

CRAWSHAW'S

FIRST KAFIR COURSE

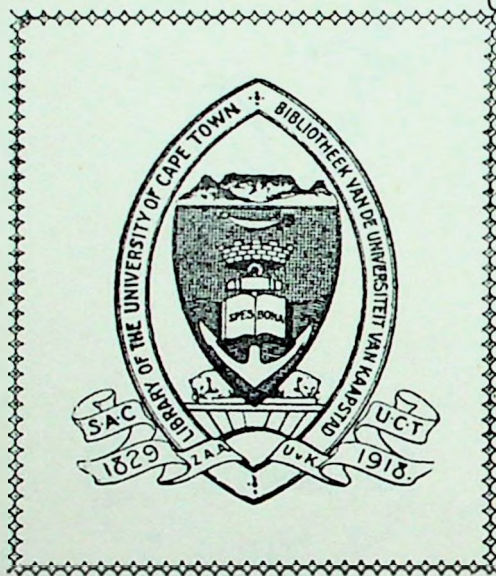
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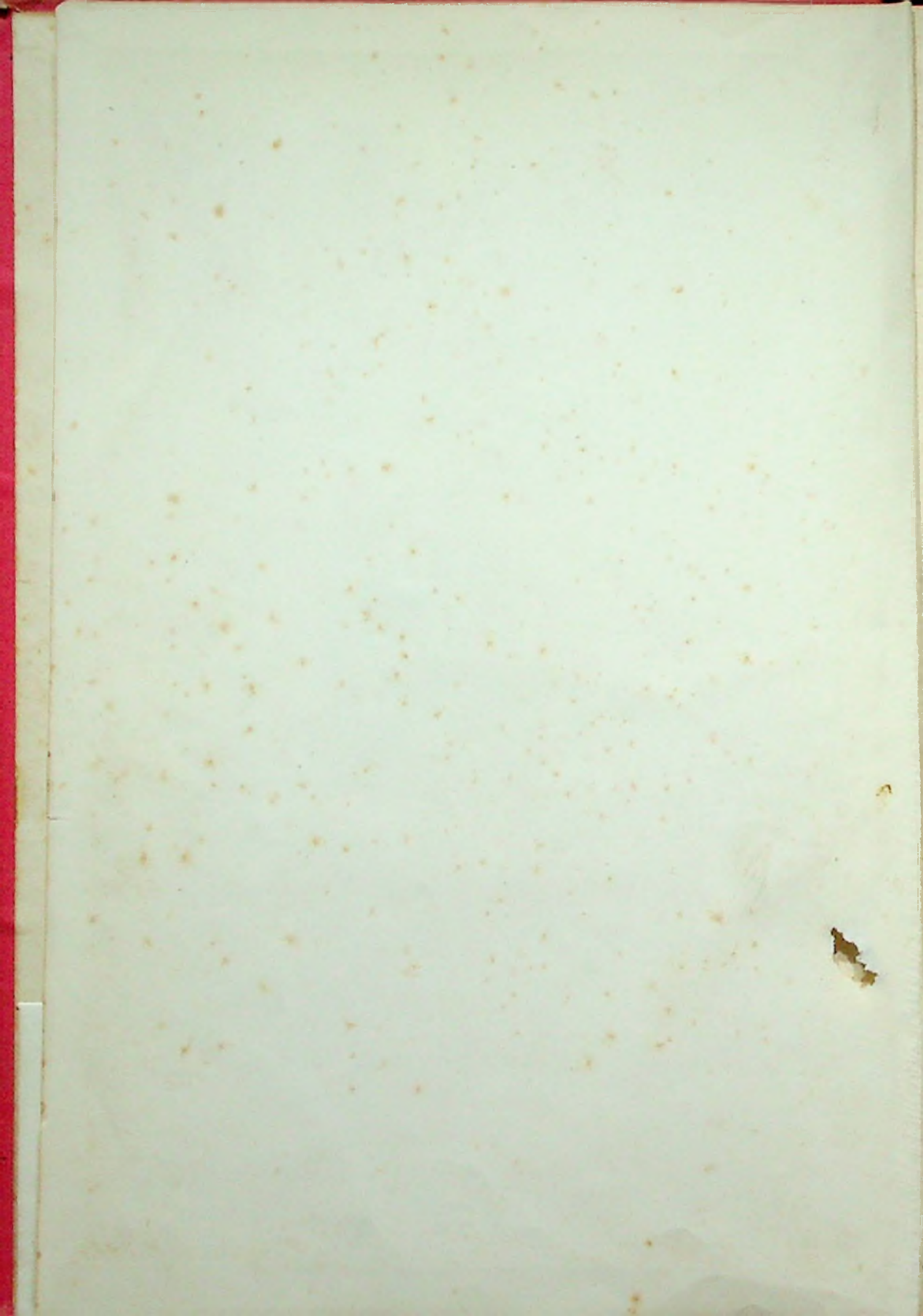
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A FIRST
KAFIR COURSE

BY
C J CRAWSHAW

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P R E F A C E

THIS little book requires no apology. It is the only attempt that has yet been made to enable Europeans to overcome the first difficulties of learning Kafir, and Natives (or those who have spoken Kafir as children) to learn the Grammar and Construction of the Language.

It may however be well to explain how this *First Kafir Course* came to be written.

On arriving in the Colony eight years ago I set to work to learn Kafir with Grammar, Dictionary and Bible ; but presently found that without some previous knowledge I could neither use the Dictionary nor understand much of the Grammar.

I came to a standstill. Fortunately however a friend gave me a copy of *The Zulu-Kafir Language simplified for Beginners* by the Rev. C. Roberts.

Using this as a kind of map or plan (for the Zulu and Xosa Kafir are very closely allied dialects of one language) I began to make for my own use a little book on a similar method to *Nasmith's Practical Linguist, French and German*.

Friends to whom I had applied for information on different points urged me to make the work more formal and complete, and to publish it.

I make no claim to any great discoveries, and have no special theory to enforce. I merely endeavour to put before the learner in a simple and progressive manner the chief points of Kafir Grammar.

I would call special attention to the division of the various parts of which Kafir words are built up—this I believe has never been systematically attempted before—and also to the Kafirized English. This is in no sense a Translation ; indeed very frequently the words

make no sense in English. It is an attempt to show clearly and precisely the difference between the English and Kafir idiom and mode of construction by setting forth as nearly as possible in English words the order of Kafir thought.

This method has been used for many years very successfully in teaching French and German, but never before for Kafir.

A fair knowledge of English and of English Grammar on the part of the student is everywhere taken for granted.

I have of course made use of the Kafir Grammars, &c, already published.

In the Grammatical part of the work I have had no other aid than that derived from books; but in connection with the Vocabularies, Examples and Exercises—all the purely Kafir part of the work—I have to express my obligations to several friends.

To the Rev. J. A. Chalmers for several valuable suggestions chiefly in the earlier portions; to the Honourable C. Brownlee and Rev. P. J. Mzimba for revision of the whole book; but especially to the Rev. E. J. Barrett and Rev. W. W. Gqoba, not only for the revision of the Kafir but also for much general information and valuable aid throughout the whole of the work.

Any suggestions or corrections addressed to the care of the Publishers will receive my careful attention.

C. J. CRAWSHAW.

1st February, 1888.

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NOTE

Before using this book the Student is advised to glance through it and see generally what it contains: to read the remarks on the Kafirized English in the preface and on p. 4; to turn to the Appendix, p. 76; the Parsing Lessons, p. 82; and the Index to the Vocabularies, p. 115; and especially to read the Introduction to the Key to the Exercises, p. 83. It is hoped that the Student will carefully write the Exercises in the manner recommended on p. 4, and master one Lesson before proceeding to another.

FIRST KAFIR COURSE

LESSON I

1 The Grammatical structure of Kafir is very different from that of any European language.

2 Its chief characteristic is a principle of Euphonic or Alliterative Concord, of which the Noun is the ruling element, and on the form of its prefix depend those of the subordinate parts of the subject and also of the predicate.

3 Thus almost all the changes of which Kafir words are susceptible are accomplished by means of prefixes dependent on the prefix of the governing Noun.

4 For example, in the two following sentences—

Z-onke izin-to e-zi-lungile-yo zi-vela ku-Tixo,
All things that are good proceed from God.

Ba-za ba-pendula b-onke aba-ntu ba-ti,
Then answered all the people and said.—

all the prefixes printed in **heavy** type are derived respectively from the prefixes of the governing Nouns **izin-to** and **aba-ntu**.

5 The distinctions of number, person and gender, which are of so much importance in the Grammar of European languages, have therefore but little influence in Kafir.

For example, the three nouns **in-doda**, **in-tombi** and **in-dlu** are equivalent to *man*, *girl* and *house* in English. But while the three latter require three different forms of the pronoun, viz.—*he*, *she* and *it*, on account of their difference in gender, the three former have only one, *yo-na*, because of their agreement in prefix.

LESSON II

1 The sounds of the Kafir or Xosa language are expressed by the 26 letters of the English Alphabet: 5 of them are vowels, 17 consonants, 1 a guttural, and the remaining 3 represent *clicks*, sounds not heard in any European language.

2 The vowel **a** is pronounced as in *father*
e *there*
i *routine*
o *bone*
u *rule*

3 The sounds of the clicks represented by *c*, *q* and *x*, and of the guttural represented by *r* must be learned from a Native.

The sound represented in English by *r* is only found in borrowed words.

4 The remaining letters are pronounced as in English, but *g* is always hard as in *give*.

5 The accent generally falls on the last syllable but one.

6 There is nothing in Kafir equivalent to the Articles *a* and *the* in English.

7-Subjoined is a list of the different species of Nouns with their prefixes both singular and plural.

There are eight of these species or classes of Nouns, and the last two have no distinction of number.

They will be further explained in Lesson 20, but the student is strongly urged to commit them to memory as it will greatly facilitate his progress.

| Prefixes | | Examples | | | |
|----------|-----------------------|----------------------|---------------|-----------------------------|----------------|
| Sing | Plur | Singular | | | Plural |
| 1 um | aba | um-ntu | <i>person</i> | aba-ntu | <i>persons</i> |
| | o | u-dade | <i>sister</i> | o-dade | <i>sisters</i> |
| 2 ili, i | ama | ili- <i>or</i> i-zwi | <i>word</i> | ama-zwi | <i>words</i> |
| 3 im | izim | im-vu | <i>sheep</i> | izim-vu | <i>sheep</i> |
| | izin | in-dlu | <i>house</i> | izin-dlu | <i>houses</i> |
| | izi | i-hangu | <i>pig</i> | i-(<i>for</i> izi-)hangu | <i>pigs</i> |
| 4 isi | izi | isi-bane | <i>candle</i> | izi-bane | <i>candles</i> |
| 5 u | } izim izin izi | u-bambo | <i>rib</i> | im-(<i>for</i> izim-)bambo | <i>ribs</i> |
| for | | ulu-ti | <i>rod</i> | izin-ti | <i>rods</i> |
| ulu | | u-lwimi | <i>tongue</i> | i-(<i>for</i> izi-)lwimi | <i>tongues</i> |
| 6 um | imi | um-ti | <i>tree</i> | imi-ti | <i>trees</i> |
| 7 ubu | | | ubu-bele | <i>kindness</i> | |
| 8 uku | | | uku-dla | <i>food</i> | |

The plurals of species 3 and 5 are generally used in the contracted forms of *im*, *in* and *i*; and in this case stress is put on this first syllable.

8 All through these lessons the different parts of a word are divided by a hyphen for the sake of clearness and for convenience of analysis. In ordinary Kafir printing this is not done.

LESSON III

1 In this and several of the following lessons will be found some of the most commonly used forms of the tenses of the Active voice of the Simple form of the Kafir verb, *uku-tanda*, *to love*.

2 INDICATIVE PRESENT IMPERFECT—*long form*

ndi-ya-tanda I love or am loving

Literally I go love

| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|-----------------|---------------|
| I | ndi- ya- tanda | si- ya- tanda |
| II | u- ya- tanda | ni- ya- tanda |
| III | u- ya- tanda | ba- ya- tanda |

(*This tense is for shortness often called simply Present.*)

3 The first syllable of the above form is the Pronominal Subject, and the second is the Present Imperfect of the Auxiliary verb, *uku-ya*, *to go*.

4 In printing or writing the *u* in *u-ya-tanda* is very indefinite; it may either mean *thou*, the second person, or *he, she, it*, the third person, the context must decide; but in speaking the *u* of the second person is short and of the third long.

5 There are other forms for the third person which will be given in Lesson 9.

6 In Kafir the second person plural is not, as in English, used by courtesy for the second singular, and the third person does not distinguish gender.

7 *Uku* before a consonant, or *ukw* before a vowel, is the sign of the Infinitive.

8 Proper names of Persons take *u* as a prefix and belong to species 1.

9 If a noun is nominative to a verb, the pronominal subject must also be used: thus—

U-Kumalo u-ya-biza,
Kumalo he goes call,
Kumalo is calling.

10 The same form is used for Present Indefinite as for Present Imperfect: thus—

Si-ya-bona, We see *or* We are seeing.

VOCABULARY

| | | | |
|----------|------------------------|-------------|------------------------|
| uku-biza | <i>to call, demand</i> | uku-gwada | <i>to take snuff</i> |
| uku-bona | <i>to see</i> | uku-kangela | <i>to look</i> |
| uku-bopa | <i>to bind, tie</i> | uku-laula | <i>to govern</i> |
| uku-buba | <i>to die, perish</i> | uku-tanda | <i>to love, like</i> |
| uku-buta | <i>to gather</i> | uku-ya | <i>to go</i> |
| uku-buya | <i>to return</i> | uku-zimela | <i>to hide oneself</i> |
| uku-buza | <i>to ask, enquire</i> | | |

EXERCISE

1 I am taking snuff. 2 He enquires. 3 Thou bindest. 4 We see.
5 I govern. 6 You return. 7 They gather. 8 Thou enquirest. 9 They
are perishing. 10 We hide ourselves. 11 Kumalo calls.

1 Si-ya-biza. 2 Ba-ya-buza. 3 Ni-ya-buta. 4 Ndi-ya-buya. 5 Ba-ya-
gwada. 6 Ndi-ya-zimela. 7 U-ya-laula. 8 Si-ya-bopa. 9 Ni-ya-bona.
10 U-ya-buba.

Note.—The Student is recommended first to write the exercises in exactly the same manner as in the Key, and without assistance; then to compare with the Key, and especially to notice the **Kafirized English**. He will thus most quickly learn the difference between the English and Kafir idiom and mode of construction. Additional words are given in the Vocabularies that the Student may form other similar sentences for himself.

LESSON IV

1 The forms of Personal Pronouns used as Pronominal Objects are:—

| <i>Person</i> | <i>Singular</i> | | <i>Plural</i> | |
|---------------|-----------------|--------------|---------------|------|
| I | ndi | me | si | us |
| II | ku | thee | ni | you |
| III | m | him, her, it | ba | them |

2 These forms are placed immediately before the root of the verb: thus—

| | |
|---|---|
| Ba-ya-m-bona, <i>They go him see,</i> They see him. | Ndi-ya-ni-funa, <i>I go you want,</i> I want you. |
|---|---|

3 There are other forms for the third person which will be given in Lesson 14.

4 When emphasis or greater definiteness is required, or when the person or thing has been mentioned or referred to before, the pronominal object is placed before the verb as well as the noun in the accusative after it; thus often answering to the force of *the* in English: as—

Ndi-ya-m-tanda um-fana,
I go him like the young-man,
I like the young man.

