako umsebenzi wetu ;	| And then our labour be in vain.
Niyazi ukungena kwetu kuni, ukuba <i>asifumana</i> singene ;	| Ye know our entrance in unto you, that it was not in vain.

KOVA.

549. This verb denotes that the action of the succeeding one was completed, *just before* the occurrence of some event referred to. The latter verb is used in the Infinitive. As:—

Ssuka nxa <i>lkova</i> kupuma ilanga ;	| We started just as the sun had risen.
Ilanga <i>belisakova</i> ukupuma ;	| The sun was just rising.
Sakukova ukufa, songona ebusweni buka-Tixo ;	| Immediately after death, we shall enter into the presence of God.

MANA.

550. This is the Reciprocal form of the verb *ma*, to stand. It denotes that the action of the following verb is *continuous* in its performance. The latter verb is generally used in the Infinitive, or in the present participle; but sometimes in other forms according to §§ 380—384. As:—

Ukuba <i>nimana</i> ukuma elukolweni ;	| If ye continue in the faith.
Nangokumana esitandazela ;	| And in continually praying for us.
U-Petrosi <i>wamana</i> waqongqota ;	| Peter continued knocking.
Akamana ukuzila umti lowo ;	| He did not continue to abstain from that tree.
Ukuba <i>bamane</i> babonakalise innyaniso yabo ;	| That they may continually manifest their sincerity.

The final vowel of *mana* is sometimes elided before a succeeding verb in the Infinitive mood. As:—

Kuloko *yaman'* ukutshoza ; | But she constantly affirmed.

551. The present, Potential, of *mana*, is sometimes used in an elliptical manner, as in the following example:—

Ngamana usincede ngamaxsha onke; | Continue to help us at all times.

The force of this construction is of the same nature as that noticed in § 368, and *ngamana*, accordingly, in the above example, may be considered as an elliptical form of speech for *wanga ungamana*, *O that thou wouldst continue!*

552. The remaining verbs that are used *idiomatically*, are those which have a peculiar application of their meaning, when found in combination with others. Of these, the following are the principal, some of which will be sufficiently illustrated by examples alone.⁶⁷

(553.) *ALEKELA...to add to do.*

<p><i>Koko besalekela ukukoliswa ngabo bawenzayo</i>;</p> <p><i>Waza walekela wazala umninawe wake u-Abeli</i>;</p> <p><i>Koko balekelayo ukuhamba ngasemkondweni wolokolo</i>;</p>	<p>But they have pleasure <i>moreover</i> in them that do them.</p> <p>And she <i>again</i> bare his brother Abel.</p> <p>But who <i>also</i> walk in the steps of that faith.</p>
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BUYA...to return.

554. This verb represents the action of the following one as occurring *again*, or *afterwards*. Thus:—

<p><i>Babuya badanduluka</i>;</p> <p><i>Luya kubuya lubuyele kuni</i>;</p> <p><i>Ngokuba u-Tixo angabuya awamilise</i>;</p> <p><i>Akubuya wenyuka</i>;</p> <p><i>Koko uburoti bake bubuye bapela</i>;</p> <p><i>U-Saule, o-kubuye kwatwa ukubizwa kwake, ngu-Paulusi</i>;</p>	<p>They cried out <i>again</i>.</p> <p>It shall return to you <i>again</i>.</p> <p>For God is able to graft them in <i>again</i>.</p> <p>When he was come up <i>again</i>.</p> <p>But afterwards his courage failed him.</p> <p>Saul, who was afterwards called Paul.</p>
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HLA...to descend.

555. This verb denotes that the action of the succeeding one took place, or would take place, *soon* or *speedily*. Thus:—

⁶⁷ In the Hebrew and other Semitic languages, similar idiomatic usages of verbs are found in very general use. Compare, for instance, the word *again*

in Gen. 4, 2; 18, 29; 30, 31; and 2 Kings 1, 13; with the terms employed in the Hebrew original.

<i>Ndohla</i> ndifike kona ;	I shall speedily arrive there.
Umsindo wesidenge <i>uhle</i> waziwe ;	
<i>Wahla</i> wakuruseshlwa kwa oko na ?	
Ukuba <i>maningehli</i> nishukunyiswe en- gqondweni ;	

556. In the inflected form of the Infinitive mood, it denotes that the action or event referred to, took place *manifestly* or *openly*. As:—

Wokuvuza <i>ekuhleni</i> ;	He shall reward thee openly.
Wayebona embonisweni kwa <i>sekuhleni</i> ;	
Engatandi ukumhlazisa <i>ekuhleni</i> ;	

He saw in a vision evidently.
Not willing to make her a public example.

HLALA...to sit.

557. This verb denotes the action of the following one to be *constant* or *regular* in its performance, either in present, past, or future time. Thus:—

<i>Ebehlala</i> emva u-Tixo u-Yise ezintweni zonke ;	He constantly obeyed God his Father in all things.
Abantu <i>abebehlala</i> besiza ekerikeni ;	
<i>Zuzihlala</i> zibububi bodwa ;	
<i>Ehlala</i> ehleli nje ukubatandazela ;	

People who came regularly to church.
They were only evil continually.
Ever living to make intercession for us.

Um-Oya wami <i>akayi kuhlala</i> epikisana nomntu ;	My Spirit shall not always strive with man.
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Ma, to *stand*, is sometimes used with a similar application of its meaning. As:—

Icobo lika-Yehova <i>lima limi kude kube</i> ngunapakade ;	The counsel of the Lord standeth for ever.
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HLALELA...to wait for.

558. This verb represents the action of the following one as *just about* to take place. As:—

<i>Akuhlalela</i> ukuselesha ;	When he was about to sail.
Umlomo wezidenge <i>uhlalel'</i> ububa ;	
Oko <i>abehlalela</i> ukufa ;	The mouth of the foolish is near destruction. Just before his death.
Xeshekweni u-Paulusi <i>wayehlalel'</i> uku- vula umlomo ;	

And when Paul was now about to open
his mouth.

KA...to dip.

559. This verb implies that the action of the succeeding one, was only *barely*, or *occasionally* performed. As:—

Kungabiko 'mntú <i>uka</i> anikohlise ngundawo ;	Let no man deceive you by any means.
Inkosi <i>yaka</i> yabuza kwizicaka zayo ;	My lord (just) asked his servants.
Nangona <i>nibe nika</i> nakwazi ;	Though ye once knew it.
<i>Uke</i> wambona na ?	Did you ever see him ?
<i>Anike</i> naleesha okwenziweyo ngu-Davide na ?	Have ye not (as much as) read what David did ?
<i>Uya kuka</i> ahlale apa ;	He will continue -s- short time here.
Musa <i>kuka</i> uyikankanye lonto ;	You must not mention that matter at all.
Isidalwa <i>singaka</i> sitsho na kosidalileyo ukuti- ?	Shall the thing formed say to him that formed it- ?

1. The prothetic *yi* is omitted in the Imperative, and in the plural the affix *ni* as well, the root being used alone. In the singular, the final vowel of this coalesces with the prefix of the following verb in the present, Subjunctive, in the diphthongal sound of *au*, except in the case of vowel verbs, which avoid such coalition, in consequence of *u* being changed into *w*. Thus:—

<i>Kahlale</i> apa ;	Just sit here.
<i>Kanisuke</i> kulondawo ;	Just get up from that place.
<i>Kawenze</i> kühle ;	Just wait awhile.
<i>Kauyenze</i> lonto ;	Just do that thing.

2. The affirmative verbal prefixes are frequently *omitted*, and in these circumstances the verbal root passes on to the following verb, in the usual manner. As:—

Ngubanina <i>okawapikisa</i> intando yake ?	Who hath (at all) resisted his will ?
Ngokuba singebe <i>kesingaziteti</i> izinto esizibonileyo ;	For we cannot but speak the things which we have seen.
<i>Kesanga</i> siyatandaza ;	We just seemed to be praying.
Kwatehiwo kuyo ukuti, <i>keipumle</i> umzuzwana ;	It was said unto them, that they should rest for a season.
<i>Makendinyotule</i> icetyana esweni lako ;	Let me pull out the mote out of thine eye.

3. The form of the verbal root is variable, *ka* being sometimes used for *ke*, and *ke*, again, for *ka*. In the negative, *ke* is used for *ki*. Thus:—

<p>Zuka uziwise pantsi ; Obambisele umntu wasemzini <i>woke</i> eve ; Ukuba aka ahlale imihla etile ; Lumka ke uze <i>wagake</i> uteto 'nto em- ntwini ;</p>	<p> Just cast thyself down. He that is surety for a stranger shall smart for it. That he would farry certain days. See thou say nothing at all to any man.</p>
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(560.) KOLISA...to do well.

<p><i>Ndokolisa</i> ukulazi ityala lenu ; <i>Ndokolisa</i> ukushumayela ivangeli ka- Kristu ; Kuze kunge-asafuna <i>ukukolisa</i> ngaku- mbi ukubuza into kuye ;</p>	<p> I will know the <i>uttermost</i> of your matter. I have <i>fully</i> preached the gospel of Christ. As though they would inquire some- what of him more <i>perfectly</i>.</p>
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There are a few other verbs of the Causative form, which are sometimes used in a similar manner to *kolisa* : as, *lungisa*, to do *rightly* ; *zingisa*, to do *perseveringly* ; *qinisa*, to do *surely* or *certainly* ; - &c.

(561.) PINDA...to repeat.

<p><i>Alupinda</i> ukudanduluka ngeswi eli- kulu ; Ngokuba singafuni <i>ukupinda</i> ukuzi- lungiselela kuni ; Walaula <i>nokupinda</i> kwake ukuza ebu- ngewaliseni ;</p>	<p> When he had cried <i>again</i> with a loud voice. For we seek not to commend ourselves <i>again</i> unto you. He foretold also his coming <i>again</i> in glory.</p>
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SALA...to remain.

562. This verb denotes that the action of the following one, has, or had, or will have, *already* taken place, previously to, or simultaneously with, the occurrence of some other event referred to. The latter verb is generally used in one of the participles according to the sense intended. In this usage, the verb *sala* is usually found in a *contracted* state.

1. The *verbal root* is used in the form of *se*, which may be the apocopated form of either *sala*, *sele*, or *sale*. But the *l* of the full forms is often restored before the vowel prefixes of the following verb.

2. The *present prefixes*, also, are frequently *omitted*, in which

circumstances the verbal root passes on as usual to the succeeding verb.

<p><i>Kuse</i> kuntsuku 'ntatu zihlile ezizinto ;</p> <p>Kodwa kaloku nje <i>senitula</i> nezi zonke ;</p> <p>Kanti iminyaka yobudala baka <i>ibisel'</i> ilikulu ;</p> <p>Umkombe <i>swause</i> upakati kwolw-andhle ;</p> <p><i>Waselesuka</i>, wabakonza ke ;</p> <p><i>Semka selitahonile</i> ilanga ;</p> <p>Baze babe <i>sebelungile</i> ngemmini yei-tatu ;</p> <p><i>Sendiya kwenje</i> njanina ?</p> <p>Nitsho ukuti, in-Kosi iyawafuna ; <i>seteya</i> kuwatuma ke ;</p> <p>Xeshekweni ndiya kubandulula bengatyanga, bese beswa endhlehleni ;</p> <p><i>Wosel'</i> uti, wakuvula umlomo wayo, ufumane imali ;</p> <p><i>Masesisiya</i> kaloku nje kwa se-Betelehem ;</p> <p><i>Masesimbulale</i> ke ;</p> <p><i>Ndingase</i> ndipiliwa ke ;</p>	<p>It is already three days since these things happened.</p> <p>But now ye also put off all these.</p> <p>Though he was already a hundred years old.</p> <p>The ship was now in the midst of the sea.</p> <p>And she arose and ministered to them.</p> <p>We left after sunset.</p> <p>And let them be ready against the third day.</p> <p>What must I do then ?</p> <p>Say, the Lord hath need of them ; and straightway he will send them.</p> <p>If I send them away fasting, they will faint by the way.</p> <p>When thou hast opened his mouth, thou shalt find a piece of money.</p> <p>Let us now go even to Bethlehem.</p> <p>Come, let us kill him.</p> <p>I shall (immediately) be whole.</p>
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SUKA...to arise.

563. This verb represents the action of a succeeding one, as taking place *immediately after* some event referred to. Thus :—

<p><i>Kusuke</i> kwavulekela izulu ;</p> <p><i>Wasuka</i> watsha ke kwa oko umtombo wegazi lake ;</p> <p><i>Basuka</i> bamhleka ke ;</p>	<p>And straightway the heavens were opened.</p> <p>And straightway the fountain of her blood was dried up.</p> <p>And they laughed him to scorn.</p>
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WA...to fall.

564. This verb is used in the first form of the present, Indicative, to denote that the action of the succeeding one is *habitual*, or that there exists a constant *propensity* to its performance. The latter verb is used in the present or

perfect participle, the prefix of which is dropped, and the verbal root affixed to *wa*. Thus:—

<i>Uyawalila umntwana ;</i>	|	The child is crying again.
<i>Ihashe liyawalahlekile ;</i>	|	The horse is lost again.
<i>Uyawatsho ;</i>	|	He is continually saying so.
<i>Uyawenje njalo ;</i>	|	He is always doing so.

YA...to go.

565. This verb is used with much the same force as *suka*, except that the reference to another event is less strongly intimated. (Compare § 267) As:—

<i>Waya u-Abrahame wolula isandhla sa-</i>	|	And Abraham stretched forth his
<i>ke ;</i>	|	hand.
<i>Baya batuma ingubo ;</i>	|	And they sent the coat.

ZA...to come.

566. This verb admits of various applications according to the construction in which it is used, all involving, however, the idea of *sequency*.

1. It is frequently employed to connect propositions together, sometimes simply in reference to *time*, but often combining with this a stronger or weaker degree of *inference*. In general force it corresponds to the word *then*, but in many cases the copulative *and* sufficiently expresses it. As:—

<i>Baza bapendula abantu bonke ;</i>	|	Then answered all the people.
<i>Lwaza udumo lwake lwapuma ;</i>	|	And his fame went forth.
<i>Uyatuma um-Oya wako, size zenziwe</i>	|	Thou sendest forth thy Spirit, they
<i>ke ;</i>	|	are created.
<i>Kuze kwati ukufa kwafikela abantu</i>	|	And so death passed upon all men.
<i>bonke ;</i>	|	
<i>Sondelani kuye u-Tixo, woza asondele</i>	|	Draw nigh to God, and he will draw
<i>kuni ;</i>	|	nigh to you.
<i>Bancede ngofefe lwako, baze baku-</i>	|	Help them by thy grace, that (then)
<i>konze ;</i>	|	they may serve thee.
<i>Size nati, nabanye abantu, singeniswe</i>	|	That so we also, and others, may be
<i>kubo ;</i>	|	brought into it.
<i>Baze benze nina ? (§ 254, 2)</i>	|	What will they do next ?
<i>Kuze kuhle 'nto nina ke apo ?</i>	|	What will then take place ?

2. In the Imperative, and also in the present, Subjunc-

tive, it is often used to denote *entreaty or supplication*. In these circumstances,—

i. The root *za* is used alone for the Imperative mood; and in the singular, its final vowel is *elided* before the prefix of the following verb, which, in the case of vowel verbs, is heard first in its vowel sound, and afterwards in its consonantal one, like *a* in § 286, 3. Thus:—

<i>Zmipulapule ilizwi lam;</i>	| Listen now to my word.
<i>Zundityole apo balusa kona;</i>	| Tell me now where they feed their flocks.
<i>Zuwolulo isandhla sako;</i>	| Come, stretch out your hand:
<i>Zuwenze oku;</i>	| Just do this.

ii. The verbal root of the present, Subjunctive, sometimes *elides* its final vowel before a following verb in the second person, singular. The verbal prefixes, also, are occasionally *omitted*, in which case the verbal root generally takes the form of *za*. Thus:—

<i>Uz' uti ke ngoko wena, wakupa ama-</i> <i>lizo;</i>	| Therefore when thou doest thine alma.
<i>Uze utete kodwa libe liliswi;</i>	| But speak the word only.
<i>Maaze angaqumbi u-Yehova, kendi-</i> <i>tete;</i>	| Let not the Lord be angry, and I will speak.
<i>Zanditi nami ndiye kumbedesha;</i>	| That I may come and worship him also.
<i>Niti kanjalo ningakupati, zamingafi;</i>	| Neither shall ye touch it, lest ye die.

iii. The present, Subjunctive, is sometimes used in the impersonal form of *ize* (§ 282, 2), both in this and the preceding usage. Thus:—

<i>Lumkani ize ningalukuhlwa;</i>	| Take heed that ye be not deceived.
<i>Ize ningabalandeli ke;</i>	| Go ye not therefore after them.
<i>Uz' uti kodwa, ize singabadubuli;</i>	| Notwithstanding, lest we should offend them.
<i>Soyitomalalisa yona, ize sinigcine ni-</i> <i>na;</i>	| We will persuade him, and (then) se- cure you.