5 The Objective case of the noun is the same in form as the Nominative.

VOCABULARY

| | | | | |
|--------------------|------------------------|-------------|-------------|----------------|
| uku-camanga | to think (meditate) | ‡u-mbona | 1 or 6, o-1 | mealies, maize |
| uku-cinga | „ (have an opinion) | i-hashe | ama-2 | horse |
| *uku-cela | to ask for | i-hashekazi | ama-2 | mare |
| uku-cima | to shut (the eyes), | i-soldati | ama-2 | soldier |
| | extinguish, put | or im-bila | im-3 | rock-rabbit |
| | rub out | i-bokwe | i-3 | goat |
| uku-funa | to seek, want | im-buzi | im-3 | Kafir goat |
| um-fana aba-1 | young man | isi-bane | izi-4 | candle |
| in-dodana 3, ama-2 | „ „ | ‡u-bisi | im-5 | sweet milk |
| um-ntu aba-1 | human being, man, | um-qamelo | imi-6 | pillow |
| | person; in plu. people | | | |

* *Uku-cela* is used for asking or requesting anything you have no right to demand; as asking a friend to oblige you by doing so and so, asking leave of absence, &c.

† The singular *u-mbona* is used for single grains of maize or for one cob only; the plural *o-mbona* is never used for single grains, but for cobs with the grains on.

‡ The plural *im-bisi* is very rarely used.

6 A few nouns as *in-dodana*, *u-mbona* belong to more than one species, or are of one species in the singular and another in the plural.

They will always be noted in the Vocabulary.

EXERCISE

1 Thou lovest them. 2 I see thee. 3. We are calling you. 4 I see him.
5 You think. 6 I want you. 7 They love me. 8 He loves him. 9 They want them.

1 Ba-ya-ndi-funa. 2 Si-ya-ba-bona 3 Ni-ya-ndi-biza.

LESSON V

1 There is also a short form of the Present Imperfect, in which the *ya* of the longer form is omitted.

INDICATIVE PRESENT IMPERFECT—*short form*

ndi-tanda I love *or* am loving

Literally I love

| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|-----------------|---------------|
| I | ndi- tanda | si- tanda |
| II | u- tanda | ni- tanda |
| III | u- tanda | ba- tanda |

(*This tense is for shortness often called simply Present.*)

2 This short form is used when some object following the verb bears the emphasis, and also always with relative pronouns. The longer form with *ya* is used when a pronominal object goes before the verb and when the chief emphasis is on the verb itself.

3 The forms for the Participle Present Imperfect are spelled the same as the short form given above, except that in the third singular **u** becomes **e**, and in the third plural **ba** becomes **be**. In speaking the last syllable but one has stress laid upon it and is so made very long.

4 The Participles are largely used in the formation of tenses.

VOCABULARY

| | | | |
|-----------------------|----------------------------|-----------|-----------------------------|
| uku-bida | <i>to confuse</i> | uku-tsala | <i>to pull</i> |
| uku-diliza | <i>to pull down</i> | i-dada | <i>anna-2 duck</i> |
| uku-dla <i>or</i> tya | <i>to eat</i> | in-dlovu | in-3 <i>elephant</i> |
| uku-kula | <i>to grow tall</i> | in-dlu | izin-3 <i>house</i> |
| uku-ncama | <i>to give up, despair</i> | um-da | imi-6 <i>line, boundary</i> |
| uku-razula | <i>to tear</i> | um-gca | imi-6 <i>,, mark</i> |

EXERCISE

1 You confuse me. 2 I like a duck. 3 We are pulling down the house.
4 I am confusing him. 5 They see an elephant. 6 We eat mealies. 7 They are growing tall.

1 Ni-ya-ndi-ncama. 2 Ba-ya-ndi-bopa. 3 U-diliza in-dlu. 4 Ba-ya-m-bida.
5 Si-bona i-dada. 6 U-Kumalo u-ya-kula: 7 Si-ya-m-bona.

LESSON VI

1 The Indicative Future Imperfect is formed by prefixing the Present Imperfect of the auxiliary *uku-ya*, *to go*, to the Infinitive mood of the verb, the first vowel of the prefix *uku* being dropped.

INDICATIVE FUTURE IMPERFECT—*long form***ndi-ya ku-tanda** I shall or will love*Literally* I go to love

| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|-------------------|------------------|
| I | ndi- ya ku- tanda | si- ya ku- tanda |
| II | u- ya ku- tanda | ni- ya ku- tanda |
| III | u- ya ku- tanda | ba- ya ku- tanda |

(This tense is often called the Future Simple.)

2 A contracted form of this tense is also used with the same meaning as the longer form.

INDICATIVE FUTURE IMPERFECT—*contracted***ndo-tanda** I shall or will love*Literally* [I-shall] love*(For meaning of this Bracket see Introduction to Key, section 3, c.)*

| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|-----------------|---------------|
| I | ndo- tanda | so- tanda |
| II | wo- tanda | no- tanda |
| III | wo- tanda | bo- tanda |

3 In *wo-tanda*, second person the accent is on *tan*, but in the third person on *wo*.

VOCABULARY

| | | | | |
|----------------|-----------------------------|-------------|------------|---------------------|
| uku-fa | <i>to be ill, sick, die</i> | ili-fu | ama-2 | <i>cloud</i> |
| uku-faka | <i>to put on, in, into</i> | i-nqina | ama-2 | <i>witness</i> |
| uku-fika | <i>to arrive</i> | in-doda | 3, ama-2 | <i>man,</i> |
| uku-funda | <i>to learn, read</i> | | | <i>husband</i> |
| uku-nceda | <i>to help, assist</i> | ama-futa 2, | (no sing.) | <i>fat</i> |
| uku-siza | <i>„ succour</i> | im-fe | im-3 | <i>sweet cane</i> |
| | (implying distress) | in-kwenkwe | 3, ama-2 | <i>boy</i> |
| um-fazi | aba-1 <i>woman, wife</i> | i-nkungu | i-3 | <i>fog, mist</i> |
| um-hlolokazi | aba-1 <i>widow</i> | u-sana | in-t-5 | <i>infant, baby</i> |
| *u-nomadudwane | o-1 <i>scorpion</i> | | | |

* That is *u-nina wa-ma-dudwane*, the mother of dancing.

EXERCISE

1 We see a fog. 2 We like sweet cane. 3 You will arrive. 4 I will pull down the house. 5 Thou shalt go. 6 They will bind the soldier. 7 They want fat. 8 You will want a witness. 9 They will help him. 10 They will learn. 11 I shall eat duck.

1 Ndo-buya. 2 Wo-funda. 3 Ndi-ya ku-zimela. 4 Ndo-biza in-doda. 5 Ba-ya ku-fa. 6 Ni-ya ku-cima isi-bane. 7 Ndi-funa um-qamelo. 8 Ndi-cela u-mbona. 9 Si-tanda u-sana.

LESSON VII

1 The prefixes of the Indicative Past Indefinite are formed by adding **a** to the forms of the pronominal subjects already given.

INDICATIVE PAST INDEFINITE

Nda-tanda I loved

Literally I-did love

| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|-------------------|------------------|
| I | nda- tanda | sa- tanda |
| II | wa- tanda | na- tanda |
| III | wa- tanda | ba- tanda |

(This tense is often called the Aorist.)

2 Of the Past Imperfect the following four forms are in common use.

3 INDICATIVE PAST IMPERFECT—*full form*

ndi-be ndi-tanda I was loving

Literally I was I loving

| <i>Person</i> | <i>Singular</i> | | <i>Plural</i> | |
|---------------|-----------------|-------------------|---------------|------------------|
| I | ndi- be | ndi- tanda | si- be | si- tanda |
| II | u- be | u- tanda | ni- be | ni- tanda |
| III | u- be | e- tanda | ba- be | be- tanda |

(This and the next three forms are for shortness often called simply Imperfect.)

4 This tense is formed by prefixing the Present Perfect of the auxiliary *uku-ba*, *to be*, to the Participle Present Imperfect, and is used when speaking of what has lately occurred.

5 The contracted form of this tense is as follows:—

INDICATIVE PAST IMPERFECT—*contracted*

be-ndi-tanda I was loving

Literally [I-was] I loving

| <i>Person</i> | <i>Singular</i> | | <i>Plural</i> | |
|---------------|-----------------------------|-------------------|-----------------------|-------|
| I | be- | ndi- tanda | be- si- | tanda |
| II | ub- | u- tanda | be- ni- | tanda |
| III | ub- (or eb-) | e- tanda | be- be- | tanda |

6 The third form is made by prefixing the Past Indicative of the auxiliary verb *uku-ya*, *to go*, to the Participle Present Imperfect.

INDICATIVE PAST IMPERFECT—*long form*

nda-ye ndi-tanda I was loving

Literally I-did go I loving

| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|--------------------|------------------|
| I | nda- ye ndi- tanda | sa- ye si- tanda |
| II | wa- ye u- tanda | na- ye ni- tanda |
| III | wa- ye e- tanda | ba- ye be- tanda |

7 The shorter form of this tense is as follows :—

INDICATIVE PAST IMPERFECT—*short form*

nda-ndi-tanda I was loving

Literally I was I loving

| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------------|---------------|
| I | nda- ndi- tanda | sa- si- tanda |
| II | wa- u- tanda | na- ni- tanda |
| III | wa- e-(or ye-) tanda | ba- be- tanda |

V O C A B U L A R Y

| | | | | |
|-------------|-------------------------------|-----------|--------------|--------------------------|
| uku-ba | <i>to be</i> | in-gubo | in-3 | <i>blanket, garment,</i> |
| uku-baleka | <i>to run</i> | | | <i>clothes</i> |
| uku-ginya | <i>to swallow</i> | in-gulube | in-3 | <i>wild hog</i> |
| *uku-guga | <i>to grow old, wear out</i> | in-gwe | izin-or in-3 | <i>leopard</i> |
| ukw-alupala | ” ” ” ” | in-gwenya | in-3 | <i>alligator</i> |
| uku-hlamba | <i>to wash</i> | i-lokwe | i-3 | <i>dress, gown</i> |
| uku-sila | <i>to grind (corn)</i> | um-nxuma | imi-6 | <i>hole (in ground)</i> |
| i-gaba | ama-2 <i>native pick, hoe</i> | | | |

* *Uku-guga* less frequently refers to persons than *uku-alupala*

E X E R C I S E

1 We shall grow old. 2 They will grind the mealies. 3 They were washing the dress. 4 Kumalo loved the infant. 5 You saw an alligator. 6 He was running. 7 He wanted a boy.

1 Ba-biza um-fana. 2 Sa-bona um-nxuma. 3 Wa-diliza in-dlu. 4 Ub-u-funa uku-hlamba in-gubo. 5 Wa-razula in-gubo. 6 Ba-m-bida. 7 Ndo-ku-biza.

L E S S O N V I I I

1 The Potential Present Imperfect is formed by prefixing the Present Imperfect of the auxiliary verb *uku-nga*, *to wish* or *seem*, to the root of the verb.

POTENTIAL PRESENT IMPERFECT

ndi-nga-tanda I may or can love

Literally I may love

| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|-----------------|----------------|
| I | ndi- nga- tanda | si- nga- tanda |
| II | u- nga- tanda | ni- nga- tanda |
| III | a- nga- tanda | ba- nga- tanda |

Note all through the Potential mood **a** in the third singular instead of the **u** of the Indicative.

2 The Potential Past Imperfect is formed by placing the auxiliary *nga* before the root *tanda* in the four forms of this tense in the Indicative as given in Lesson 7: thus—

POTENTIAL PAST IMPERFECT—I might *or* could love

| | | | |
|------------|------|----------------------|-----------------------|
| Full | form | ndi-be ndi-nga-tanda | I was I may loving |
| Contracted | „ | be-ndi-nga-tanda | [I-was] I may loving |
| Long | „ | nda-ye ndi-nga-tanda | I-did go I may loving |
| Short | „ | nda-ndi-nga-tanda | I-did I may loving |

The two short forms are those chiefly in use.

3 The untranslatable particle *yo* is often used with these four forms, and probably for the following reason—

| | |
|----------------------------|-------------------------|
| Indic Past Imp, contracted | <i>be-ndi-tanda</i> |
| Negative form of same | <i>be-ndi-nga-tandi</i> |
| Potential, same tense | <i>be-ndi-nga-tanda</i> |

These last two being identical in form except in the last letter, the suffix *yo* serves to throw the accent on this distinctive vowel and thus prevents confusion.

VOCABULARY

| | | | |
|--------------|---|-----------------|---|
| uku-hlafuna | <i>to masticate, chew</i> | uku-puma | <i>to go out, come out, emerge, rise (as the sun)</i> |
| uku-hlakula | <i>to weed</i> | uku-sebenza | <i>to work</i> |
| uku-hlaula | <i>to pay a fine</i> | in-tlaka in-3 | <i>gum</i> |
| uku-hlaulisa | <i>to fine (cause to pay)</i> | in-ilantsi in-3 | <i>spark</i> |
| uku-hleba | <i>to slander, back bite, speak evil of</i> | in-tlanzi in-3 | <i>fish</i> |
| uku-hleka | <i>to laugh, laugh at</i> | um-hlaba imi-6 | <i>earth, land</i> |
| uku-nga | <i>to wish, seem</i> | | |

EXERCISE

1 They will speak evil of you. 2 Thou mayest wash a dress. 3 They might arrive. 4 He might call a boy. 5 Thou mayest ask for a candle. 6 They might tear a dress. 7 They will see you. 8 They could pull down a house.

1 Ub-u-nga-funda-yo. 2 U-nga-hamba. 3 Be-ndi-nga-hlafuna-yo.
4 Ndi-ya ku-hlakula. 5 Ndo-ku-hlaulisa.

LESSON IX

1 The third person, as already mentioned, has other pronominal subject forms which correspond to and are derived from the prefixes of the various species of nouns given by anticipation in Lesson 2.

PRONOMINAL SUBJECTS

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------|-----------------|---------------|
| I | | ndi | si |
| II | | u | ni |
| III | 1 | u | ba |
| | 2 | li | a |
| | 3 | i | zi |
| | 4 | si | zi |
| | 5 | lu | zi |
| | 6 | u | i |
| | 7 | | bu |
| | 8 | | ku |

Before a vowel, the vowel of this prefix is dropped or strengthened into its corresponding semivowel (that is, *i* into *y* and *u* into *w*).

2 We can now complete the two forms of the Indicative Present Imperfect given in Lessons 3 and 5.

INDICATIVE PRESENT IMPERFECT—*long form*

ndi-ya-tanda I love or am loving

Literally I go love

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------|-----------------|---------------|
| I | | ndi- ya- tanda | si- ya- tanda |
| II | | u- ya- tanda | ni- ya- tanda |
| III | 1 | u- ya- tanda | ba- ya- tanda |
| | 2 | li- ya- tanda | a- ya- tanda |
| | 3 | i- ya- tanda | zi- ya- tanda |
| | 4 | si- ya- tanda | zi- ya- tanda |
| | 5 | lu- ya- tanda | zi- ya- tanda |
| | 6 | u- ya- tanda | i- ya- tanda |
| | 7 | | bu- ya- tanda |
| | 8 | | ku- ya- tanda |

3 The Short form simply omits *ya* from the above.

4 A verb in Kafir thus agrees with its Nominative in species, as well as in number and person.

5 The Indicative Present Imperfect of the Substantive verb *uku-ba*, to be, has only the short form *ndi-ba*, &c.; which is, as will be explained in later lessons, but seldom used.

VOCABULARY

| | | | | |
|------------|--|-------------|-------|----------------------------|
| uku-bila | <i>to boil, ferment, effervesce, sweat</i> | uku-qela | | <i>to be accustomed to</i> |
| uku-gweba | <i>to blame, condemn (as a judge)</i> | i-hobe | ama-2 | <i>dove</i> |
| uku-blinza | <i>to skin</i> | isi-dudu | izi-4 | <i>gruel, porridge</i> |
| uku-jonga | <i>to stare</i> | im-azi | im-3 | <i>cow</i> |
| uku-kataza | <i>to annoy, trouble, bother</i> | in-komo | in-3 | <i>cattle, cow</i> |
| | | um-hlonyane | imi-6 | <i>wormwood</i> |

EXERCISE

- 1 I-hashe li-ya-baleka. 2 U-ya-jonga um-ntu. 3 Isi-dudu si-ya-bila.
4 In-gulube i-ya-baleka. 5 In-doda i-hlafuna um-hlonyane. 6 Ba-hlinza
in-kabi.

LESSON X

1 The Imperative mood is the simple root of the verb and is only used in the second person of the Present tense.

IMPERATIVE PRESENT IMPERFECT

| | | |
|---------------|-------------------|------------------|
| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
| II | tanda love (thou) | tanda-ni love ye |

2 The formation of the plural is peculiar, *ni* being placed after and not before the root as in the other moods.

3 When a pronominal object is placed before the Imperative the final *a* of the root is changed into *e*: thus—

Hamba, Go. M-shiye, Leave him.

5 The particle *ke* added to the Imperative slightly softens it: thus—

Hamba, Go. Hamba-ke, Go then (*Please go*).

5 The Subjunctive Present Imperfect has an Augmented form made by prefixing *ma*, *stand*, and this is used as a softened Imperative: sometimes the *ma* is omitted and the Imperative is still further softened.

SUBJUNCTIVE PRESENT IMPERFECT—*augmented*

used as IMPERATIVE

ma-ndi-tande Let me love

**Literally* [Let me love]

| | | | |
|---------------|----------------|-----------------|---------------|
| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
| I | | ma- ndi- tandé | ma- si- tandé |
| II | | ma- u- tandé | ma- ni- tandé |
| III | 1 | ma- ka- tandé | ma- ba- tandé |

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | | <i>Plural</i> | |
|---------------|----------------|-----------------|-----------|---------------|-----------|
| III | 2 | ma- | li- tando | ma- | ka- tande |
| | 3 | ma- | i- tando | ma- | zi- tande |
| | 4 | ma- | si- tando | ma- | zi- tande |
| | 5 | ma- | lu- tande | ma- | zi- tande |
| | 6 | ma- | u- tande | ma- | i- tande |
| | 7 | | | ma- | bu- tande |
| | 8 | | | ma- | ku- tande |

* Though *Stand (that) I may love* would be the literal meaning of this form of the Imperative with *ma*, yet the original force of the verb *uku-ma* is practically quite forgotten. It is best represented in English by *Let, &c.*

Examples

Ma-ba-bambe in kabi, Let them catch the ox.
Ma-ka-pume ama-hashe, Let the horses go out.

6 A softened form of the Imperative answering to *Be good enough to, &c.* in English is formed by means of the verb *uku-nceda, to help*, followed by the Subjunctive: thus—

Ndi-nceda u-li-bambe i-hashe,
Me help (that) thou it mayest-hold the horse,
Be good enough to hold the horse.

VOCABULARY

| | | | | |
|-----------|---|------------|-------|---------------------|
| uku-bamba | <i>to hold, catch</i> | i-hlobo | ama-2 | <i>summer</i> |
| uku-geza | <i>to be mad</i> | i-kaka | ama-2 | <i>war shield</i> |
| uku-hamba | <i>to go, walk, travel</i> | i-zolo | ama-2 | <i>yesterday</i> |
| uku-jika | <i>to turn round,</i> <i>wring off</i> | i-batata | ama-2 | <i>sweet potato</i> |
| uku-ma | <i>to stand</i> | in-kabi | in-3 | <i>ox</i> |
| uku-nxiba | <i>to dress</i> | in-tliziyo | in-3 | <i>heart</i> |
| uku-shiya | <i>to leave</i> | in-tloko | in-3 | <i>head</i> |
| uku-suka | <i>to get up, away</i> | | | |

EXERCISE

1 Let them grind mealies. 2 Let her wash a dress. 3 Put on the dress. 4 I saw a scorpion yesterday. 5 Learn (ye). 6 Let them return. 7 Please go. 8 Put out the candle. 9 We like the summer. 10 Leave us. 11 Skin an ox.

1 M-hlaulise um-ntu. 2 Ba-ya-ndi-hleka. 3 Be-be-nga-m-biza-yo um-fana. 4 Ni-nga-dla i-dada. 5 Um-fana u-ya-kula. 6 Ni-ya ku-bona i-kaka. 7 Faka in-gubo. 8 Ma-ka-fune um-qamelo. 9 Ma-si-ye ku-blinza in-kabi. 10 Ma-ka-hlambe in-gubo. 11 M-bize-ni um-ntu.

LESSON XI

1 By means of the Pronominal subjects given in Lesson 9 we can now complete the three tenses given in part in Lessons 6 and 7.

INDICATIVE FUTURE IMPERFECT—*long form*

ndi-ya ku-tanda I shall *or* will love

Literally I go to love.

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------|--------------------------|-------------------------|
| I | | ndi- ya ku- tanda | si- ya ku- tanda |
| II | | u- ya ku- tanda | ni- ya ku- tanda |
| III | 1 | u- ya ku- tanda | ba- ya ku- tanda |
| | 2 | li- ya ku- tanda | a- ya ku- tanda |
| | 3 | i- ya ku- tanda | zi- ya ku- tanda |
| | 4 | si- ya ku- tanda | zi- ya ku- tanda |
| | 5 | lu- ya ku- tanda | zi- ya ku- tanda |
| | 6 | u- ya ku- tanda | i- ya ku- tanda |
| | 7 | | bu- ya ku- tanda |
| | 8 | | ku- ya ku- tanda |

2 The Future Imperfect takes *za* instead of *ya* in the sense of coming to a place, and also to express a more immediate future: thus—

Ba-za ku-ndi-bulala,

They come to me kill,

They are about to kill me.

3 INDICATIVE FUTURE IMPERFECT—*contracted*

ndo-tanda I shall *or* will love

Literally [I-shall] love.

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------|-------------------|------------------|
| I | | ndo- tanda | so- tanda |
| II | | wo- tanda | no- tanda |
| III | 1 | wo- tanda | bo- tanda |
| | 2 | lo- tanda | o- tanda |
| | 3 | yo- tanda | zo- tanda |
| | 4 | so- tanda | zo- tanda |
| | 5 | lwo- tanda | zo- tanda |
| | 6 | wo- tanda | yo- tanda |
| | 7 | | bo- tanda |
| | 8 | | ko- tanda |

4 INDICATIVE PAST INDEFINITE

nda- tanda I loved

Literally I-did love

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------|-----------------|---------------|
| I | | nda- tanda | sa- tanda |
| II | | wa- tanda | na- tanda |
| III | 1 | wa- tanda | ba- tanda |
| | 2 | la- tanda | a- tanda |
| | 3 | ya- tanda | za- tanda |
| | 4 | sa- tanda | za- tanda |
| | 5 | lwa- tanda | za- tanda |
| | 6 | wa- tanda | ya- tanda |
| | 7 | | ba- tanda |
| | 8 | | kwa- tanda |

Examples

In-doda ya-fika i-zolo, Um-fazi wo-hamba ngomso,
The man he-did arrive yesterday, *The woman [she-will] go tomorrow,*
The man arrived yesterday. The woman will go tomorrow.

VOCABULARY

| | | | |
|------------|--|------------------------------------|--|
| uku-bulala | <i>to injure, kill</i> | uku-za (<i>really eza</i>) | <i>to come</i> |
| uku-ka | <i>to dip (water), pluck (fruit)</i> | i-nxila ama-2 | <i>drunkard</i> |
| uku-kaba | <i>to kick</i> | ama-nzi 2 (<i>no sing.</i>) | <i>water</i> |
| uku-kala | <i>to cry, call out</i> (<i>notion of distress</i>) | *i-tole ama-2 | <i>calf (with horns appearing)</i> |
| uku-lila | <i>to cry, weep</i> | i-nkonyana i-3 | <i>calf (before horns appear)</i> |
| uku-kanya | <i>to shine</i> | or ama-2 | |
| uku-kasa | <i>to crawl, creep</i> | in-ja izin-3 | <i>dog</i> |
| uku-kolwa | <i>to believe</i> | in-kau in-3 | <i>monkey</i> |
| uku-kota | <i>to lick</i> | isi-kolo izi-4 | <i>school</i> |
| uku-luma | <i>to bite</i> | um-koba imi-6 | <i>yellow-wood tree</i> |
| uku-puza | <i>to sip, take a drink</i> | um-kwa imi-6 | <i>fashion, habit, manners</i> |
| uku-rora | <i>to be dissatisfied, grumble</i> | | |

* *I-tole* is also used for the young of any kind of animal.

EXERCISE

1 The porridge was boiling. 2 A horse kicked the young man. 3 Look for the oxen. 4 The dog will kill the calves. 5 The infant was crawling. 6 I see a yellow-wood tree. 7 The boy is crying out.

1 Ba-ka ama-nzi. 2 In-kau i-ya-ndi-kataza. 3 Si-tanda isi-kolo.
4 Kolwa-ni. 5 In-kosi ya-jonga. 6 Um-fazi wa-m-hleka um-fana. 7 Ma-
ba-funde uku-hlinza in-komo. 8 I-nxila la-razula in-gubo.

LESSON XII

1 We can now complete the four forms of Past tense given in part in Lesson 7.

2 INDICATIVE PAST IMPERFECT—*full form*

ndi-be ndi-tanda I was loving

Literally I was I loving

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | | <i>Plural</i> | |
|---------------|----------------|-----------------|----------------|--------------------------|---------------------------------------|
| I | | ndi- | be ndi- | tanda | si- be si- tanda |
| II | | u- | be u- | tanda | ni- be ni- tanda |
| III | 1 | u- | be e- | tanda | ba- be be- tanda |
| | 2 | li- | be li- | tanda | a- be e- tanda |
| | 3 | i- | be i- | tanda | zi- be zi- tanda |
| | 4 | si- | be si- | tanda | zi- be zi- tanda |
| | 5 | lu- | be lu- | tanda | zi- be zi- tanda |
| | 6 | u- | be u- | tanda | i- be i- tanda |
| | 7 | | | bu- be bu- | tanda |
| | 8 | | | ku- be ku- | tanda |

3 INDICATIVE PAST IMPERFECT—*contracted*

be-ndi-tanda I was loving

Literally [I was] I loving

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | | <i>Plural</i> | |
|---------------|----------------|-----------------------------|-------------|-----------------------|------------------------------------|
| I | | be- | ndi- | tanda | be- si- tanda |
| II | | ub- | u- | tanda | be- ni- tanda |
| III | 1 | ub- (or eb-) | e- | tanda | be- be- tanda |
| | 2 | be- | li- | tanda | eb- e- tanda |
| | 3 | ib- | i- | tanda | be- zi- tanda |
| | 4 | be- | si- | tanda | be- zi- tanda |
| | 5 | be- | lu- | tanda | be- zi- tanda |
| | 6 | ub- | u- | tanda | ib- i- tanda |
| | 7 | | | be- bu- | tanda |
| | 8 | | | be- ku- | tanda |

4 A comparison of this form with the full form given above shows that the method of contraction is, to drop the pronominal subject when it commences with a consonant, and to drop the final vowel of the verb root when the pronominal subject is a vowel.

5 INDICATIVE PAST IMPERFECT—*long form*

nda-ye ndi-tanda I was loving

Literally I-did go I loving

| <i>Person Species</i> | | <i>Singular</i> | | <i>Plural</i> |
|-----------------------|---|-----------------|------------|------------------|
| I | | nda- ye | ndi- tanda | sa- ye si- tanda |
| II | | wa- ye | u- tanda | na- ye ni- tanda |
| III | 1 | wa- ye | e- tanda | ba- ye be- tanda |
| | 2 | la- ye | li- tanda | a- ye e- tanda |
| | 3 | ya- ye | i- tanda | za- ye zi- tanda |
| | 4 | sa- ye | si- tanda | za- ye zi- tanda |
| | 5 | lwa- ye | lu- tanda | za- ye zi- tanda |
| | 6 | wa- ye | u- tanda | ya- ye i- tanda |
| | 7 | | ba- ye | bu- tanda |
| | 8 | | kwa- ye | ku- tanda |

6 INDICATIVE PAST IMPERFECT—*short form*

nda-ndi-tanda I was loving

Literally I-did I loving

| <i>Person Species</i> | | <i>Singular</i> | | <i>Plural</i> |
|-----------------------|---|-----------------|----------|---------------|
| I | | nda- ndi- | tanda | sa- si- tanda |
| II | | wa- u- | tanda | na- ni- tanda |
| III | 1 | wa- e-(or ye-) | tanda | ba- be- tanda |
| | 2 | la- li- | tanda | a- ye- tanda |
| | 3 | ya- yi- | tanda | za- zi- tanda |
| | 4 | sa- si- | tanda | za- zi- tanda |
| | 5 | lwa- lu- | tanda | za- zi- tanda |
| | 6 | wa- u- | tanda | ya- i- tanda |
| | 7 | | ba- bu- | tanda |
| | 8 | | kwa- ku- | tanda |

Examples

In-komo ib-i-sela ama-nzi,
The cow [it-was] it drinking water,
 The cow was drinking water.

In-gwe ya-yi-bulala in-ja,
The leopard it-did it killing a dog,
 The leopard was killing a dog.

VOCABULARY

| | | | |
|------------|--|----------------------|------------------------------|
| uku-dlala | <i>to play</i> | uku-sela | <i>to drink</i> |
| uku-kulula | <i>to loosen, take off</i> | uku-zisa | <i>to bring here</i> |
| uku-lamba | <i>to become hungry</i> | *um-lungu aba-1 | <i>white man, master</i> |
| uku-lamla | <i>to arbitrate, make peace, mediate</i> | um-lungu- kazi aba-1 | <i>white woman, mistress</i> |

VOCABULARY—continued

| | | | | |
|----------------|---|-------------|----------------------|------------------------|
| uku-lengalenga | <i>to hang down</i> | i-hangu | i-3 | <i>pig (domestic)</i> |
| uku-limaza | <i>to maim, hurt,</i> <i>harm</i> | i-sali | i-3 | <i>saddle</i> |
| uku-linga | <i>to try, attempt, test,</i> <i>tempt</i> | isi-hlalo | izi-4 | <i>scat</i> |
| uku-loba | <i>to fish</i> | isi-kwatsha | izi-4 | <i>partridge</i> |
| uku-sa | <i>to take, convey</i> (from one place to another) | u-cambu | in-5 | <i>cream</i> |
| | | u-kula | 5 (<i>no plur</i>) | <i>weeds</i> |
| | | um-lomo | imi-6 | <i>mouth</i> |
| | | ubu-rara | 7 | <i>joke, witticism</i> |

* *abe-lungu* for *aba-lungu* is often used in the plural.