3. In the present and past tenses, it sometimes precedes the Infinitive mood of other verbs, to denote the verbal action as *near or about* taking place. As:—

<i>Unyana wosintu uza kunikelwa e-</i> <i>zandhleni zabantu;</i>	The son of man is about to be delivered into the hands of men.
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Akuse-Efese yodwa, kuza kuba kuyo yonke i-Asiya nje ;	It is not only at Ephesus, but almost throughout all Asia.
Ukugwetywa okuza kubako ;	| The judgment which is to come.
Bandibamba etempileni baza kundibulala ;	| They caught me in the temple, and went about to kill me.
Xeshekweni amadoda omkombe abeza kubaleka ;	| As the shipmen were about to flee.

4. *Za* is sometimes used in the negative, to denote that the action of the following verb has *never* taken place, or that it *never* is to take place. The latter verb is used in the present, Subjunctive. Thus :—

Kuko izinto zintatu ezingazanga zidikwe ;	| There are three things that are never satisfied.
Akuzanga kubonwe ngento enjalo kwa-Sirayeli ;	| It was never so seen in Israel.
Ningezi nifunge ;	| Swear not at all.
Makungezi kubuye kutyiwe 'kutya kuwe ngumntu ;	| Let no man eat fruit of thee hereafter.

567. The verbs which are employed in immediate connexion with the Idiomatic verbs, usually take their *form* according to the rules given in §§ 380—384, where it is not otherwise stated.

568. *Hla*, *suka*, and *za*, are only treated as *vowel* verbs, in their Idiomatic usages, when employed negatively.

569. The definitions of the general force of the several Idiomatic verbs, have been given in reference to *active* verbs alone. The examples, however, will afford a sufficient illustration of their application to *other* kinds of verbs, as well as to verbs in general when used *negatively*.

ADJECTIVAL USAGES OF VERBS.

570. The present and perfect tenses, Indicative, of verbs, when preceded by the relative pronoun, frequently correspond in general signification to some of the *adjectives* of other languages, and likewise to some of their *participles* when employed with an *adjectival* application. Thus :—

Amanzi abandayo ;	| Cold water.
Imbewu ebolayo ;	| Corruptible seed.
Wena moyandini ungatsetsiyo ungevayo ;	| Thou dumb and deaf spirit.

362 ADVERBIAL USAGES OF VERBS.

Inkazana etiyekayo ;	An odious woman.
Indoda ekalipileyo ;	An active man.
Indawo efanelekileyo ;	A proper manner.
Ijinto ezifileyo ;	Dead things.
Umntu okuteleyo ;	An industrious person.
Umfana owomeleleyo ;	A strong youth.
Umlilo ovutayo ;	A burning fire.
Ufefe olusindisayo ;	Saving grace.
Umpefumlo ohleliyo ;	A living soul.
Ndawonye no-Banabasi no-Paulusi a- batandisweyo betu ;	With our beloved Barnabas and Paul.

In this construction the antecedent noun, when referring to *persons*, is sometimes understood. (Compare § 428) Thus :—

Ubacitile abaratshayo ;	He hath scattered the proud.
Pezu kwabalungisayo nabangalungisiyo ;	On the just and on the unjust.

ADVERBIAL USAGES OF VERBS.

571. Neuter and neuter-passive verbs are used *adverbially*, by prefixing the instrumental form of the relative pronoun, to the impersonal form of the perfect, Indicative. Thus :—

Waya wangena ngokukalipileyo ku- Pilati ;	He went in boldly to Pilate.
Xeshekweni aya kulipulapula ngoku- kuteleyo ;	If thou wilt diligently hearken to it.
Yenza ngokufanelekileyo ;	Act becomingly.

572. Besides several verbs which include *adverbs* in their signification, there are some others, also, which are frequently employed with an *adverbial* force. A few examples in connexion with one or two such verbs, will suffice for illustration.

PELA...to end.

Bahlala beteta kwapela ;	They did nothing else but talk.
Indhlela zimbini kupela ;	There are only two ways.
Baza bacitakele bete sa, kupela aba- posile abangacitwanga ;	And they were all scattered abroad, except the apostles.
Aningcwalise kupele ;	That he may sanctify you wholly.
Ngubanina oliroki, kupela ngokanye- layo u-Yesu ?	Who is a liar, but he that denieth Jesus ?

This verb sometimes expresses an *adjectival* sense, as in the following examples :—

Abapambukisa izindhlu <i>zipela</i> ;	Who subvert whole houses.
<i>Ukupela</i> kwetemba letu ;	Our only hope.
<i>Ekupela</i> kwonyama wake ;	Being his only son.
' <i>Kupela</i> kwento endiyifunayo ;	The only thing that I desire.
Yanga isel' iza kumginya <i>epela</i> ;	It seemed to be coming to swallow him up whole.
Indawo <i>yokupela</i> (§ 523) ;	The last thing.

EA...to dawn.

<i>Kwasa</i> ashiya abakweli bamahashe ;	On the morrow they left the horsemen.
<i>Kwakungayi</i> kupuma namnye umntu kude <i>kuse</i> ;	No one shall go out until the morning.
Wavuka <i>kusasa</i> ;	He arose early.
Yiba selulungile <i>kwakusa</i> ;	And be ready in the morning.

COMPARISON IN CONNEXION WITH VERBS.

573. Different forms of the verbs *gqita* and *dhlula*, to exceed or excel, are very generally employed to express comparison, both *adjectively* and *adverbially*. Thus :—

Imali <i>ezigqitileyo</i> emakulwini amata- tatu ;	More than three hundred pence.
<i>Ngogqitisileyo</i> ngobukulu kumprofite ;	He is more than a prophet.
Ukwohlwayiwa ekuhleni <i>kugqitisele</i> u- kutandwa ngaese ;	Open rebuke is better than secret love.
Ngennyanyiso <i>ndigqitisele</i> abantu bonke ngobuyilo ;	Surely I am more brutish than any man.
Umsindo wesidenge <i>ugqitisele</i> ngobu- nzima ezonto zombini ;	A fool's wrath is heavier than them both.
<i>Nibaahlula</i> nganto nina abanye ?	What do ye more than others ?
Ngokuba <i>bebendidlula</i> ngamandhla ;	For they were too strong for me.
Oprofitshayo <i>udhlutisele</i> lowo uteta ngelwimi ;	He that prophesieth is greater than he that speaketh with tongues.

574. Comparison is also expressed by the *dative form*, as in the case of adjectives and adverbs, and likewise by the preposition *pezu*. Thus :—

Silungile <i>kubo</i> yinina ?	Are we better than they ?
Kulungile ukuba nentwana enncinane-, <i>ngasekubeni</i> kube nenzuzo czinainzi- ;	It is better to have a little-, than to have great revenues-.

Ububele bako bulungile <i>pezu</i> kwo- boni ; Ukupa kutamsanqelekile <i>ngapezu</i> kwo- kwamkela ;	Thy lovingkindness is better than life. It is more blessed to give than to re- ceive.
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OF PARTICLES.

575. The particles of the Kafir language are not so numerous as those of some others. Hence have arisen many of the usages of the parts of speech already considered. The Idiomatic verbs, especially, supply the place of several of the particles of other languages, and will consequently require the greater attention, on account of the peculiar construction involved in their use. As before observed, also, many of the words which have been included among the adverbs, prepositions, and conjunctions, are not particles strictly speaking, but particular forms of other parts of speech. Since they correspond, however, in their accommodated uses, to such kinds of particles in some other languages, the classification which has been adopted appears desirable, for the sake of convenience and illustration.

576. The several usages of the *verbials*, *prefixes*, *affixes*, and *expletives*, have been fully exemplified in a preceding part. Those of the *interrogatives* are sufficiently illustrated, in connexion with the different parts of speech to which they respectively belong.

ON THE ADVERBS.