EXERCISE

1 An alligator was swallowing a pig. 2 The dog brought a partridge.
3 A white man was fishing. 4 Bring the cream. 5 Take the saddle off.
6 The boy was trying to catch a fish. 7 You are playing.

1 Ba-ya ku-lamba. 2 Be-si-dlala. 3 Ba-be-cela u-cambu. 4 Na-ndi-bulala. 5 Zisa i-hashe. 6 I-soldati la-li-sebenza. 7 In-gubo i-ya-lenga-lenga.

LESSON XIII

1 When an adjective is used as a Predicate the pronominal subject corresponding to its noun, see Lesson 9, is placed before it; the Present Imperfect of the substantive verb *uku-ba*, *to be*, being implied.

2 An Adjective thus agrees with its noun in species: as—

Isi-dudu si-muandi, The porridge is nice.

3 The adjective is generally placed after its noun.

4 To each Adjective given in the Vocabularies a number is suffixed, the meaning of which will be explained in Lesson 15.

VOCABULARY

| | | | | |
|--------------|---|----------|------------|----------------------|
| *uku-mangala | <i>to wonder, refuse,</i> <i>commence a suit</i> | mfusa | 3 | <i>brown</i> |
| uku-mema | <i>to invite</i> | mhllope | 3 | <i>white</i> |
| uku-teta | <i>to speak</i> | muandi | 3 | <i>sweet, nice</i> |
| um-tshakazi | <i>bride</i> | nnyama | 3 | <i>black</i> |
| i-qunube | ama-2 <i>bramble, black-</i> <i>berry</i> | apa | <i>adv</i> | <i>here</i> |
| i-nyaniso | i-3 <i>truth</i> | apo | <i>adv</i> | <i>there</i> |
| u-moya | imi-6 <i>or u-o-1 wind</i> | † kona | <i>adv</i> | <i>present there</i> |
| | | mhlaumbi | <i>adv</i> | <i>perhaps</i> |
| | | ‡ ugoku | <i>adv</i> | <i>now</i> |

* As soon as a Kafir, going with a case to his chief, came within hearing of the Great Place, he began to shout—*Ndi-mangale! Ndi-mangale! I am struck with astonishment! I wonder!*—that is, at the matter or treatment of which I come to complain. Thus arose a secondary meaning, *To commence a law suit*. Thus also *Ndi-ya-mangala, I wonder*, (that such a request should be made and therefore) *I refuse*.

† *Kona* is the indefinite form of the personal pronoun species 8, used instead of the place referred to, and thus becoming equivalent to *there*. Hence it sometimes precedes *opa* and *apo* redundantly for the sake of emphasis.

‡ Often used with the suffix *nje*, thus *ngoku-nje*.

EXERCISE

1 The woman is there. 2 Perhaps you may go. 3 The milk is sweet
 4 The horse is brown. 5 The cow is black. 6 The blackberry is sweet.
 7 Let them invite the bride. 8 He is there. 9 They were backbiting the
 woman.

1 I-nyaniso i-l-apo. 2 Mhlaumbi ba-ya ku-fika 3 Isi-dudu si-mnandi.
 4 In-tloko i-n-kulu. 5 Ama-nzi a-mnandi. 6 Ma-ba-tete ngoku. 7 Ba-ko-na.
 8 Isi-kwatsha si-mnandi.

LESSON XIV

1 The following are the Pronominal Objects used in composition before the root of the verb. They are almost the same as the Pronominal Subjects given in Lesson 9.

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------|-----------------|---------------|
| 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 |

2 On comparing the two tables it will be seen that the pronominal subjects containing a consonant remain unaltered, while those consisting of a vowel are strengthened.

3 A Kafir verb includes within itself a pronominal subject referring to the nominative and a pronominal object referring to the objective, and is thus a complete grammatical sentence in itself: thus—

Wa-m-kohlisa, He deceived her.

This is an *Indefinite* proposition with two nouns referred to but not expressed.

When we supply the nouns thus referred to in the verb, we have a *Definite* proposition: thus—

U-Satana wa-m-kohlisa u-Eva,
 Satan he-did her deceive Eve,
 Satan deceived Eve.

In such a sentence both Nominative and Objective are expressed *twice* instead of *once* as in English. The Major nominative and objective, which give definiteness to the sentence, are represented by

the Minor nominative and objective in the verb itself, and they may therefore either precede or follow the verb: thus—

| | |
|---------------------------|----------------------|
| U-ya-si-bona um-ntu, | The man sees us. |
| Ndi-ya ku-m-funa m-na, | I will seek him. |
| Ama-hashe a-ya ku-baleka, | The horses will run. |
| In-kau ndi-ya-yi-bona, | I see the monkey. |

4 Each species of Personal Pronoun has also an Emphatic form, which can stand alone either as subject or object.

| Person | Species | Singular | Plural |
|--------|---------|----------|--------|
| I | | m(i)- na | ti- na |
| II | | we- na | ni- na |
| III | 1 | ye- na | bo- na |
| | 2 | lo- na | wo- na |
| | 3 | yo- na | zo- na |
| | 4 | so- na | zo- na |
| | 5 | lo- na | zo- na |
| | 6 | wo- na | yo- na |
| | 7 | | bo- na |
| | 8 | | ko- na |

These forms are used for emphasis and generally *after* the verb in addition to the ordinary nominative or objective form before it: as—

Si-ya-m-tanda yena,
We go him like him,
We like him.

5 The Dative of these pronouns is formed by prefixing **ku** and dropping the final **na**: thus—

ye-na, he ku-ye, to him

6 The formation of the Dative of common nouns will be explained in Lesson 41. Proper names of persons and other personal nouns prefix **ku** just as the pronouns above.

7 Note the contraction that takes place between the final *u* of the *ku* and the vowel following.

ku + *a* = **ku**
ku + *e* = **kwe**
ku + *i* = **kwi**
ku + *o* = **ko, ku, kwo**
ku + *u* = **ku**

8 Many nouns, including the infinitive used as a noun, may be used Adverbially by prefixing *nga*: thus—

| | |
|----------------------------|----------|
| nga-i-nyaniso = ngenyaniso | truly |
| nga-um-so = ngomso | tomorrow |
| nga-uku-la = ngokuba | because |

VOCABULARY

| | | | | | |
|--------------|-------|--|------------------|---|--------------|
| uku-kohlisa | | to cause to err, deceive | muncu | 3 | acid, sour |
| uku-papazela | | to fly | xeshikweni or xa | | adv when |
| uku-vimba | | to stint | *namhla | | adv today |
| in-kumba | in-3 | slug, snail | ngomso | | adv tomorrow |
| i-newadi | i-3 | book, letter | ngenyanyiso or | | in truth, |
| isi-denge | izi-4 | dumb person (and hence), stupid ignorant | ngenene | | adv truly |
| | | | ngokuba | | conj because |
| ubu-mfama | 7 | blindness | ku | | prep to |

* That is *na-um-hla*; often used with the suffix *nje* intensive.

EXERCISE

1 The dumb person saw us. 2 Read the book. 3 In truth I will see him.
4 When they invited the bride, the young man was present. 5 I see a slug.
6 You will perhaps fish tomorrow. 7 Bring the book to me.

1 Ba-ya ku-biza we-na. 2 U-ya-si-kataza ti-na. 3 Isi-kwatsha wa-ye-si-bamba. 4 Ba-ya-m-funa ye-na. 5 Ngenene in-komo zi-ya-hamba zo-na.
6 Ni-ya-ba-vimba bo-na.

LESSON XV

1 The Relative pronouns are formed by prefixing the Relative particle **a** to the first letter of the prefix of the Antecedent noun: thus—

| Relative Particle | First letter of prefix of Antecedent noun | Relative Pronoun | English |
|-------------------|---|------------------|------------------------------|
| a | + a | = a | } who, which, or that. |
| a | + i | = e | |
| a | + o or u | = o | |

2 When a Relative pronoun is nominative to a verb the pronominal subject must also be used, just as it is when a noun is nominative.

3 When these Relative pronouns, which are all vowels, come before a pronominal subject beginning with a consonant no change takes place, but if the pronominal subject is a vowel it is dropped and the relative alone remains.

4 Thus the Relative pronoun with pronominal subject corresponding to each species of noun will be as follows:—

| Species | Singular | Plural |
|---------|-----------|-------------|
| 1 | o + u = o | a-ba |
| 2 | e-li | a + a = a |
| 3 | e + i = e | e-zi |
| 4 | e-si | e-zi |
| 5 | o-lu | e-zi |
| 6 | o + u = o | o + i = e |
| 7 | | o-bu |
| 8 | | o-ku (e-ku) |

5 When a Relative pronoun is joined to a verb the untranslatable particle *yo* is generally suffixed when the verb bears the emphasis, and especially when a pronominal object is used: but when some word or phrase following is closely connected with the verb and takes the emphasis the *yo* is often omitted.

Examples

I-hashe e-li-baleka-**yo**,

A horse which it runs,

A horse which is running.

I-ndoda e-(i-) ba-kohlisa-**yo**,

A man who he them deceives,

A man who is deceiving them.

Um-ntwana o-(u-) tanda u-nina,

A child which it loves its mother,

A child that loves its mother.

6 In English it is often optional whether the Relative pronoun is expressed or not in relative sentences: thus—

| | |
|---------------|-------------------------------|
| <i>either</i> | This is the book I want, |
| <i>or</i> | This is the book that I want. |

So in Kafir the relative pronoun may be expressed or not:

I. When the Antecedent noun is in the Vocative: thus—

| | | |
|---------------|-----------------------------|---------------------|
| <i>either</i> | M-ntu u-teta- yo | } Man who speakest! |
| <i>or</i> | M-ntu o-(u-)teta- yo | |

II. When the Antecedent is preceded by a Demonstrative pronoun: thus—

| | | |
|---------------|--------------------------------|---------------------------|
| <i>either</i> | Abo-bantu ba-teta- yo | } Those people who speak. |
| <i>or</i> | Abo-bantu a-ba-teta- yo | |

7 When an Adjective is used as an *Attribute*, a relative pronoun as well as a pronominal subject is prefixed to it: as—

| | |
|----------------------------|------------------------------|
| U-bisi o-lu-mnandi, | I-ncwadi e-(i-)mnandi, |
| <i>Milk which it nice,</i> | <i>A book which it nice,</i> |
| Nice milk. | An interesting book. |

8 When used with a noun in the prefix to which the letter *m* or *n* occurs (*i.e.* belonging to species 1, 3, 6 singular, and 2, 3, 5, 6⁴ plural), some adjectives restore this *m* or *n*, and hence adjectives may be divided into three classes,

- 1 Those using epenthetic *m* or *n*,
- 2 " " " *m* only,
- 3 " " neither.

9 This usage seems to depend simply on Euphony.

10 Adjectives beginning with *m* belong to class 3, those beginning with *n* to either 1 or 3.

Note.—In the Vocabularies the number of the Class is given after each adjective.

Examples

| | | | |
|-------|---|------------------------|-----------------|
| Class | 1 | I-newadi e-(i)n-tle, | A nice book. |
| | „ | 2 In-kau e-(i)m-bi, | An ugly monkey. |
| | „ | 3 Aba-ntu a-ba-mnyama, | Black people. |

VOCABULARY

| | | | | | |
|--------------------|-------|---|------------|-------------|--|
| *uku-gula | | <i>to be ill, groan, moan</i> | ubu-xoki | 7 | <i>lies</i> |
| uku-lwa | | <i>to quarrel, fight</i> | kulu | 1 | <i>large, great</i> |
| (as abstract noun) | 8 | <i>quarrel, strife</i> | bi | 2 | <i>bad, ugly</i> |
| uku-ngena | | <i>to go or come in, enter</i> | ngaka | 3 | <i>so large</i> |
| uku-nika | | <i>to give (hand over)</i> | ninzi | 3 | <i>much, many</i> |
| uku-pa | | „ (as a present) | nkone | 3 | <i>white-backed</i> (of cattle) |
| u-nina | o-1 | <i>his, her, their mother</i> | | | |
| i-Ngesi | ama-2 | <i>Englishman</i> | ngasese | <i>adv</i> | <i>privately, out</i> <i>of sight</i> |
| i-ngonyama | i-3 | <i>lion</i> | | | |
| i-ngqele | i-3 | <i>frost, cold</i> | njalo or | <i>adv</i> | <i>thus, in this</i> <i>manner</i> |
| i-nqina | i-3 | <i>hunting party</i> | ngokunjalo | | |
| i-nqina | ama-2 | <i>foot (of animal), spoor, footprint</i> | kanti | <i>conj</i> | <i>yet</i> |
| u-nyawo | i-5 | <i>fool (human)</i> | kanti noko | <i>conj</i> | <i>but, notwithstanding</i> |
| i-nqwelo | i-3 | <i>wagon</i> | kodwa | <i>conj</i> | <i>but</i> |
| um-vundla | imi-6 | <i>hare</i> | | | |

* Uku-gula, *to be ill*, referring especially to the meaning of the sick,
Uku-fa, *to be ill*, referring especially to the possibility of dying.

EXERCISE

1 A large wagon. 2 The wagon is large. 3 A white-backed ox. 4 The ox is white-backed. 5 Give the infant to its mother. 6 Let the wagon go on. 7 Let the Englishman come in. 8 A brown cow. 9 Many people. 10 A large infant.

1 Ba-nga-m-bamba, kanti noko u-ya ku-ya ko-na. 2 Sa-yi-bona in-kabi e-nkone. 3 M-nike i-newadi. 4 Sa-bona um-ntwana o-ngaka. 5 I-ngonyama i-ko apo.

LESSON XVI

1 We can now complete the Potential Present Imperfect given in part in Lesson 8.

POTENTIAL PRESENT IMPERFECT

ndi-nga-tanda I may or can love

Literally I may love

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------|------------------------|-----------------------|
| I | | ndi- nga- tanda | si- nga- tanda |
| II | | u- nga- tanda | ni- nga- tanda |

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | | <i>Plural</i> | |
|---------------|----------------|-----------------|----------------|---------------|------------|
| III | 1 | a- | nga- tanda | ba- | nga- tanda |
| | 2 | li- | nga- tanda | a- | nga- tanda |
| | 3 | i- | nga- tanda | zi- | nga- tanda |
| | 4 | si- | nga- tanda | zi- | nga- tanda |
| | 5 | lu- | nga- tanda | zi- | nga- tanda |
| | 6 | u- | nga- tanda | i- | nga- tanda |
| | 7 | | bu- nga- tanda | | |
| | 8 | | ku- nga- tanda | | |

2 The student may now complete for himself the four forms of the Potential Past Imperfect, given in part in Lesson 8, by inserting the auxiliary *nga* before the root *tanda* in the four forms of this tense in the Indicative as given at length in Lesson 12, remembering that in species 1 singular *a* takes the place of the *u* of the Indicative.

3 As already remarked *yo* is often added to these forms.

4 In English we say *Go on foot, Go on horseback, Travel by ship, &c.*; but the Kafir idiom is *Go by means of the feet, a horse, a ship, &c.*

The preposition *nga* is used to express this Instrumental relationship, being placed before the Instrument by means of which a thing is done.

5 Note the contraction that takes place between the final *a* of *nga* and the initial vowel of the prefix of the noun before which it is placed.

| | | | | |
|------------|---|------------------------|---|------------|
| <i>nga</i> | + | <i>a</i> | = | <i>nga</i> |
| | | + <i>e</i> or <i>i</i> | = | <i>nge</i> |
| | | + <i>o</i> or <i>u</i> | = | <i>ngo</i> |

6 With Pronouns *nga* is simply substituted for the *ku* of the Dative.

Examples

Ndi-ya ku-hamba nge-(*nga-i*-) hashe.
I shall go on horse-back.

Ba-hamba *nga-yo*, They are going by it (*a wagon, i-nqwelo*).

7 *Nga* also means *about, concerning*: as—

Ndi-ya-teta *nga-we*, I am talking about you.

8 To express *with* or *and*, *na* is used precisely as *nga* above: thus—

| | |
|--|---------------------|
| Hamba <i>ne</i> -(<i>na-i</i> -) hashe, | Go with a horse. |
| In-doda <i>no</i> -(<i>na-u</i>) m-fazi, | A husband and wife. |

Na is really a preposition, though often used as a conjunction.

9 *Kwa, even*, is used for emphasis especially before *na, and*: as—

kwa-na-m(i), and me also.

VOCABULARY

| | | | | | |
|-------------|-------|-------------------------------------|----------|------|---|
| uku-duma | | <i>to buzz (as bees)</i> | i-nyama | i-3 | <i>meat, flesh</i> |
| uku-hlaba | | <i>to pierce, prick, stab, gore</i> | i-nyanga | i-3 | <i>moon, month</i> |
| uku-nqena | | <i>to be indolent, lazy, idle</i> | i-nyoka | i-3 | <i>serpent, snake</i> |
| uku-nuka | | <i>to smell, stink</i> | i-uyongo | i-3 | <i>gall, bile</i> |
| uku-nyatela | | <i>to tread on, run over</i> | i-nyosi | i-3 | <i>bee</i> |
| uku-sobeza | | <i>to whisper</i> | in-tombi | in-3 | <i>marriageable girl, maiden</i> |
| *u-nomeva | o-1 | <i>wasp</i> | ubu-ntu | 7 | <i>human nature</i> |
| um-ntwana | aba-1 | <i>child</i> | hle | 2 | <i>pretty, fine, beautiful (pleasant to the eyes)</i> |
| i-gqira | ama-2 | <i>doctor</i> | or tle | 1 | |
| i-yeza | ama-2 | <i>medicine</i> | nyo | 2 | <i>one, another</i> |
| i-ncanda | i-3 | <i>porcupine</i> | kwa | conj | <i>even, also</i> |
| i-nciniba | i-3 | <i>ostrich</i> | na | prep | <i>with, and, also</i> |
| i-ntaka | i-3 | <i>bird</i> | nga | prep | <i>by means of, about, on</i> |

* u-no-m-eva=u-nina wa-ama-eva, *the mother of thorns.*

EXERCISE

1 The bees were buzzing. 2 You shall travel with me in a wagon. 3 The dog shall go with us. 4 Call a doctor, I am sick with bile. 5 Give him medicine. 6 A black man came with the doctor. 7 A large snake was trying to catch a beautiful bird.

1 Ma-si-hambe ne-nqwelo. 2 Si-ya-teta ngo-m-lomo. 3 Ndi-ya ku-hamba nge-nyanga. 4 Um-fazi u-funa i-nyama e- nuandi. 5 Ndi-hamba nge-nyawo.

LESSON XVII

1 Certain particles are used in the formation of the Possessive case which may be called Possessive particles.

They are formed by adding a to the euphonic letter of the different species of nouns.

These euphonic letters are derived from the prefixes to the nouns.

| <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|----------------|-----------------|---------------|
| 1 | wa | ba |
| 2 | la | (w)a |
| 3 | ya | za |
| 4 | sa | za |
| 5 | lwa | za |
| 6 | wa | ya |
| 7 | | ba |
| 8 | | kwa |

2 The Possessive of common nouns is formed by prefixing the possessive particle corresponding to the species of the governing noun, and is equivalent to the 's in English.

The Contraction of the vowels is the same as in the case of *nga* or *na*, see Lesson 16.

Examples

| | |
|---|--|
| I-tyesi ye-(ya-i) n-tombi, <i>The box it-of the girl,</i> The girl's box. | Izi-bane zo-(za-u)m-fazi, <i>The candles they-of the woman,</i> The woman's candles. |
|---|--|

3 The possessive of Proper and Personal nouns is formed by prefixing the Euphonic syllable corresponding to the prefix of the governing noun and the particle *ka* to the simple form, the initial vowel of which is dropped.

The forms of the Euphonic syllables derived from a vowel are usually omitted ; in the table below they are placed in (*brackets*).

| <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|----------------|-----------------|---------------|
| 1 | (wu-) ka | ba- ka |
| 2 | li- ka | (wa-) ka |
| 3 | (yi-) ka | zi- ka |
| 4 | si- ka | zi- ka |
| 5 | lu- ka | zi- ka |
| 6 | (wu-) ka | (yi-) ka |
| 7 | | bu- ka |
| 8 | | ku- ka |

Examples

| | |
|---|--|
| Um-ntwana (wu-) ka-Jojo, <i>The child (it) of Jojo,</i> Jojo's child. | I-hashe li-ka-bawo, <i>The horse it of my-father,</i> My father's horse. |
|---|--|

4 The Possessive pronouns are (with slight exceptions) the possessive *a* prefixed to the first syllable of the emphatic form of the personal pronouns, see Lesson 14.

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------|-----------------|---------------|
| I | | am(i) | etu |
| II | | ako | enu |
| III | 1 | ake | abo |
| | 2 | alo | awo |
| | 3 | ayo | azo |
| | 4 | aso | azo |
| | 5 | alo | azo |
| | 6 | awo | ayo |
| | 7 | | abo |
| | 8 | | ako |

5 Before these forms must be placed a euphonic letter according to the species of the noun to which the possessive pronoun is joined : thus—

| | | |
|----------------|---|-------------------------|
| Isi-bane s-abo | } | abo pron poss plur 3rd |
| Their candle | | s euph letter sp 4 sing |
| I-mali y-ake | } | ako pron poss sing 3rd |
| His money | | y euph letter sp 3 sing |

VOCABULARY

| | | | |
|-------------|--------------------------------------|----------------|---|
| uku-pahla | <i>to surround</i> | isi-tya | izi-4 (any) vessel (used for food), basket, |
| uku-pala | <i>to scrape</i> | | plate |
| uku-palaza | <i>to spill, pour out</i> | uku-tya or dla | S food |
| uku-pata | <i>to touch, carry (in the hand)</i> | wetu | my good fellow, friend |
| uku-pefumla | <i>to breathe</i> | ka-kulu | adv very, largely, greatly |
| uku-pehla | <i>to churn</i> | | |
| uku-qekeza | <i>to break in pieces</i> | | |
| u-Tixo | o-1 <i>God</i> | pakati | adv within |
| i-mali | i-3 <i>money</i> | uku-ba | conj that, if |
| i-tyesi | i-3 <i>box</i> | uku-ti | conj that, namely |
| isi-kumba | izi-4 <i>skin, hide</i> | uku-ze | conj in order that |
| um-ti | imi-6 <i>tree</i> | | |

EXERCISE

1 God gives his people food. 2 I am getting hungry. 3 They are present within. 4 God will surround his house. 5 I will go with the skin. 6 A black man was trying to talk to them about God. 7 Let her carry the child. 8 She broke the plate in pieces.

1 Zisa in-gubo yo-m-fazi. 2 In-taka yo-m-ntwana i-n-tle. 3 In-ja y-ako ya-yi-luma i-nkonyana y-am. 4 In-kau y-ake ya-dla uku-dla kw-am. 5 Ni-ya-bona uku-ba u-bawo u-ko apa namhla-nje. 6 Nda-faka um-ti ko-na i-zolo.

LESSON XVIII

1 The Demonstrative Pronouns, as given in the following table, are used either alone as nouns, or as adjectives joined to some noun which they may either precede or follow.

2 The first points out an object near the speaker and is really the relative pronoun and noun prefix, the vowel forms being strengthened by the letter *l*.

3 The second points out an object near the person spoken to. It is formed by adding *o* to the first form, strengthened in the vowel forms by the semivowels *w* and *y*.

4 The third points out an object more remote, and is formed by adding *wa* or *ya* to the first form: this form is often contracted.

| <i>Singular Species</i> | <i>This</i> | <i>That</i> | <i>That yonder</i> |
|-------------------------|-------------|-------------|--------------------|
| 1 | lo | (lowo) lo | (lowa) la |
| 2 | eli | elo | (eliya) ela |
| 3 | le | (leyo) lo | (leya) la |
| 4 | esi | eso | (esiya) esa |
| 5 | olu | olo | (oluya) ola |
| 6 | lo | (lowo) lo | (lowa) la |
| 7 | obu | obo | (obuya) oba |
| 8 | oku | oko | (okuya) okwa |

| <i>Plural Species</i> | <i>These</i> | <i>Those</i> | <i>Those yonder</i> |
|-----------------------|--------------|--------------|---------------------|
| 1 | aba | abo | (abaya) aba |
| 2 | la | (lawo) lo | (lawaya) la |
| 3, 4, 5, | ezi | ezo | (eziya) eza |
| 6 | le | (leyo) lo | (leya) ya |

Examples

Eli-(i-) lashe, This horse. Abo-(a-)ba-ntu, Those persons.
In-komo eziya, Those cattle yonder.

VOCABULARY

| | | | | |
|------------------------|--|---------------------|------------|--------------------------------------|
| uku-bambezela | <i>to detain, delay</i> | in-dlela | in-3 | <i>path, way, road</i> |
| uku-hexa | <i>to stagger (as a drunken man)</i> | in-gxabano | in-3 | <i>quarrel, (dis- agreement)</i> |
| uku-lesesha or lesa | <i>to read</i> | isi-tshanguba de | izi-4 1 | <i>ringworm long, tall</i> |
| uku-ncoma | <i>to extol, praise, admire</i> | ncinane lukuni | 1 3 | <i>little, small hard</i> |

EXERCISE

1 That bird wants water. 2 That child is whispering. 3 This Englishman is tall. 4 Those dogs are eating the meat. 5 These oxen pull well. 6 Those boys are learning to read. 7 Those clouds are black. 8 These horses like mealies.

1 In-doda leyo ya-buza in-dlela. 2 Lo-m-fazi u-ya-yi-ncama in-dlu y-ake. 3 La-m-ntu u-funa uku-teta na-we ngasese. 4 Isi-bane eso si-ncinane. 5 Um-qamelo lo u-lukuni. 6 La-ngonyama ya-yi-zi-bulala i-bokwe.

LESSON XIX

1 The Pronominal Subjects, which also imply the substantive verb before Adjectives, see Lessons 9 and 13, with the slight variation that the vowel forms are strengthened by a consonant, are also used as Pronominal Copulas to express the substantive verb before Nouns and Pronouns.

| <i>Person Species</i> | | <i>Singular</i> | <i>Plural</i> |
|-----------------------|---|-----------------|---------------|
| I | | ndi | si |
| II | | ngu | ni |
| III | 1 | ngu | nga |
| | 2 | li | nga |
| | 3 | yi | zi |
| | 4 | si | zi |
| | 5 | lu | zi |
| | 6 | ngu | yi |
| | 7 | | bu |
| | 8 | | ku |

Examples

ndi-m(i), It is I. ngu-(u-)Kumalo, It is Kumalo.
 ngu-we, It is thou. nga-(a)ma-hashe, They are horses.

2 The Pronominal Subjects are used before these forms just as before Adjectives: thus—

u-ngu-(u)m-fana, He is a young man.

3 This Pronominal Copula is also used to express the *Causal* relationship, which must be carefully distinguished from the *Instrumental* given in Lesson 16.

It is placed before the Agent *by* whom or which the action of the verb is performed, and is very often employed with the passive voice: thus—

Wa-bulawa ngu-(u)m-fazi, He was killed by a woman.

4 The Kafirs do not say *my, thy, his, &c, father or mother*, but use in each case a separate word which implies the possessive pronoun.

| | | | | | |
|----------|-----------------|---------------|----------|-----------------|---------------|
| u- bawo | <i>my</i> | <i>father</i> | u- ma | <i>my</i> | <i>mother</i> |
| u- yihlo | <i>thy</i> | „ | u- nyoko | <i>thy</i> | „ |
| u- yise | <i>his, her</i> | „ | u- nina | <i>his, her</i> | „ |

All the above are species 1 and have plural in o.

VOCABULARY

| | | | |
|------------|----------------------------|-----------|-----------------------------|
| uku-cekisa | <i>to despise, scorn</i> | i-vumba | ama-2 <i>smell</i> |
| uku-ciza | <i>to ooze out, dis-</i> | isi-gcawu | izi-4 <i>spider</i> |
| | <i>charge (as a wound)</i> | isi-sila | izi-4 <i>tail (of bird)</i> |

VOCABULARY—continued

| | | | |
|------------|----------------------------------|---------|---------------------------------|
| uku-dubula | <i>to fire, shoot</i> | *u-kuni | in-5 <i>fire wood</i> |
| uku-ti | <i>to say, be or do so</i> | um-boko | imi-6 <i>trunk (of elephant</i> |
| i-gila | ama-2 <i>gizzard (of a fowl)</i> | | and hence) <i>chimney</i> |
| i-qwara | ama-2 <i>zebra</i> | | |

* In singular a single log of wood.

EXERCISE

1 My father saw the trunk of an elephant. 2 That man loves his mother. 3 His father will shoot that zebra. 4 Thy father will carry this log of wood. 5 My mother says, It is they. 6 It is I. 7 It is we. 8 It is it (*a horse*). 9 It is it (*a plate*). 10 It is it (*a candle*). 11 It is she.

LESSON XX

1 Nouns are distinguished according to their prefixes into eight species, the last two of which have no distinction of number.

From these prefixes almost all the others are derived, and they constitute therefore a most important part of the external language.

| <i>Prefixes</i> | | <i>Examples</i> | | | |
|-----------------|-------------|-----------------|------------------------------|---------------------------------|----------------|
| <i>Sing</i> | <i>Plur</i> | <i>Singular</i> | <i>Plural</i> | | |
| 1 um | aba | um-ntu | <i>person</i> aba-ntu | <i>persons</i> | |
| u | o | u-dade | <i>sister</i> o-dade | <i>sisters</i> | |
| 2 ili, i | ama | ili-or i-zwi | <i>word</i> ama-zwi | <i>words</i> | |
| 3 im | izim | im-vu | <i>sheep</i> izim-vu | <i>sheep</i> | |
| in | izin | in-dlu | <i>house</i> izin-dlu | <i>houses</i> | |
| i | izi | i-hangu | <i>pig</i> i-(for izi-)hangu | <i>pigs</i> | |
| 4 isi | izi | isi-bane | <i>candle</i> izi-bane | <i>candles</i> | |
| 5 u | { | izim | u-bambo | <i>rib</i> im-(for izim-)bambo | <i>ribs</i> |
| for | | izin | ulu-ti | <i>rod</i> izin-ti | <i>rods</i> |
| ulu | | izi | u-lwimi | <i>tongue</i> i-(for izi-)lwimi | <i>tongues</i> |
| 6 um | imi | um-ti | <i>tree</i> imi-ti | <i>trees</i> | |
| 7 ubu | | | ubu-bele | <i>kindness</i> | |
| 8 uku | | | uku-dla | <i>food</i> | |

2 The plurals of species 3 and 5 are generally used in the contracted forms of *im*, *in*, and *i*; and in this case stress is put on this first syllable.

3 The prefixes of species 1 and 6 are alike in the singular, but the nouns of species 1 are almost all personal and of species 6 neuter.