577. Adverbs sometimes prefix the *indefinite forms* of the possessive particle and relative pronoun, for the sake of greater emphasis. (Compare § 517, 2, i) Thus:—

Kauvume <i>okwakaloku</i> nje ; Nani niti kwa ngento enjalo, nibona- kele <i>ngokuwapandhle</i> ;	Suffer it to be so for the present. Even so ye also outwardly appear.
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578. Adverbs can be used *adjectively* in the following ways:—

1. By prefixing the relative pronoun and present, Indicative, of the substantive verb. As:—

Umntwana emnye onje ;	|	One such child.
Umgwebi wamatyala anjalo ;	|	A judge of such crimes.
Masiye ezitademi ezikufupi ;	|	Let us go into the next towns.
Isimilo esinxamnyo ;	|	A disorderly state.
Ukucapaza okufuti ;	|	A continual dropping.

In this usage they sometimes become *adverbial* again, in the same way as adjectives in § 508, 1. Thus:—

Ngokuba engenguye um-Yodi, lo u- nguye ngokupandhle ;		For he is not a Jew, which is one outwardly.
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2. By prefixing the possessive particle. As:—

Innewadi yangapambili ;		The former treatise.
Ngeresha lakudala ;	|	In olden time.
Nobusi basendhle ;	|	And wild honey.
Izenzo zasemva ;	|	The last acts.

Before adverbs of *place*, the possessive particles have the same force, as when prefixed to the dative form of nouns. Thus:—

Kwafika umntu wakona ;	|	There arrived a man of there.
Bona baya kunazisa konke okwalapa ;	|	They shall inform you of every thing of here.

579. *Kona* is generally used in connexion with *apo*, upon much the same principle as is involved in the use of the personal pronoun § 443. Thus:—

Indawo apo in-Kosi yabilele kona ;	|	The place where the Lord had lain.
Uyayitobela apo atanda kona ;	|	He turneth it whithersoever he will.
Kumbula ke apo uwe kona ;	|	Remember from whence thou art fallen.
Ngokuba ku/apo umkombe ubuza ku- tula umtwalo wawo kona ;	|	For there the ship was to unlade her burden.

580. *Kakulu*, *kanye*, and *kunene*, are chiefly used as adverbs of *comparison*. Thus:—

Balila kakulu ;	|	They wept much.
Inzima kakulu ;	|	It is very heavy.
Ikohlakele kanye ;	|	It is altogether bad.
Ondikoliwe kunene kuye ;	|	In whom I am well pleased.

581. *Kwa* is used before other words, sometimes with simply an *expletive* force, but more generally with an *intensive* or strong *definitive* force. As:—

Zadalelwa <i>kwa</i> yena ;	They were made (even) for him.
Zimi ngaye nokuma <i>kwa</i> izinto zonke ;	And by him (even) all things consist.
<i>Kwa</i> ku-Adame kwada kwaku-Mosesi ;	(Even) from Adam to Moses.
Bengenangambo <i>kwa</i> kubo ;	Having no root in themselves.
<i>Kwa</i> nomti wobomi ;	The tree of life also.
Bayakohlisa <i>kwa</i> nabaqashwa ;	They deceive the very elect.
Ukubala kuni <i>kwa</i> ezizinto ;	To write the same things to you.
Nanku ondingestshayo <i>kwa</i> lapa ;	Lo he that betrayeth me is even here.
Ndivela <i>kwa</i> kona ;	I come from the very place.
Ukuba iginye umntwana wayo <i>kwa</i> esazalwa ;	For to devour her child as soon as it was born.

1. *Kwa* is sometimes inserted between the prefix and root of verbs. Thus:—

Izixakato ezikwakhlakeleyo ;	Fruits which are likewise corrupt.
Ezintsubeni ezikwa zintsha ;	In bottles which are also new.
Kukwa kukukanuka kwam ;	That is my desire.
Eli li kw wa lilizwi lokolo esishumayela lona ;	This is the word of faith which we preach.

2. Nouns and pronouns sometimes take their *euphonic letters* after *kwa*, irrespectively of the substantive verb. As:—

<i>Kwa</i> yinkululeko yemipefumlo yenu ;	Even the salvation of your souls.
<i>Kwa</i> ngabo aya kubiza bona ;	Even as many as he shall call.

582. *Pantsi*, preceded by the present and past tenses of the substantive verb, is used before the Infinitive mood of a following verb, to denote the action as having *nearly* or *almost* taken place. Thus:—

Upantsi kundihenda ;	Almost thou persuadest me.
Ndipants' ukuvums ;	I have a good mind to consent.
Ndapantsi ukuwa ;	I had nearly fallen.
Ube pantsi ukufa ;	He was at the point of death.

583. *Umhlaumbi* is sometimes used *disjunctively*, like the conjunction *or*. Thus:—

Bonke abantu abaka bashiya indhlu, umhlaumbi bashiya abazalwana, um- hlaumbi ngodade,- ;	All who have left house, or (<i>lit.</i> , per- haps they have left) brethren, or (<i>lit.</i> , perhaps they are) sisters-.
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584. *Xeshekweni*, and also *xa* and *nxa*, have sometimes the force of a *conditional* particle. As:—

<i>Xeshekweni</i> urelayo ngomlomo wako in-Kosi u-Yesu-, uya kusindiswa;	| If thou shalt confess with thy mouth the Lord Jesus-, thou shalt be saved.
Musa ukuzamana nomntu, nxa anga- kwenzanga 'nto;	| Strive not with a man, if he have done thee no harm.

585. The *prepositions*, *conjunctions*, and *interjections*, require no further elucidation than that which they have received in previous parts of the grammar.



APPENDIX.

A.

PARSING LESSON.

[The following extract, taken from an article in the first number of the "Isibuto Samavo," and referring to the introduction of the Gospel amongst the Gaika tribe of Kafirs by Dr. Vanderkemp, will conveniently serve for the illustration of the proper mode of parsing Kafir words, in accordance with the preceding Grammar.]

Lite ilizwi lika-Tixo, ukuqala kwalo ukungena ema-Xoseni, langena kwa-Ngqika; lalipetwe ngu-Nyengana,

Lite; *It did so*: § 392, perf. Ind. of the irr. v. *ti*, 3rd. pers. 2nd. spec. sing. *aff.* * in concord with its nominative—

ilizwi; *the word*: n. spec. 2, sing.

lika-Tixo; *of God*: poss. f. of *u-Tixo*, n. spec. 1, sing.—in regimen with *ilizwi*.

ukuqala; *beginning*: Inf. of the reg. v. *qala*. Used as nom. abs., § 442: *as to* (its) beginning &c.

kwalo; *its*: poss. pro. 3rd. pers. 2nd. spec. sing. representing *ilizwi*, and concurring with *ukuqala*.

ukungena; *to enter*: Inf. of the reg. v. *ngena*.

ema-Xoseni; *amongst the Kafirs*: 1st. dat. f. of *ama-Xosa*, n. spec. 2, plur. The sing. is *um-Xosa*; § 94, 2.

langena; *it entered*: aor. Ind. of *ngena*, 3rd pers. 2nd. spec. sing. *aff.* referring to *ilizwi*.

kwa-Ngqika; *at Gaika's place*: loc. f. of *u-Ngqika*, n. spec. 1, sing.

lalipetwe; *it was conveyed*: perf. Ind. of *patwa*, pass. v. of *pata*, 1st. aug. f. 3rd. pers. 2nd. spec. sing. *aff.* referring to *ilizwi*.

ngu-Nyengana; *by Dr. Vanderkemp*: caus. f. of *u-Nyengana*, n. spec. 1, sing. after the pass. v. § 471.

* The abbreviations are for the most part sufficiently obvious. The following are the more peculiar ones:— *spec.* for *species*, *v.* for *verb* or *voice*, *f.* for *forn*, *aff.* or *af.* for *affirmative*, *neg.* for *negative*, *nom. abs.* for

umfo wapesheya kwolwandhle. Wayete yena, esekwelinye ilizwe, weva kusitwa, Kuko isizwe esingama-Xosa. Waza wati kekaloku, wanokunga angashumayela ilizwi lika-Tixo kwesosizwe. Wasel' ecela indhlela ke kwabantu

umfo; *a man*: n. spec. 1, sing. in apposition with *u-Nyengana*.

wapesheya; *of beyond*: prep. with poss. par. spec. 1, sing. prefixed,—in regimen with *umfo*.

kwolwandhle; (of) *the sea*: indef. poss. f. of *ulwandhle*, n. spec. 5, sing. in regimen with the prep. *pesheya*.