4 In species 3 a few nouns to which distinction of sex belongs make the plural in *ama*: they follow therefore the analogy of species 3 in the singular and of species 2 in the plural: as—

| | | | | | |
|-------------|---|-----|--------------|---|------|
| in- doda | 3 | man | ama- doda | 2 | men |
| in- kwenkwe | 3 | boy | ama- kwenkwe | 2 | boys |

5 In species 3 and 5, *izim* is used before the labials *p, b, f, v*; *izi* before *h* or the liquid *l*; and *izin* in nearly every other case.

6 Species 7 contains abstract nouns, and species 8 all infinitives used as substantives.

These two species have no distinction of number.

7 Some few nouns are only used in the singular, while some others, chiefly of species 2, are used only in the plural: as—

| | | | | | |
|--------|---|------------------|---------|---|--------------------|
| u-kula | 5 | weeds, no plural | ama-nzi | 2 | water, no singular |
|--------|---|------------------|---------|---|--------------------|

8 Feminine nouns are often formed from the masculine by the addition of *kazi*: as—

| | |
|----------------|---------------------------|
| in-kosi, chief | in-kosikazi, chief's wife |
|----------------|---------------------------|

More generally however a different word is used: as—

| | |
|--------------|----------------|
| in-doda, man | um-fazi, woman |
|--------------|----------------|

The distinction of gender however has no direct influence on grammatical government.

9 Diminutives are formed by adding to nouns the suffix *ana*, *azana*, or *anyana*.

A few such words occur in the exercises, but they call for no special notice.

Adjectives also may take the same suffix *ana*.

VOCABULARY

| | | | | | |
|------------|--------|---|-------------|--------|---------------------------|
| u-dade | o-1 | sister | in-kosikazi | in-3 | chief's wife, mistress |
| i-hlungu | ama-2 | place where grass has been lately burned | in-tlafuno | in-3 | temple (of head) |
| i-hlwili | ama-2 | clot (of blood) | u-bambo | im-5 | rib |
| ili-zwe | ama-2 | country, land | u-lwimi | i-5 | tongue |
| ili-zwi | ama-2 | word, voice | u-tando | in-5 | love |
| *i-nkazana | 3 | woman, girl | ulu-ti | izin-5 | rod |
| †im-vu | izim-3 | sheep | ubu-bele | 7 | kindness |
| i-gusha | i-3 | „ | ubu-kulu | 7 | greatness |
| in-kosi | in-3 | chief, master | ubu-so | 7 | fuze |

* *in-lombi*
um-fazi
i-nkazana

a young unmarried woman
a married woman
a woman, without restriction as to age or condition

† *im-vu*
i-gusha

the original Kafir sheep
that introduced by Europeans

EXERCISE

1 Fathers. 2 Mothers. 3 Logs of wood. 4 Spiders. 5 Quarrels.
6 Skins. 7 Porcupines. 8 Bees. 9 Wasps. 10 Children. 11 Maidens.
12 Hares. 13 Wagons. 14 Englishmen 15 Books. 16 Partridges.
17 Dogs. 18 Yellow-wood trees. 19 Summers. 20 Countries.

1 A-ko ama-hlwili. 2 Ndi-ya-li-tanda ili-zwe eli. 3 Lo-m-fana u-ya-yi-tanda lo-n-tombi. 4 Ku-ko i-hlungu e-li-hle.

LESSON XXI

1 The Relative Pronoun placed before the Possessive of common or proper nouns, or before Possessive pronouns, renders them more emphatic, answering to the use of *own* in English: thus—

| | |
|--|---|
| aba-ntu b-am, <i>the people they mine,</i> my people. | <i>but,</i> aba-ntu a-b-am, <i>the people which they mine,</i> my own people. |
| i-hashe e-li-ka-Klaas, <i>the horse which it of Klaas,</i> Klaas' own horse. | i-tyesi e-ye-(ya-i)n-doda, <i>the box which it-of the man,</i> the man's own box. |

2 If the verb *to be* is also to be expressed the Pronominal Copula is prefixed as explained in Lesson 19: thus—

Ng(a)-a-b-am aba-ntu,
They which they mine the people,
They are my own people.

3 To this form, for still further emphasis, the Pronominal Subjects may be prefixed: thus—

Ba-ng(a)a-b-am aba-ntu.

This form however is long and cumbersome and not so common as that given in section 2.

VOCABULARY

| | | | |
|-------------|-----------------------------|-----------|---------------------------|
| uku-kutala | <i>to be diligent,</i> | i-kwezi | ama-2 <i>morning star</i> |
| | <i>industrious</i> | in-kowane | in-3 <i>mushroom</i> |
| uku-lunguza | <i>to peep</i> | um-fula | imi-6 <i>ravine</i> |
| im-bokotwe | im-3 <i>a rounded stone</i> | kunye | adu <i>together</i> |

(for grinding corn)

EXERCISE

1 These horses are my own. 2 That dog is thy own. 3 That ox yonder is his. 4 My wagon. 5 They are my own yellow-wood trees. 6 They are his ostriches. 7 My own daughters. 8 Our logs of wood. 9 My horses.

1 Isi-bane s-am. 2 E-s-am isi-bane. 3 Si-s-e-s-am isi-bane. 4 E-y-am i-bokwe. 5 Zi-z-e-z-am izi-kumba. 6 In-kuku ezo zi-z-e-z-am.

LESSON XXII

1 The adjectives *onke*, *all*, and *odwa*, *alone*, *only*, beginning with a vowel, are slightly irregular. They prefix the euphonic letters, see Lesson 17, according to the form of the governing noun: thus—

| | |
|-------------------------------------|-------------------------------|
| izin-dlu z-onke, all the houses. | u-tando l-odwa, only love. |
|-------------------------------------|-------------------------------|

2 *Odwa* is used with the first and second persons as well as with the third, and in some forms takes *edwa*: as follows:—

| Person | Species | Singular | Plural |
|--------|---------|-------------------------|------------------------|
| I | | nd- edwa <i>or</i> odwa | s- edwa <i>or</i> odwa |
| II | | w- edwa | n- edwa <i>or</i> odwa |
| III | 1 | y- edwa | b- odwa |
| | 2 | l- odwa | odwa |
| | 3 | y- odwa | z- odwa |
| | 4 | s- odwa | z- odwa |
| | 5 | l- odwa | z- odwa |
| | 6 | w- odwa | y- odwa |
| | 7 | | b- odwa |
| | 8 | | k- odwa |

3 *Onke* in the first plural takes *s* and in the second *n*.

VOCABULARY

| | | | | |
|----------------|-------------------------------------|----------|-------|--------------------|
| uku-hambahamba | <i>to ramble about</i> | i-nundu | ama-2 | <i>fish-moth</i> |
| uku-mfikila | <i>to pinch, nip</i> | i-pela | ama-2 | <i>cockroach</i> |
| uku-ncotula | <i>to pull out</i> | u-kozi | in-5 | <i>eagle, hawk</i> |
| uku-qumba | <i>to be angry</i> | um-mango | imi-6 | <i>ridge</i> |
| uku-songa | <i>to fold, roll (as a garment)</i> | odwa | 3 | <i>only, alone</i> |
| uku-tenga | <i>to buy</i> | onke | 3 | <i>all</i> |

EXERCISE

1 Bring all the plates. 2 I want all the young men. 3 The girl alone will wash the dress. 4 The girl will wash the dress only. 5 I am alone today. 6 They will be alone tomorrow. 7 This ox only is pulling. 8 It is this maiden alone who speaks nicely.

1 Ama-doda a-ko onke. 2 Ngu-lo-m-ntu y-edwa o-wa-ye-rora, ama-kwenkwe a-ye-hleka onke. 3 Lo-m-ntu u-funa uku-zi-tenga z-onke in-kabi. 4 Diliza y-onke in-dlu. 5 Ndi-ya ku-teta i-nyaniso y-odwa. 6 Ndi-ya-teta nd-odwa i-nyaniso.

LESSON XXIII

1 The same forms, viz. the Relative pronoun and the pronominal subject, used when a Relative is Nominative to a verb, see Lesson 15, are also used when the Relative expresses the Possessive; the first letter of the prefix of the noun following the Relative being dropped: thus—

Um-ntu o-(u-i)n-dlu i-n-kulu,
A man who he the house it large,
A man whose house is large.

I-hashekazi e-li-(i-)nkonyana i-mnyama,
A mare which it the foal it black,
A mare whose foal is black.

2 A possessive pronoun is often used with the noun following the relative: thus—

I-hashekazi e-li-(i-)nkonyana y-alo i-mnyama.

3 A periphrasis however is sometimes employed to express *whose*: thus—

Kwa-ku-ko in-kosi ba-ti uku-yi-biza i-gama l-ayo ngu-Lupindo,
instead of—

Kwa-ku-ko in-kosi e-gama li-ngu-Lupindo.

This usage is common with Transitive verbs.

VOCABULARY

| | | | |
|------------|--|---------------|-------------------------------------|
| uku-guquka | to turn, repent, go in another direction | uku-pila | to live, recover (from sickness) |
| *uku-njika | to open | †uku-pinda | to double, repeat, do over again |
| uku-peka | to cook (by boiling) | uku-pola | to become cool |
| uku-pela | to come to an end | uku-vula | to open |
| uku-pemba | to kindle, light (a fire) | is-andla iz-4 | hand |
| uku-pepa | to dodge, evade | um-lilo ini-6 | fire |
| uku-peta | to hem | mdaka 3 | dirty, dun coloured |
| uku-peza | to cease, stop | ‡pezu adv | above |
| uku-pika | to strive, contend | ‡pezulu adv | high above |

* uku-vula,
uku-njika,
to open a window, door, gate, &c.
to open anything that has been covered up; e.g. a book or box; to take the
lid off a pot, &c.

† uku-songa,
uku-pinda,
(voc. 20), to fold, roll as clothes.
to double as a rope if not strong enough when single; to fold as clothes, if
only folded once, that is doubled.

‡ Or with prefix *ngu* more emphatic.

EXERCISE

1 Ndi-bona um-ntu o-z-andla zi-mdaka. 2 In-doda ya-fika ne-si-kumba e-sa-si-nuka kakulu. 3 Sa-bona um-fazi o-m-ntwana wa-ye-si-fa. 4 Peka o-w-ani u-mbona. 5 Peta e-y-ako in-gubo.

LESSON XXIV

1 If the Relative pronoun is the Object to a verb, its form is determined not by the antecedent noun but by the nominative to the verb, according to the rule given in Lesson 15.

2 But nouns of species 1 singular take *a*.

3 If the determining word is a pronoun the relative takes the form of

e or o for the first person singular or plural,
o " " second " singular,
and e or o " " " " plural.

4 Thus the Relative as Object together with the Pronominal Subject corresponding to each person and species of the Nominative will be as follows:—

| <i>Person</i> | <i>Species</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|----------------|--------------------------------|----------------------|
| I | | e-ndi (<i>o-ndi</i>) | e-si (<i>o-si</i>) |
| II | | o + u = o | e-ni (<i>o-ni</i>) |
| III | 1 | a + u = a (<i>a + u = o</i>) | a-ba |
| | 2 | e-li | a + a = a |
| | 3 | e + i = e | e-zi |
| | 4 | e-si | e-zi |
| | 5 | o-lu (<i>e-lu</i>) | e-zi |
| | 6 | o + u + o | e + i = e |
| | 7 | o-bu (<i>e-bu</i>) | |
| | 8 | o-ku (<i>e-ku</i>) | |

(*Compare with table Lesson XV, Section 4.*)

5 The Pronominal Object corresponding to the Antecedent noun must also be used before the verb, and often the particle *yo* after it.

6 The emphatic form of the personal pronoun is often used after the verb.

Examples

Um-ntu, e-la-m-kaba-yo i-hashe, u-ya-fa,
The person, whom it-did him kick the horse, he goes be-ill,
The person, whom the horse kicked, is ill.

Isi-tya, un-fazi a-(u-)si-tenga-yo yc-na, si-dulu,
The basket, the woman which she it buys she, it dear,
The basket, which the woman is buying, is dear.

7 As the rules for the use of the Relative Pronoun as Subject and especially as Object are not properly understood even by many who speak Kafir correctly, it may be well to explain them again in detail.

First as Subject :—

| | |
|-----------------------------|-----------------------------|
| Aba-ntu a-(u)-ba-baleka-yo, | The people who are running. |
| I-hashe e-li- " " | The horse which is " |
| Um-ntu o-(u-) " " | The person who " " |

In these examples the form of the Relative as Subject varies with the Antecedent noun according to the rule given in Lesson 15.

Second as Object :—

| | | |
|-----|------------------------------------|---------------------------------|
| I | Aba-ntu a-(u)-ba-bona-yo um-gwebi, | The people whom the judge sees. |
| | I-hashe a-(u)-li- " " " | The horse which " " " |
| | Um-ntu a-(u)-m- " " " | The person whom " " " |
| II | Aba-ntu e-(i)-ba-luma-yo in-ja, | The people whom the dog bites. |
| | I-hashe e-(i)-li- " " " | The horse which " " " |
| | Um-ntu e-(i)-m- " " " | The person whom " " " |
| III | Aba-ntu o-(u)-ba-bona-yo, | The people whom you see. |
| | I-hashe o-(u)-li- " " " | The horse which " " " |
| | Um-ntu o-(u)-m- " " " | The person whom " " " |

From these examples it is seen that the Relative as Object does not take its form from the Antecedent noun to which it refers, but from the Nominative to the verb which governs it as Object.

The same Antecedent noun is represented by each of the three different forms of the Relative a, e, o, according as the Nominative to the verb varies.

8 The forms given in **heavy type** in section 4 may *always* be used, the forms in (*Italics*) only under certain circumstances.

In *Isi-tya e-si-si-bona-yo*, the form in e must be used, and o would be inadmissible.

But *Um-ntu e-* and *o-si-m-bona-yo* are both correct.

The ordinary Relative form e agreeing with the Nominative *si* being changed into o by a kind of false attraction towards *um-ntu*.

The forms *o-ndi*, *o-ni*, are used similarly.

In species 5 singular and in 7 and 8 the forms in e are old forms now seldom used.

VOCABULARY

| | | |
|-----------------------------------|----------|--|
| uku-ba <i>originally</i> to steal | uku-zuza | to get, obtain, acquire |
| eba | | |
| uku-guya to shave | um-gwebi | aba-1 judge |
| uku-hiliza to loiter | i-mela | i-3 knife |
| uku-konza to serve | im-puku | im-3 mouse |
| uku-posa to throw, fling | im-pumlo | im-3 nose |
| uku-pumla to rest | isi-levu | izi-4 chin, beard (proper) |
| uku-pumlisa to cause to rest | *u-devu | in-5 beard (all the hair on the face) |
| or pumza | | |

* Chiefly used in plural.

VOCABULARY—continued

| | | | | |
|---------------------------|--|---------------------------------|-----------------|----------------------------|
| uku-punyuka or puncuka | to slip off (as an axe head from the handle) | um-pongolo ubu-kwele dulu | imi-6 7 3 | quiver jealousy dear |
| uku-pupa | to dream | rara | 3 | bitter |
| uku-puzisa | to cause to drink or sip | | | |

EXERCISE

1 Shave your beard. 2 His nose is large. 3 I saw a small mouse, which was drinking the milk. 4 The man whom we saw came with his dog. 5 The mouse which he sees is large. 6 The young man whom you call shall go. 7 The meat which the woman boiled is bad. 8 The fish which I caught she will boil tomorrow.