Wayete; *He did so*: § 392: cont. f. of *waye etc*, perf. Ind. of the irr. v. *ti*, 2nd. aug. f. 3rd. pers. 1st. spec. sing. *aff.* in concord with its nominative—

yena; *he*: pers. pro. 3rd. pers. 1st. spec. sing.

esekwelinye; *being still in another*: dat. f. of indef. adj. *elinye*, 1st. class, spec. 2, sing. r. *nye*,—in concord with *ilizwe*; with pres. part. of the subs. v. 3rd. pers. 2nd. spec. sing. and verb. *sa* prefixed, the final vowel of the latter being changed into *e*, because of the omission of the verbal root of the former. § 296.

ilizwe; *country*: n. spec. 2, sing.

weva; *he heard*: aor. Ind. of the irr. v. *va* (§ 289), 3rd. pers. 1st. spec. sing. *aff.* referring to *u-Nyengana*.

kusitwa; *it being said*: pres. part. of *twa*, pass. v. of *ti*, impers. f. *aff.*

Kuko; *There is* (or *exists*): the verb. *ko* with the impers. f. of the pres. Ind. of the subs. v. prefixed, but its verbal root omitted.

isizwe; *a nation*: n. spec. 4, sing.

esingama-Xosa; *which is the Kafir*: the noun *ama-Xosa* used adjectively in concord with *isizwe*. § 500, 1.

Waza wati; *He then became so*: aor. Ind. of *ti*, 3rd. pers. 1st. spec. sing. *af.* preceded by the same form of the verb *za* in its idiomatic usage, § 566, 1.

kekaloku; expletive.

wanokunga; *he was desirous*: Inf. of the irr. v. *nga*, to wish, (§ 367) conj. f. with the aor. Ind. of the subs. v. prefixed, 3rd. pers. 1st. spec. sing. verbal r. omitted.

angashumayela; (that) *he might publish*: § 529: pres. Pot. of the reg. v. *shumayela*, 3rd. pers. 1st. spec. sing. *af.*

kwesosizwe; *to that nation*: the noun *isizwe* with the dat. f. of its corresponding dem. pro. *eso* prefixed. §§ 462 and 457.

Wasel' ecela; *Immediately he asked*: pres. part. of reg. v. *cela*, 3rd. pers. 1st. spec. sing. *aff.* preceded by the 1st. aug. f. of the

nominative absolute, verb. for *verbal*, r. for *root*, aor. for *aorist tense*, aug. for *augmented*, irr. for *irregular*, reg. for *regular*, cont. for *contracted*, caus.

for *causative* or *causal*, sec. for *section*, part. for *participle*, and par. for *participle*. For some others see the several tables in the second part.

abakulu; wasuka wawela ulwandhle, wapumela nganeno
apa. Wati, akufika, wancedwa kakulu ngama-Bulu. Am-
boleka inkabi zennqwelo, ampa nompako into enkulu.
Kute kodwa, ukufika kwake kwelimiwe ngama-Xosa ili-

- perf. Ind. of the v. *sala*, in its idiomatic usage, § 562. *Wasel'*
cont. f. of *waesele*, with final vowel elided.
- indhlela; *a path*: n. spec. 3, sing. Acc. after the preceding v.
ke: expletive.
- kwabantu; *from the people*: 2nd. dat. f. of *abantu*, n. spec. 1, plur.
§§ 462 and 457.
- abakulu; *great*: adj. 1st. class, in concord with *abantu*. r. *kulu*.
wasuka wawela; *he afterwards crossed*: aor. Ind. of the reg. v.
wela, 3rd. pers. 1st. spec. sing. *aff.* preceded by the same form
of the verb *suka*, in its idiomatic usage, § 563.
- wapumela; *and came out*: aor. Ind. of the reg. v. *pumela*, Rel. f.
of *puma*, 3rd. pers. 1st. spec. sing. *aff.* Rel. f. used here accord-
ing to § 463.
- nganeno; *on this side*, i. e. of the sea: adv.
- apa; *here*: adv.—a pleonasm.
- akufika; *when he arrived*: aor. Subj. of the reg. v. *fika*, 3rd. pers.
1st. spec. sing. *af.*
- wancedwa, *he was helped*: aor. Ind. of *ncedwa*, pass. v. of the reg.
v. *nceda*, 3rd. pers. 1st. spec. sing. *aff.*
- kakulu; *greatly*: adv.—from the adj. *kulu*, § 306.
- ngama-Bulu; *by the Dutch*: caus. f. of *ama-Bulu*, after the pass.
v. n. spec. 2, plur.
- Amboleka; *They lent him*: aor. Ind. of reg. v. *boleka*, 3rd. pers.
2nd. spec. plur. *aff.* referring to *ama-Bulu*, and here used doubly:
transitive; with verbal medial (*m*) inserted, 3rd. pers. 1st. spec.
sing. representing *u-Nyengana*, and acc. (or *near* object) to *bo-
leka*.
- inkabi; *oxen*: n. spec. 3, plur. Acc. (*remote* object) to *boleka*.
zennqwelo; *of the wagon*: poss. f. of *innqwelo*, n. spec. 3, sing.—in
regimen with *inkabi*. Used adjectively, § 500, 3.
- ampa; *and gave him*: refer to *amboleka* above, and substitute *pa*
for *boleka*.
- nompako; *provision also*: conj. f. of *umpako*, n. spec. 6, sing. The
prefix *na* is here used *conjunctively*, and the n. as acc. (*remote*
object) to *pa*.
- into; *something*: n. spec. 3, sing. in apposition with *nompako*.
- enkulu; *considerable*: the adj. *kulu* in concord with *into*.
- Kute; *It was so*: perf. Ind. of *ti*, impers. f. *aff.*
- kodwa; *however*: conj. § 358, 2.
- ukufika; *arriving*: Inf. of *fika*. Used as nom. abs. § 442: *in re-
ference to* (his) arriving &c.
- kwake; *his*: poss. pro. 3rd. pers. 1st. spec. sing. representing *u-
Nyengana*, and concurring with *ukufika*.

zwe, wafika ngexesha lemfazwe, okuya imi-Dange nama-Gqunukwebi ebesilwa nabelungu. Wati, akufika en-Nxuba ngasenkla, wahlangana nabantu besaba. Kwatwa, kodwa, u-Nggika akalwi; akazani nokwazana nabo balwayo. Waza kekaloku u-Nyengana wasusa abantu baye

kwelimiwe; *in that which is inhabited*: perf. Ind. of *miwa* pass. v. of the irr. v. *ma*, 3rd. pers. 2nd. spec. sing. with the rel. pro. *e*, as representative of *ilizwe*, prefixed in the dat. f. § 516.
ngama-Xosa; *by the Kafirs*: caus. f. of *ama-Xosa* after pass. v. *ngexesha*; *during the time*: iustr. f. of *ixesha*, n. spec. 2, sing. lemfazwe; *of war*: poss. f. of *imfazwe*, n. spec. 3, sing. in regimen with *ngexesha*.

okuya; *when*: adv. § 348.

imi-Dange; *a tribe of Kafirs so called*: n. spec. 6, plur.

nama-Gqunukwebi; conj. f. of *ama-Gqunukwebi*, *a tribe of Kafirs so called*: n. spec. 2, plur.

ebesilwa, *were fighting*: imperf. Ind. of the irr. v. *lwa*, 3rd. pers. 2nd. spec. plur. *aff.* cont. f. in concord with its nearer nom. *ama-Gqunukwebi*. § 402.

nabelungu; *with the white people*: conj. f. of *abelungu*, n. spec. 1, plur. § 481.

en-Nxuba; *at the Fish river*: dat. f. of *in-Nxuba*, n. spec. 3, sing. § 467.

ngasenkla; *towards the upper part*: adv.

wahlangana; *he met*: aor. Ind. of the reg. v. *hlangana*, 3rd. pers. 1st. spec. sing. *aff.* referring to *u-Nyengana*.

nabantu; *with people*: conj. f. of *abantu*. § 480.

besaba; *flying*: pres. part. of reg. v. *saba*, 3rd. pers. 1st. spec. plur. *aff.* in concord with *nabantu*.

Kwatwa; *It was said*: aor. Ind. of *twa*, pass. v. of *ti*, impers. f. *aff.* akalwi; *he does not fight*: pres. Ind. of *lwa*, 3rd. pers. 1st. spec. sing. *neg.* in concord with its nom. *u-Nggika*.

akazani; *he has no connexion*: pres. Ind. of the irr. v. *azana*, Recip. f. of *azi*, 3rd. pers. 1st. spec. sing. *neg.* referring to *u-Nggika*.—*nokwazana*, Inf. of *azana*, conj. f. used intensively. § 526.

nabo; *with those*: conj. f. of *abo*, dem. pro. spec. 1, plur. in concord with *abantu* understood.

balwayo; *who fight*: pres. Ind. of *lwa*, 3rd. pers. 1st. spec. plur. *aff.* rel. *a* omitted according to § 434, 3, and *nabo*, therefore, must be considered as including both correlative and nominative, —*those-who*.

wasusa; *he sent*: aor. Ind. of the reg. v. *susa*, stem f. of *suka*, 3rd. pers. 1st. spec. sing. *aff.* in concord with its nom. *u-Nyengana*.

baye; *that they should go*: pres. Subj. of the irr. v. *ya*, 3rd. pers.

kucela indhlela kwa kuye u-Ngqika lowo: ngokuba ebe-
nga angaya kuhlala kuma-Ngqika. Wati u-Ngqika wa-
susa umntu aye kubabonisa indhlela. Bada bafika emzini
wake e-Tyume, o-Nyengana abo.

Bati kekaloko, bakufika, babona i-Bulu ebelihleli ema-

- 1st. spec. plur. *aff.* referring to *abantu*.
kucela; *to ask*: Inf. of *cela*, with initial vowel elided.
kwa; *even*: adv. used expletively, § 581.
kuye; *from him*: § 462: dat. f. of *yena*, pers. pro. 3rd. pers. 1st.
spec. sing. representative of *u-Ngqika* according to § 512.
lowo; *this*: dem. pro. 1st. spec. sing. in concord with *u-Ngqika*.
§ 509.
ngokuba; *because*; conj. § 358, 9.
ebenga; *he wished*: imperf. part. of *nga*, 3rd. pers. 1st. spec. sing.
aff. cont. f. Participle used according to § 498—*Ngokuba ebenga*;
literally, through being having been wishing.
angaya; *that he might go*: § 529: pres. Pot. of *ya*, 3rd. pers. 1st.
spec. sing. *aff.*
kuhlala; *to dwell*: Inf. of reg. v. *hlala*, with initial vowel elided.
kuma-Ngqika; *with the Gaikas*; dat. f. of *ama-Ngqika*. § 469.
umntu; *a person*: n. spec. 1, sing. Acc. to *wasusa*.
aye; *that he should go*: pres. Subj. of *ya*, 3rd. pers. 1st. spec. sing.
aff. referring to *umntu*.
kubabonisa; *to show them*: Inf. of the reg. v. *bonisa*, Caus. f. of
bona; with verbal medial *ba* (referring to *abantu*) 3rd. pers. 1st.
spec. plur. inserted as its acc. or near object.
Bada bafika; *At length they arrived*: aor. Ind. of *fika*, 3rd. pers.
1st. spec. plur. *aff.* preceded by the same form of the idiomatic
v. *da*, § 546. In concord with the nom. *o-Nyengana*.
emzini; *at (his) place*: dat. f. of *umzi*, n. spec. 6. sing. § 467.
wake; *his*: poss. pro. 3rd. pers. 1st. spec. sing. representing *u-*
Nyengana, and concurring with *emzini*.
e-Tyume; *at the Tyume*, (a river so called): dat. f. of *i-Tyume*, n.
spec. 2, sing.
o-Nyengana; *Dr. Vanderkemp and his party*: n. spec. 1, plur.
§ 93, remark under SPECIES 1.
abo; *those*: dem. pro. spec. 1, plur. in concord with *o-Nyengana*.
§ 509.
babona; *they saw*: aor. Ind. of the reg. v. *bona*, 3rd. pers. 1st.
spec. plur. *aff.*
i-Bulu; *a Dutchman*: n. spec. 2, sing. Acc. to *babona*. Derived
from the Dutch *boer*, a farmer.
ebelihleli; *who was dwelling*: pluperf. Ind. of *hlala*, cont. f. 3rd.
pers. 2nd. spec. sing. *aff.* with its nom. the rel. pro. *e* prefixed,
concurring with its correlative *i-Bulu*.
walenza; *he made him*: aor. Ind. of the irr. v. *enza*, 3rd. pers. 1st.

Xoseni. Wati u-Ngqika walenza ikumsha lokubuzisa ku-Nyengana into abazela zona. Waxela u-Nyengana, wati, Siza kunifundisa izwi lika-Tixo, nize niyazi indhlela yake, nizuze innyweba engunapakade emveni kwokufa. Kwawata, Nisuswa zinkosi zama-Ngesi na? Bati, Hai; ngu-

spec. sing. *aff.* with verbal medial *li* (§ 288); 3rd. pers. 2nd. spec. sing. inserted as its acc. or *near* object, and representative of i-Bulu.

ikumsha; *interpreter*: n. spec. 2, sing; Acc. or: remote object of preceding verb. (r. *kumsha*.)

lokubuzisa; *to inquire by questioning*: Inf. of the reg. v. *buzisa*, Caus. f. of *buzisa*, to ask: poss. f. in regimen with *ikumsha*.

into; *the things*: n. spec. 3, plur. Acc. to *buzisa*.

abazela; (*as to*) *which they were come for*: § 443: aor. Ind. of the reg. v. *zela*, Rel. f. of *za*, to come, 3rd. pers. 1st. spec: plur. *aff.* with the rel. pro. *a* prefixed, used objectively, and concurring, therefore, with the nominative according to sec. 176, 1.

zona; *them*: pers. pro. 3rd. pers. 3rd. spec. plur. referring to *into*, and acc; to the preceding verb.

Waxela; *He told*: aor. Ind. of the reg. v. *wela*, 3rd. pers. 1st. spec: sing. *aff.* referring to *u-Nyengana*.

Siza; *We are coming*: pres. Ind. of *za*, 1st. pers. plur. *aff.* § 403: kunifundisa; *to teach you*: Inf. of the reg. v. *fundisa*, Caus. f. of *funda*, to learn; with verbal medial *ni*, 2nd. pers. plur. inserted as its acc. or *near* object. sec. 407.

nize niyazi; *that you may know*: pres. Subj. of the irr. v. *azi* (sec. 254), 2nd. pers. plur. *aff.* with verbal medial *yi*, 3rd. pers. 3rd. spec. sing; inserted, and representing the acc. *indhlela*: preceded by the same form of the v. *za*, in its idiomatic usage, according to sec. 566, 1.

nizuze; *and obtain*: secs. 379 and 383: pres. Subj. of the reg. v. *zuzisa*, 2nd. pers. plur. *aff.*

innyweba; *happiness*: n. spec. 3, sing. Acc. to preceding v.

engunapakade; *everlasting*: the adv. *napakade* used as a n. by taking the *u* prefix, 1st. spec. sing. and then adjectively according to sec. 500, 1.

emveni; *after*: prep. sec. 356, 1.

kwokufa; *death*: indef. poss. f. of *ukufa*, n. spec. 8: in regimen with emveni. (r. *fa*.)

Nisuswa; *Are you sent*: pres. Ind. of *suswa*, pass. v. of *susa*, 2nd. pers. plur. *aff.*

zinkosi; *by the chiefs*: caus. f. of *inkosi*, n. spec. 3, plur. after pass. v.

zama-Ngesi; *of the English*: poss. f. of *ama-Ngesi*, n. spec. 2, plur. in regimen with *zinkosi*. Derived from *English*.

na: sign of interrogation.

Tiko obengenisa inkumbulo ezinkliziweni zetu zokunga simeza kuni, sinivise indaba zasezulwini.