1 Bamba in-kabi, e-be-si-yi-bona i-zolo. 2 Yi-puzise ama-nzi in-doda. 3 U-ya-pumla um-fana. 4 Isi-tya, e-ndi-si-tanda-yo, wa-si-ba so-na. 5 Isi-dudu, a-si-dla-yo, si-rara. 6 Mema um-lungu o-b-u-m-bona ko-na. 7 I-hashe, e-nali-tenga-yo, li-ya-fa. 8 In-tombi, e-si-ya ku-yi-bona ngomso, i-n-tle.

LESSON XXV

1 When a Relative pronoun is governed by a Preposition the forms of the Relative with the Pronominal Subject given in the table in the preceding Lesson are used and the preposition governing the Personal pronoun corresponding to the Antecedent follow the verb, but the Pronominal Object and the particle *yo* are not used: thus—

Um-ntu, e-sa-yi-zuza ku-ye, yi-n-kosi,
The person, whom we did it get from him, he a chief,
The person, from whom we got it, is a chief.

In-dodana e-si-teta nga-yo,
The young-man whom we speak of him,
The young man of whom we speak.

VOCABULARY

| | | | |
|-------------|---|--|---|
| ukw-apusa | to become dry (as a cow) | uku-quqa | to trot (as a horse) |
| uku-hambela | to go for another or for a certain pur- pose, pay a visit, call on | uku-tyabuka uku-tyabula | to chafe (intrans) " (trans) |
| uku-lala | to lie down (and hence) to sleep | u-nyana i-qata *isi-kali um-konto | o-1 son ama-2 ankle izi-4 assegai, spear imi-6 " " |

* *Isi-kali* is generally used in the plural and *um-konto* in the singular.

EXERCISE

1 In-kosi a-teta na-yo ye-na. 2 In-doda a-hambela ku-yo um-fazi. 3 Izi-kali a-ba-fika-yo na-zo aba-fana. 4 Um-ntu e-ni-teta nga-ye. 5 I-hashe, e-si-li-funa-yo, li-ya-fa. 6 Um-ntwana, e-be-ni-ngena na-ye, ngu-nyana w-am. 7 Isi-tya s-etu, e-be-si-puza ku-so, ndi-ya-si-funa. 8 In-komo, a-ba-yi-senga-yo, i-za kw-apusa. 9 Le-n-ja, e-ni-yi-bona-yo, i-tanda uku-lala. 10 I-sali i-ya-li-tyabula i-hashe. 11 Is-andla s-am si-ya-tyabuka.

LESSON XXVI

1 Monosyllabic verbs prefix **yi** to the root to form the Imperative, both in the singular and plural: as—

| | | | |
|---------|------------|-----------|----------|
| uku-va, | to hear, | uku-za, | to come, |
| yi-va, | hear thou. | yi-za-ni, | come ye. |

Yi-ba-ko n-Kosi, Be present Lord.

2 The Present Participle and the tenses formed from it insert the particle **si** between the *affirmative* prefixes and the root of the verb: thus—

| | | |
|---------------------|--------------|--------------------|
| Participle Present, | c-si-va, | he hearing. |
| Past Imperfect, | be-be-si-va, | they were hearing. |

3 But if a pronominal object is used the **si** is omitted: as—

| | |
|----------------------|-----------------------|
| Ba-be-si-va i-hashe, | They heard a horse. |
| Ba-be-li-va i-hashe, | They heard the horse. |

4 Vowel verbs, that is verbs whose root begins with a vowel, also follow the rules given above for monosyllabic verbs.

5 They are conjugated like the consonant verb *uku-tanda*, but the final vowel of the tense form is dropped before the initial vowel of the verb, the letter *u* however changing into *w*: as—

| | | |
|--------------|-----------------|----------------|
| ni-ya-azi | = ni-y-azi, | you know. |
| si-ya ku-azi | = si-ya kw-azi, | we shall know. |
| yi-azi | = y-azi, | know thou. |

6 A few verbs, *uku-ba*, to steal; *uku-hla*, to descend; *uku-ma*, to stand; *uku-va*, to hear; *uku-za*, to come; &c, were originally vowel verbs commencing with *e*. They are however now only treated as vowel verbs after prefixes which end in *a*: thus—

| | | |
|-------------|---------------|--------------|
| nda-chla | = nd-ehla, | I descended. |
| ndi-ya-eva | = ndi-y-eva, | I hear. |
| ndi-nga-eza | = ndi-ng-eza, | I may come. |

7 When a statement is introduced by *He says*, *They said*, &c, *uku-ti*, to say, the contracted form of *uku-teta* is used: as—

U-Kumalo u-ti, Ba-y-emka,
Kumalo says, 'They are going away.

8 This verb *uku-ti*, meaning also *to be* or *do so*, is often used idiomatically with certain verbal particles which particularize the kind of being or action referred to, but are not themselves affected by conjugation or government: thus—

Si-ti fa, We sprinkle. Ndi-ya ku-ti cwaka, I will be quite still.

VOCABULARY

| | | | |
|-----------------|---|-----------------|--|
| ukw-alusa | <i>to herd cattle</i> | ukw-onwaya | <i>to scratch</i> |
| ukw-anela | <i>to suffice, be contented, satisfied</i> | uku-tula | <i>to take off or down</i> |
| ukw-anya | <i>to suck</i> | uku-mka | <i>to depart, go away</i> |
| ukw-apula | <i>to break</i> | originally emka | |
| uku-bitya | <i>to become lean</i> | uku-va origi- | <i>to hear, feel</i> |
| uku-hla | <i>to come or go down, descend, dismount</i> | nally eva | <i>taste, see (perceive by the senses)</i> |
| originally ehla | | | |
| uku-nyanga | <i>to cure, treat (as a doctor)</i> | uku-sefa | <i>to sprinkle</i> |
| ukw-oma | <i>to dry up (intrans)</i> | fa, uku-ti | " " |
| ukw-omisa | <i>to dry (trans)</i> | cwaka, uku-ti | <i>to be quite still</i> |
| ukw-ona | <i>to injure, do wrong, sin</i> | cwi, uku-ti | <i>to be straight</i> |
| | | *tu, uku-ti | <i>to be quiet</i> |
| ukw-onga | <i>to be careful of, be economical, take care of the sick</i> | i-langa | ama-2 <i>sun</i> |
| | | in-tonga | in-3 <i>stick</i> |
| ukw-ongula | <i>to skim</i> | um-teto | imi-6 <i>law, command</i> |
| uku-tshona | <i>to disappear, set (as the sun)</i> | kakuhle | adv <i>nicely, well</i> |
| | | †kusasa | adv <i>early in the morning</i> |

* Tu! is an Interjection signifying *No more, the absence of a thing*: thus—Tu! ama-nzi, There is no water. Tu! aba-ntu, There are no people. It is thus used with the verb *uku-ti* to enforce or express silence.

† Ku-sa-sa, Literally, It is still dawning.

EXERCISE

1 The boy who herds the cattle. 2 People who break the laws. 3 A girl who skims the milk. 4 Children who do wrong. 5 The sun was setting. 6 The soldier who broke his stick. 7 Meat which we boiled yesterday. 8 We are careful of the candle.

1 I-bokwe zi-y-emka kusasa. 2 Ama-doda a-y-apula-yo imi-teto y-am. 3 Yi-hla we-na. 4 Lo-m-fana u-y-ona. 5 Lw-ongule u-bisi ngoku. 6 Lo-m-fazi u-ne-mali e-ya ku-m-anela.

LESSON XXVII

1 Adjectives have no variations of form answering to the Comparative and Superlative degrees in English.

2 To express Diminution of quality however, the particle **ra**,

corresponding to the English termination *ish*, or to the word *rather*, is suffixed to the adjective : as—

Lo-n-to i-bomvu-ra, That thing is reddish.
In-gubo e-mnyama-ra, A blackish dress.

The best Kafir speakers however seldom use this form, preferring instead of the adjective the corresponding abstract noun : thus—

Lo-n-to i-bu-bomvu-ra.
In-gubo e-bu-mnyama-ra.

3 To express the Comparative the preposition **ku** or the longer form **ku-na** is used before the noun or pronoun representing the object with which the person or thing is compared : as—

Lo-(u)m-ntu u-m-de ku-no-(na-u-)dade † wa-bo,
This man he tall to with the sister she theirs,
This man is taller than his sister.

† A Kafir never says *u-dade w-am*, *my sister*, but always *u-dade w-etu*, *our sister*. Similarly the singular forms *w-ako*, *w-ake* are never used with *u-dade*, but always the plural *w-enu* and *w-abo*.

It might be thought that this would cause confusion, but in practice it does not any more than the custom in English of using the plural *you* politely in place of the singular *thou*.

4 *Higher than*, *more than* may be expressed by *ngapezu kwa* ; and *lower than*, *less than* by *ngapantsi kwa* : as—

Lo-m-ti u-ngapantsi kwa-lowo,
This tree is less than that.

5 The Comparative and Superlative degrees may be expressed by the addition of *kakulu*, *ngakumbi* or *kanye*, or by the indefinite *onke* with the noun or pronoun, (or by saying the opposite to what is intended, see Lesson 53,) : thus—

U-bawo (u-)m-kulu kanye,
My-father he great very,
My father is very great.

In-dlovu i-n-kulu ku-zo z-onke i-nyamakazi,
The elephant it great to them they all the animals,
The elephant is the greatest of all animals,

or In-dlovu i-n-kulu kw-i-nyamakazi z-onke.

6 Adverbs of place such as *pantsi*, *pezulu*, &c, when followed by *kwa* are used as prepositions.

7 A peculiarity in the use of these Adverbs of place as Prepositions should be noted. They take after them the Possessive instead of the Objective form of the Pronouns : as—

Go after him, Hamba emva kw-ake, not kwa-ye.
" " us, " " kw-etu, not kwa-ti.

VOCABULARY

| | | | | |
|---------------|--|-------------|--------------|-------------------------|
| uku-gqiba | <i>to finish</i> | uku-qonda | | <i>to understand</i> |
| uku-kupa | <i>to take out</i> | * uku-duda | | <i>to dance</i> |
| uku-qala | <i>to begin</i> | um-dudo | imi-6 | <i>a dance</i> |
| uku-qaqa | <i>to rip or cut open</i> | in-tlombe | in-3 | „ |
| uku-qingatisa | <i>to half do any-thing, half fill</i> | i-qanda | ama-2 | <i>egg</i> |
| uku-qina | <i>to be firm</i> | i-qili | ama-2 | <i>crafty person</i> |
| uku-qinisa | <i>to make to be firm, hence to be certain</i> | i-nyamakazi | i-3 | <i>animal</i> |
| uku-qola | <i>to perfume (the body)</i> | in-to | izin-or in-3 | <i>thing</i> |
| uku-vuya | <i>to rejoice (intrans)</i> | um-nyazi | imi-6 | <i>basket</i> |
| uku-vuyisa | „ (trans) | † ntsundu | 3 | <i>brown</i> |
| | | ewe | <i>adv</i> | <i>yes, just so</i> |
| | | hayi or hai | <i>adv</i> | <i>no</i> |
| | | kanye | <i>adv</i> | <i>once, altogether</i> |

* *Uku-duda* and *um-dudo* refer to a dance out of doors in front of the kraal; *in-tlombe* to an indoors-dance.

† *Mfusa*, brown, very dark, almost black.
Ntsundu, „ much lighter, colour of the Kafirs.

EXERCISE

1 You are taller than I. 2 The person with whom he was talking. 3 The egg of an ostrich is larger than that of a fowl. 4 This tree is higher than my house. 5 My boy is taller than your girl. 6 The woman, to whom you went, will call here. 7 Their house is lower than mine.

1 U-ya-si-qingatisa isi-tya nga-ma-nzi. 2 Ndi-m-kulu ku-na-we. 3 Aba-ntu a-ba-ntsundu ba-ya-tanda uku-qola. 4 Ngena we-na, si-ya-vuya kakulu uku-bona. 5 Um-fana (u-)m-kulu ku-ne-n-tombi. 6 Isi-tya esi si-kulu ku-ne-s-ake.

LESSON XXVIII

1 *Tile* expresses *certain*, as in the phrase *a certain one*, and belongs to the third class of adjectives: thus—

Um-ntu o-(u-)tile,
A person which he a-certain-one,
A certain person.

E-cela in-to e-(i-)tile ku-ye,
He asking a thing which it a-certain-one of him,
Asking a certain thing of him.

2 The Demonstrative Adverbs *nanku*, *nanko*, *nankuya* vary in form for the different numbers and species of nouns, as follows:—

| <i>Singular</i> | <i>here it is</i> | <i>there it is</i> | <i>yonder it is</i> |
|------------------|-------------------|--------------------|---------------------|
| <i>Species</i> 1 | nanku | nanko | nanku-ya |
| 2 | nanti, nali | nalo | nali-ya |
| 3 | nantsi | nantso | nantsi-ya |
| 4 | uasi | naso | nasi-ya |

| | | | |
|------------------|----------------------|-----------------------|------------------------|
| <i>Singular</i> | <i>here it is</i> | <i>there it is</i> | <i>yonder it is</i> |
| <i>Species</i> 5 | nantu, nalu | nalo | nalu-ya |
| | 6 nangu | nango | nangu-ya |
| | 7 nambu, nabu | nabo | nabu-ya |
| | 8 nanku | nanko | nanku-ya |
| <i>Plural</i> | <i>here they are</i> | <i>there they are</i> | <i>yonder they are</i> |
| <i>Species</i> 1 | naba | nabo | naba-ya |
| | 2 nanga | nango | nanga-ya |
| | 3 nanzi | nanzo | nanzi-ya |
| | 4 nazi | nazo | nazi-ya |
| | 5 nanzi | nanzo | nanzi-ya |
| | 6 nantsi | nantso | nantsi-ya |

Where two forms are given, the shorter is the one in common use: thus—

| | |
|----------------|----------------------|
| Nali i-hashe, | Here is the horse. |
| Nantso imi-ti, | There are the trees. |

3 The forms of species 8 are used for the first and second persons both singular and plural: thus—

| | |
|------------------|----------------|
| Nanku ndi-l-apa, | Here I am. |
| Nanko ni-l-apo, | There you are. |

4 The first of the above three forms seems to be derived by prefixing *na* to the several forms of the Pronominal Copula; the last by adding *ya* to the first form; the middle form in *o* is a contraction of the last.

VOCABULARY

| | | | | |
|------------------------|---------------------------------|--------------|-------------|--------------------|
| uku-lunga | <i>to be right, good</i> | i-xesha | ama-2 | <i>time</i> |
| <i>hence</i> lungile 3 | <i>good, right, upright</i> | in-tombazana | in-3 | <i>little girl</i> |
| uku-namatela | <i>to adhere, stick fast to</i> | tile | 3 | <i>certain</i> |
| uku-quba | <i>to push (urge on)</i> | kuhle | <i>adv</i> | <i>gently</i> |
| uku-tyala | <i>„ (thrust away)</i> | nakuba | <i>conj</i> | <i>although</i> |

EXERCISE

1 We will all go in. 2 I want the letter which a man brought yesterday. 3 The cow, which Mpfana likes, is sick. 4 Show me that basket which the woman was wanting to buy. 5 Here it is (*the basket*). 6 Yonder they are (*the cows*). 7 There they are (*calves*). 8 A certain chief arrived yesterday.