Kwaba njalo ke : u-Nggika akabanga nakubanika 'zwi. Kwati, ngokuba bekunxa azeka umfazi wesitatu, kwali-

Hai ; No : adv.

ngu-Tixo ; it is God : the n. *u-Tixo*, with its euphonic letters prefixed, after the subs. v. this being omitted according to sec. 532.
obengenisa ; who caused to enter : imperf. Ind. cont. f. of the reg. v. *ngenisisa*, Caus. f. of *ngena*, 3rd. pers. 1st. spec. sing. *aff.* with its nom. the rel. pro. *o* prefixed, in concord with its correlative *u-Tixo*.

inkumbulo ; the thoughts : n. spec. 3, plur. r. *kumbula*, acc. to preceding verb.

ezinkliziweni ; in (our) hearts : 1st. dat. f. of *inkliziyo*, n. spec. 3, plur. sec. 467.

zetu ; our : poss. pro. 1st. pers. plur. in concord with *ezinkliziweni*.
zokunga ; of wishing : Inf. of *nga*, poss. f. in regimen with *inkumbulo*. sec. 496, 1.

singeza ; we may come : pres. Pot. of the verb *za* (sec. 289), 1st. pers. plur. *aff.*

kuni ; to you : dat. f. of *nina*, pers. pro. 2nd. pers. plur. sec. 462.

sinivise ; and cause you to hear : pres. Subj. of the reg. v. *visa*, Caus. f. of *va*, 1st. pers. plur. with verbal medial *ni* inserted as acc. and representing the *near* object.

indaba ; news : n. spec. 3, plur. acc. or *remote* object to the preceding verb.

zasezulwini ; of heaven : 1st. comp. dat. f. of *izulu*, n. spec. 2, sing. in regimen with *indaba* (sec. 447), and used adjectively in accordance with sec. 500, 4.

Kwaba ; It was : aor. Ind. of subs. v. impers. f. *aff.* njalo ; **so ; adv.**
akabanga ; he was not : perf. Ind. of subs. v. 3rd. pers. 1st. spec. sing. *neg.* in concord with its nom. *u-Nggika*.

nakubanika ; with giving them : Inf. of reg. v. *nika*, conj. f. (sec. 315) with verbal medial (*ba*) inserted, representing *o-Nyengana*, as its acc. (*near* object).

'zwi ; a word : for *izwi* or *ilizwi* by elision, acc. (*remote* object) to preceding verb.

bekunxa ; it was when : the adv. *nza* (sec. 504) with the imperf. Ind. of the subs. v. prefixed, impers. f. *aff.*

azeka ; he married : lit. at the time that he is marrying : pres. Ind. of reg. v. *zeka*, 3rd. pers. 1st. spec. sing. with rel. pro. prefixed according to sec. 487.

umfazi ; a wife : n. spec. 1, sing. Acc. to preceding v.

wesitatu ; of three (third) n. spec. 4, in regimen with umfazi, and used adjectively, according to sec. 500, 3.

kwalibaleka ; there became delayed : aor. Ind. of the reg. v. *libaleka*,

baleka kakulu. Wahlala ke u-Nyengana elinda izwi lenkosi zaza zazinninzi intsuku. Bati abantu ababe naye, banesitukutezi esikulu, ngokuba kube kunga baya kubulawa ngokutyolwa ngabantu abakohlakeleyo. Kute kodwa, emveni kwokuba bebese bediniwe kukulityaziswa kanga-

Subj. f. of *libala*, to delay, impers. f. *af*.

Wahlala; *He continued*: (sec. 557) aor. Ind. of reg. v. *hlala*. 3rd. pers. 1st. spec. sing. *af*. in concord with its nom. *u-Nyengana*. elinda; *waiting for*: pres. part. of reg. v. *linda*, 3rd. pers. 1st. spec. sing. *af*.

zaza zazinninzi; *till at length they became many*: the adj. *ezinninzi* 1st. class, in concord with *intsuku*, r. *ninzi*, with the aor. Ind. of subs. v. 3rd. pers. 5th. spec. plur. prefixed, and preceded by the same form of the idiomatic verb *da*, in concord with its nominative—

intsuku; *days*: n. spec. 5, plur. The sing. is *u-suku*, the *s* being changed into *ts* after the *in* prefix. (sec. 45, 2)

ababe; *who were*: perf. Ind. of subs. v. 3rd. pers. 1st. spec. plur. *af*. with its nom. the rel. pro. prefixed, in concord with *abantu*. naye; *with him*: conj. f. of *yena*, pers. pro. 3rd. pers. 1st. spec. sing.

banesitukutezi; *they were with anxiety*: conj. f. of *isitukutezi*, n. spec. 4, sing. with aor. Ind. of subs. v. 3rd. pers. 1st. spec. plur. *af*. prefixed.

kube kunga; *it seemed*: imperf. part. (sec. 498) of the irr. v. *nga*, to seem, impers. f. *af*.

baya kubulawa; *they shall be killed*: 1st. fut. Ind. of *bulawa*, (for *bulalwa*, sec. 44) pass. v. of *bulala*, 3rd. pers. 1st. spec. plur. *af*. ngokutyolwa; *through being falsely accused*: Inf. of *tyolwa*, pass. v. of *tyola*, instr. f.

ngabantu; caus. f. of *abantu*, after pass. v.

abakohlakeleyo; *who are wicked*: (sec. 570) perf. Ind. of the reg. v. *kohlakala*, 3rd. pers. 1st. spec. plur. *af*. with its nom. the rel. pro. prefixed, in concord with the correlative *abantu*.

kwokuba; *that*: the conj. *ukuba* in poss. f. after *emveni*. Sec. 492. bebese bediniwe; *they had already been wearied*: perf. part. of *dinwa*, pass. v. of *dina*, 3rd. pers. 1st. spec. plur. *af*. preceded by the pluperf. Ind. of the idiomatic verb *sala*, cont. f. 3rd. pers. 1st. spec. plur. *af*.

kukulityaziswa; *by being delayed*: Inf. of *lityaziswa*, pass. v. of *libazisa* (sec. 208, 1) caus. f. after pass. v.

kangakanana; *so greatly*: adv.

kwateta; *there spoke*: aor. Ind. of reg. v. *teta*, impers. f. *af*.

elo-Bulu; *that Dutchman*: the n. i-Bulu with its corresponding dem. pro. prefixed.

labelibakumshela; *(who) had interpreted for them*: 1st. aug. f. of

kanana, kwateta elo-Bulu labelibakumshela, lamngxolisa u-Ngqika, lati, Yinina ukuba wenje nje? * * *

pluperf. Ind. of reg. v. *kumshela*, Rel. f. of *kumsha*, 3rd. pers. 2nd. spec. sing. *aff.* cont. f. with verbal medial (*ba*) inserted, 3rd. pers. 1st. spec. plur. representing *o-Nyengana*. Rel. pro. *omitted* after the dem. pro. (sec. 434, 3.)
lamngxolisa; and *chided him*: aor. Ind. of reg. v. *ngxolisa*, Caus. f. of *ngxola*, 3rd. pers. 2nd. spec. sing. *aff.* with verbal medial (*m*) inserted, 3rd. pers. 1st. spec. sing. representing the acc. *u-Ngqika*.

Yinina; *It is why*: interrog. sec. 333.

ukuba; *that*: conj. sec. 358, 9.

wenje; *thou hast done*: perf. Ind. of irr. v. *enza*, 2nd. pers. sing. *aff. nz* being changed into *nj* before the following particle, for the sake of euphony. —nje; *so*: adv.

B.

NOTE ON § 19.

Further inquiries respecting the dialects of the Kafir family, made during a few weeks' sojourn in the Natal colony, have led the writer to doubt the propriety of the division adopted in the above section. A better acquaintance with all of them, would probably show that a two-fold division was amply sufficient. The two branches may be termed, the Kafir, and the Fingoe. Under the former there would be further included, the dialect of the Amazulu, and perhaps that of the people of Umzelekazi. The dialects of the Natal natives would be comprised, partly in

one branch, and partly in the other. This division would of course make the variations of the dialects in each branch the greater amongst themselves, but so far as these variations are known, none of them appear to be of a sufficiently exclusive character, to prevent the arrangement now suggested.

C.

ADDENDA TO § 23.

(To be read after p. 64)

I.

Since the above remarks were printed, the writer has met with the "Annual Report of the American Board of Missions for 1847," which contains much interesting information respecting the people and languages of the Gaboon and neighbouring countries, from the pen of the Rev. Mr. Wilson, one of their Missionaries. The following extracts seem fully to establish the opinion, that not only the Pongo, or as it is probably more correctly written, the Mpongwe, but also all the dialects therein referred to, belong to the Alliteral class of South African languages. On this subject Mr. Wilson writes in one of his communications to the Committee,—

"We have recently made large collections of vocabularies of words of the different dialects on this part of the coast, especially of those spoken between the Bight of Biafra and Benguela; and we find

that they are all not only related to each other, but by comparing them with such vocabularies as we have of the languages of the Cape of Good Hope, Mozambique, and other parts of the Eastern coast, we learn, that though differing from each other materially as dialects, yet that they all undoubtedly belong to one general family. The orthography of the Zulu, as furnished in the journals of our brethren laboring among that tribe, not only bears a strong resemblance to the Mpongwe, but many of their proper names, as Dingaan, Umpanda, and others, are common to them and the Gaboon people. But the most remarkable coincidence we have met with, is the close affinity between the Mpongwe and the Sowhylee,* the language spoken by the aboriginal inhabitants of the island and coast of Zanzibar. We have recently procured a vocabulary of this dialect from a native of Zanzibar, brought from the Eastern to the Western coast of Africa by an American trading vessel. From this man we obtained a vocabulary of more than 200 words, as well as a few colloquial sentences. Of these a small number of words, as might naturally be expected, were evidently of Arabic origin; but of the remainder nearly one fourth were evidently the same, or differed very slightly. During the time these words were taken down, several Mpongwe men happened to be present, and the utmost astonishment was manifested by both parties on discovering the close affinity of their languages. Had this Sowhylee man remained in the Gaboon two or three weeks, he would have spoken the Mpongwe with perfect ease."

In reporting upon several *tours* which Mr. Wilson made during the latter part of 1846, the Committee state:—

"One of these excursions took him to the principal settlements of the Bakali country, which lies in a north-easterly direction from the Gaboon, and not more than 25 or 30 miles from Baraka. His account of the visit will be given in his own language:—

'Formerly the Mpongwe people were surrounded on all sides by the Shekani tribe. These, by means of petty wars, intemperance, and the slave trade, very nearly exhausted themselves: and about 15 or 20 years ago they were displaced by the Bakali

* This word, like most other South African tribal epithets, is variously written by different authors. Dr.

Krapf who lives amongst them writes it *Sowhylee*. In Kafir orthography it would probably be *Sowahili*.

people. The latter have taken possession of all the tributary streams of the Gaboon, both north and south; but their largest and principal settlements are in the region of country which I visited.—The Bakali dialect differs somewhat from the Mpongwe; but it might be acquired with comparative ease, since the principles of the latter have been understood and reduced to writing.'

"Another excursion was made to Cape Saint Catherine, on the sea coast, about 150 miles south of the Gaboon river. Here the Kama people, as they are called, have their abode. They speak the Mpongwe language. Mr. Wilson's description of them is as follows:—

'The Kama people, like the Bakali, have recently emerged from the interior, and have established themselves on the sea coast for the advantage and convenience of trade.—Besides these, the tribes immediately in the interior, and to the distance of one or two hundred miles, are represented as being very numerous; and they all speak the Mpongwe language.'

"Cape Lopez, which lies midway between Cape St. Catherine and the Gaboon, has a large population, all speaking the Mpongwe language.

Mr. Wilson made still another tour to the Batanga country, about 150 miles north of the Gaboon, and nearly half-way to the Cameroon mountains. Here he found a larger and more promising people than those which he had formerly visited. Mr. Wilson describes them as follows:—

'The Batanga people, like the other two, have been but little known to white men, until within the last 15 or 20 years.—Their physical features differ somewhat from the tribes along the coast, and approximate, I should think, to the descriptions given of the Caffre (*Kafir*) and other tribes of South Africa, their complexion being a dark brown, and not the deep black of most of the coast natives. I regretted very much that I could not speak their language, so as to find out something about the origin of the tribe, and the region of country from which their ancestors had emigrated. This language belongs to the one great family which undoubtedly prevails over the whole of the Southern division of the African continent; but as a dialect it differs essentially from the Mpongwe.—The Batanga people are numerous, and live in small

villages at the distance of not more than two or three hundred yards from each other.'

"Directly in the rear of the Batanga people, at the distance of only a few miles, Mr. Wilson was told that there was another tribe, called the Sheba people. These according to the representations made to him, are vastly more numerous than the Batangas. Still farther from the coast, at a distance of about 100 miles, are the northern limits of the Pangwe country, which stretches southward to the latitude of Cape St. Catherine."

The results of Mr. Wilson's *literary* labours, are thus given:—

"No printing has been done by the mission since September 1846, owing to the absence of the printer. Before that time there had issued from the press, in addition to various elementary works, a small volume of Hymns and Questions, containing 48 pages: a volume of extracts from the New Testament, of 84 pages: and, in part, a volume of Old Testament history. 'All these', says Mr. Wilson, 'are in the Mpongwe language, and printed in tolerably good style by a native boy of our own training, who is not more than 16 years of age.' Mr. Wilson has prepared a grammar and an extended vocabulary of the Mpongwe language, as well as a smaller vocabulary, with a few familiar sentences, in the Batanga language."

II.

To the above information on the tribes of the Western coast, may be added some which has been more recently received respecting the tribes of the Interior. This information is contained in an extract of a letter from the Rev. Mr. Livingstone, of the London Missionary society, to the Rev. R. Moffat, published in "The South African Commercial Advertiser" of November 3rd. 1849. The letter is dated from the neighbourhood of the *Great Inland Lake*, which has been so long supposed to exist, and of which Mr.

Livingstone and his companions in travel have now the honour of being the discoverers. The extract is as follows:—

“ We reached this a day or two ago, after a journey of about 556 miles from Kolobeng, and feel thankful that our path has been one of safety and pleasure. We are now at the Batauana town, and yesterday rode down about 6 miles to look on the broad blue waters of the Lake. We cannot tell how broad it may be, for we could not see a horizon, except one of water, on the south and west. We traversed through much desert country, and were looking for the Lake for 200 miles before we came to it. We traversed about 200 miles along the banks of a large river which runs S. S. E., a beautiful stream, in some parts very like the Clyde, but frequently broader. The water was rising, and seems to come from the north, from melted snows—it is so clear and soft. Two large rivers run into the Lake, both from the north. The Batauana are a numerous tribe—the Chief a youth. Many Makoba or Bayeiye fish and float on the river; darker in complexion than Bechuana, and speak a language which has a slight click. Canoes hollowed out of one tree, very fine scenery on the banks of the river, splendid trees, mostly new to me, one the fruit like a small yellow pumpkin, about 3 inches in diameter. Mr. Oswell and I go on horseback to-morrow. The wagons go on with Mr. Murray. We follow on the track when we have seen Sebetoane’s tribe. The Bayeiye are very numerous, but villages all small. Last observation of sun gave about $19^{\circ} 7'$. We are N. N. W. of Kolobeng, but we expect when at Sebetoane’s to be considerably farther north.”

Mr. Moffat observes that Mr. L. calls the lake Noko ea Nama or Ngama, which is a different appellation to that which it has usually gone by, namely, Maravi. Mr. M. also adds, “ that the Batauana tribe are Bechuana, and originally of the Bamanguato tribe, which lie 8 days’ journey north of the Bakuena, among whom Mr. Livingstone has his station (Kolobeng). The tribe of Sebetoane, (the chief’s name) are also Bechuana; the Makoba (which means slaves) are a different race. They possess no cattle, but live on fish. Bayeiye seems to mean eaters.”

Of the three tribes mentioned in the above extract, two are assigned to the Bechuana race, namely, the *Batauana*

and the people of the chief *Sebetoane*. The other tribe, termed *Bayeiye*, from their darker complexion, and from their speaking a language in which clicks are occasionally heard, as well as from their living in small detached villages, would appear to belong to the Kafir race. Their other name of *Makoba*, (in Kafir, Amakoboka) seems to indicate a state of vassalage, something similar probably to that in which the Fingoes were formerly held by the Kafirs. It may be presumed, therefore, that the *Bayeiye* have been compelled, at some former period, to take refuge in their present situation near the Great Lake, by the marauding excursions of other tribes in their original country, which may be supposed to lie towards the Eastern coast, where it is well known that Kafir tribes prevail. For the present, however, this is bare hypothesis. Fuller particulars of what Messrs. Livingstone and fellow-travellers saw and heard in the course of their whole journey, will doubtless throw light upon this and other matters connected with African ethnology, as well as upon many important points of African geography. In reference to both these subjects, indeed, the importance of their discovery can scarcely be overrated. A fit and favourable position for observation and research, almost in the very centre of South Africa, is now made known, whence, in all probability, the best and safest opening into the far interior of the great African Continent is attainable.

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