1 Ni-ya-teta i-xesha l-onke. 2 Isi-kumba se-n-komo e-si-yi-hlaba-yo si-ya ku-lunga kakuhle. 3 Nali i-qanda l-ako. 4 Nanzi-ya i-bokwe z-abo.

LESSON XXIX

1 The Present Perfect is formed by changing the final **a** of the root of the short form of the Indicative Present Imperfect into **ile** or **e**: as—

ndi-tanda, I love.
ndi-tandile or tande, I have loved.

2 Verbs ending in *ela* or *ula* generally use the short form in *e*: as—

ndi-landela, I pursue. ndi-laula, I govern.
ndi-landele, I have pursued. ndi-laule, I have governed.

3 Verbs in *ala*, *ana*, and *ata* form the Perfect in *ele*, *ene* and *ete*: as—

ndi-lala I lie down to sleep, ndilele, I have gone to sleep,
(and now) I am asleep
nd-anana, I exchange, nd-anene, I have exchanged.
nd-ambata, I am putting on, nd-ambete, I have put on.

4 Most other verbs oftener use the long than the short form.

5 A few verbs form the Perfect irregularly; they will be noted in the Vocabularies as they occur.

6 INDICATIVE PRESENT PERFECT

ndi-tandile or **tande** I have loved

Literally I have-loved

| <i>Person Species</i> | <i>Singular</i> | <i>Plural</i> |
|-----------------------|-----------------|---------------|
| I | ndi- tandile | si- tandile |
| II | u- tandile | ni- tandile |
| III | 1 u- tandile | ba- tandile |
| | 2 li- tandile | a- tandile |
| | 3 i- tandile | zi- tandile |
| | 4 si- tandile | zi- tandile |
| | 5 lu- tandilo | zi- tandile |
| | 6 u- tandile | i- tandile |
| | 7 | bu- tandile |
| | 8 | ku- tandilo |

(*This tense is for shortness often called simply Perfect.*)

7 Besides the ordinary use of the Present Perfect in referring to a completed action whose effects still continue, this tense is often used in ordinary narrative where in English the Past Indefinite would be used.

8 Character, condition, quality, state, &c, are in **Kafir** often expressed by the Perfect: as—

Ndi-lambile, I have become hungry, *and now*
I am hungry.

Thus this tense of Intransitive verbs is regularly used as an Adjective; e.g. *lungile, good*.

9 *Have* is frequently translated by *am with*; the Pronominal Subject and the preposition **na** being placed before the noun: as—

Ndi-ne-(*na-i*)si-tya, I (*am with* =) have a basket.

Ndi-no-(*na-u*)m-pongolo, I (*am with* =) have a quiver.

10 By means of this construction an abstract noun often does duty as an adjective: thus—

Ndi-na-(*a*)ma-ndla ukw-enza oku,

I with the power to do this,

I am able to do this.

Ndi-no-(*na-u*)sizi, I am with sorrow = I am sorry.

11 By substituting the Perfect Participle *tandile* or *tande* for the Present *tanda* in the four forms of the Past Imperfect given in Lesson 12, we get the four forms of the Past Perfect: thus—

INDICATIVE PAST PERFECT I had loved

Full form **ndi-be ndi-tandile**, *Literally* I was I having-loved.

Contracted, **be-ndi-tandile**, „ [I-was] I having-loved.

Long „ **nda-ye ndi-tandile**, „ I-did go I having-loved.

Short „ **nda-ndi-tandile**, „ I-did I having-loved.

(*This tense is often called the Pluperfect.*)

VOCABULARY

| | | | | |
|-------------|----------------------------|-----------|----------------------|-----------------------------|
| ukw-ambata | <i>to put on</i> | u-qaqqa | o-1 | <i>twitch, quick or</i> |
| ukw-anana | <i>to exchange, barter</i> | | | <i>couch grass</i> |
| uku-dumba | <i>to swell up</i> | ama-ndla | 2 (<i>no sing</i>) | <i>power, strength</i> |
| uku-fumana | <i>to find, overtake</i> | ili-tye | ama-2 | <i>stone</i> |
| uku-landela | <i>to follow after,</i> | i-nca | i-3 | <i>grass</i> |
| | <i>pursue</i> | i-i-qwala | izi-4 | <i>lame person or thing</i> |
| uku-tyela | <i>to tell</i> | u-sizi | in-t-5 | <i>sorrow</i> |

EXERCISE

1 I have a white cow. 2 We have a large fish. 3 I have walked much more today than yesterday. 4 The fowl which I bought yesterday is white. 5 They had been talking about my father.

1 U-nina u-ya-vuya uku-ba u-nyana w-ake u-l-apa. 2 In-kabi i-dumbile. 3 Inqwelo e-za-yo i-ne-si-qwala pakati. 4 Be-si-ye ku-bona um-fazi o-wa-ye-gula.

LESSON XXX

1 When in English we speak of a man's knowledge or skill in any art, trade, &c, we say:—*He is able to read, write, survey, &c.* But the Kafir idiom is—*He knows to read, &c:* thus—

U-ya-kw-azi uku-lesesha,

He goes to know to read,

He is able to read.

2 When uttering a threat, or warning a person of danger, the emphatic form of the Future is used in English, but in Kafir the Past Indefinite. The same tense is also used when there is a strong probability about a future event: thus—

| | | | |
|---------------|------------------------|------------------|----------------------|
| Nda-ku-beta, | I will beat you, | <i>Literally</i> | I-did thee beat. |
| Na-fa, | You will be killed, | „ | You-did be-dead. |
| Sa-ni-fumana, | We shall overtake you, | „ | We-did you overtake. |

3 You *must not* do so and so is translated by *musa*, which is only used in this manner in the Imperative: as—

| | |
|------------------------------|-----------------------|
| Musa uku-kw-enza oko, | You must not do that. |
| Musa-ni uku-teta, | You must not speak. |

4 The positive form *must* or *ought to* do so and so, requires a different construction: *U-fanele*, *You are fit = ought to*, and *U-mele*, *You stand = must*: thus—

| | |
|---------------------------------|--|
| Aba-ntwana ba-fanele uku-ngena, | The children (<i>are fit to =</i>) ought to come in. |
| Isi-caka si-mele uku-sebenza. | A servant (<i>stands to =</i>) must work. |

5 *Nearly, on the point of, &c.* is translated by *pantsi* or *pantsi kwa* with the Infinitive: thus—

| | |
|---------------------------------------|---|
| Wa-pants' uku-fa i-zolo, | or Wa-ba pantsi kwo-(<i>kwa-u</i>)ku-fa i-zolo, |
| <i>He was under to die yesterday,</i> | <i>He was nearly dead yesterday.</i> |

VOCABULARY

| | | | |
|-------------|--------------------------|------------|--------------------------|
| ukw-azi | <i>to know</i> | uku-tetisa | <i>to reprove, scold</i> |
| uku-bala | <i>to write</i> | uku-wa | <i>to fall</i> |
| uku-beta | <i>to beat, strike</i> | musa | <i>defective</i> |
| uku-fanela | <i>to be fit, proper</i> | i-sango | <i>ama-2</i> |
| uku-lableka | <i>to be lost</i> | isi-caka | <i>izi-4</i> |
| uku-rola | <i>to draw, pull</i> | isi-seko | <i>izi-4</i> |
| uku-sekela | <i>to support</i> | | <i>foundation</i> |

EXERCISE

1 Ba-ya-kw-azi uku-senga. 2 Musa uku-lu-kataza olu-sana. 3 Ni-fanele uku-funda i-ncwadi. 4 Sa-pants' uku-m-rola em-nxunyeni. 5 In-kosi y-ake i-no-bu-bele. 6 Qinisa isi-seko. 7 Ba-ya-kw-azi uku-bala. 8 Musa-ni uku-hlal' apa.

LESSON XXXI

1 The Present Perfect Indicative and the Present Imperfect Potential are often used before the Infinitive, the first *u* of the *uku* being omitted: thus—

| | |
|------------------------|----------------------|
| U-ye ku-sebenza, | He has gone to work. |
| Ndi-nga-ya ku-sebenza, | I may go to work. |

VOCABULARY

| | | | |
|------------|-------------------------------|------------|------------------------------------|
| uku-bataza | <i>to toddle (as a child)</i> | i-peko | ama-2 <i>bowl (of a pipe)</i> |
| uku-galela | <i>to pour</i> | in-tungo | in-3 <i>stem „ „</i> |
| uku-tunuka | <i>to hurt an old wound</i> | isi-tulu | izi-4 <i>shin bone deaf person</i> |
| i-newaba | ama-2 <i>grave</i> | um-sebenzi | imi-6 <i>work</i> |
| | | ubu-nxamo | 7 <i>hurry, haste</i> |

EXERCISE

1 They have gone to finish their work. 2 My horse is chafed. 3 They have acted madly. 4 We have come to make a fire. 5 You must not pinch me. 6 Let them go to wash their hands.

1 In-komo zi-mkile. 2 Si-ye ku-bona we-na. 3 Galela ama-nzi apa. 4 A-ba-lungile-yo ba-fanele ukw-onwaba. 5 U-fanele uku-lu-tanda olu-sana.

LESSON XXXII

1 The Future Perfect Indicative is a compound tense; the Future Imperfect of the auxiliary verb *uku-ba*, *to be*, being prefixed to the Perfect Participle.

INDICATIVE FUTURE PERFECT

ndi-ya ku-ba ndi-tandile *or tande* I shall *or* will have loved
Literally I go to be I having-loved

| <i>Person Species</i> | <i>Singular</i> | | <i>Plural</i> | |
|-----------------------|-----------------|--------------|------------------|----------------------------------|
| I | ndi- | ya ku-ba | ndi- | tandile si- ya ku-ba si- tandile |
| II | u- | ya ku-ba u- | tandile | ni- ya ku-ba ni- tandile |
| III | 1 u- | ya ku-ba e- | tandile | ba- ya ku-ba be- tandile |
| | 2 li- | ya ku-ba li- | tandile | a- ya ku-ba e- tandile |
| | 3 i- | ya ku-ba i- | tandile | zi- ya ku-ba zi- tandile |
| | 4 si- | ya ku-ba si- | tandile | zi- ya ku-ba zi- tandile |
| | 5 lu- | ya ku-ba lu- | tandile | zi- ya ku-ba zi- tandile |
| | 6 u- | ya ku-ba u- | tandile | i- ya ku-ba i- tandile |
| | 7 | | ba- ya ku-ba bu- | tandile |
| | 8 | | ku- ya ku-ba ku- | tandile |

The short form **ndo-ba ndi-tandile** (*see* Lesson XI, §1-3) is more common.

Examples

Ba-ya ku-ba be-yi-fundile i-newadi,
They go to be they it having-read the letter,
They will have read the letter.

2 It has been already mentioned in Lesson 13 that Adjectives may be used as Predicates after the Pronominal Subjects of the short

form of the Present Imperfect Indicative which imply the verb *uku-ba, to be*. They may also be used after the verbal prefixes of other tenses and moods; but if the verb *uku-ba, to be*, is not either implied or expressed in the prefix it must be supplied.

The particle *ko*, a short form of *ko-na, there*, is also used in precisely the same manner whenever the idea of *presence* is intended to be expressed.

Examples

In-komo e-ndi-yi-bonile-yo ib-i-muyama,
The cow which I saw was black.

I-ncwadi le i-ya ku-ba-mnandi,
This book will be interesting.

Um-ntu a-nga-ba-mhlope,
The man may be white.

Ba-ya ku-ba-ko apo aba-ntu,
The people will be there.

VOCABULARY

| | | | |
|--------------|---|-----------------------------------|---|
| *uku-kauleza | <i>to make haste, hasten (idea of motion)</i> | uku-sika uku-tabata or tata | <i>to cut to take, fetch</i> |
| uku-nxama | <i>to make haste, hurry</i> | ama-si in-tsika | 2 (<i>no sing</i>) <i>thick milk post, pillar</i> |
| uku-sibekela | <i>to cover</i> | um-sila | imi-6 <i>tail (of animal)</i> |

* *Uku-nxama* is rather stronger than *uku-kauleza*.

EXERCISE

1 They will have spoken to him about the ox which he bought. 2 The monkey will have died. 3 You must not cry, you must learn. 4 He nearly died yesterday.

1 I-nyama i-mnandi ngapezu kwa-ma-batata. 2 Ni-ya-yi-bona le-nkonyana, ni-nga-yi-tabata. 3 Le-n-dlu i-ne-si-seko e-si-qinile-yo. 4 Le-n-komo i-na-ma-si. 5 Zisa ama-nzi, a-wa-funa-yo lo-m-fazi.

LESSON XXXIII

1 The Future Imperfect Progressive is formed by substituting the Present for the Perfect Participle in the form given in last lesson for the Future Perfect.

INDICATIVE FUTURE IMPERFECT PROGRESSIVE
ndi-ya ku-ba ndi-tanda I shall be loving
Literally I go to be I loving

Example

Ama-doda a-ya ku-ba e-hlakula,
The men they go to be they weeding,
 The men will be weeding.

VOCABULARY

| | | | | |
|-------------|-------------------------------|------------|--------|--------------------------|
| uku-goba | <i>to bend, turn down</i> | i-pepa | ama-2 | <i>leaf (of a book),</i> |
| uku-kwela | <i>to climb, mount</i> | | | <i>page, paper,</i> |
| uku-nqumla | <i>to cut off, lop</i> | | | <i>newspaper</i> |
| ukw-oyika | <i>to fear</i> | i-soka | ama-2 | <i>bachelor</i> |
| *uku-sinda | <i>to smear (a floor)</i> | i-mini | i-3 | <i>day (not night)</i> |
| uku-sinda | <i>to escape</i> | u-suku | in-t-5 | <i>,, (24 hours)</i> |
| uku-sindisa | <i>to save (cause to</i> | i-Cawa | i-3 | <i>Sunday</i> |
| | <i>escape)</i> | † um-Vulo | imi-6 | <i>Monday (open-</i> |
| uku-sondela | <i>to approach</i> | | | <i>ing day)</i> |
| uku-sondeza | <i>to bring near</i> | um-Gqibelo | imi-6 | <i>Saturday (day</i> |
| i-gqabi | ama-2 <i>leaf (of a tree)</i> | | | <i>that finishes)</i> |

* The *i* in the former of these two verbs is short, and in the latter long.

† The other days of the week the Kafirs call Second day (= *Tuesday*), Third day, &c.
 On Monday, &c., Ngo-(nga-u)in-Vulo, &c.

EXERCISE

1 The boys may go out to see the duck that was ill. 2 He will have ground the mealies. 3 We shall be pulling up weeds tomorrow. 4 They will be cooking the food. 5 You must not turn down the leaves of a book.

1 Ndi-ya-m-oyika lo-m-ntu u-ne-n-devu e-zi-n-de. 2 Nqumla le-n-ku-ku in-tloko. 3 M-hlaulise um-ntu w-ake, u-teta ubu-xoki. 4 Ma-ni-tande uku-funda n-onke. 5 U-ya ku-ba e-songa in-gubo ye-na. 6 Ndi-ba-tyele bo-na.

LESSON XXXIV

1 The Subjunctive mood has only two tenses, the Present Imperfect and the Past Indefinite, both of which are very indefinite in their reference to the time and state of the verbal action.

2 The Present Imperfect Subjunctive is the same as the short form of the same tense of the Indicative, but the final *a* of the root is changed into *e*. It follows a Present or Future tense in the principal sentence.

SUBJUNCTIVE PRESENT IMPERFECT

ndi-tande (that) I may, might, would or should love

Literally I may-love

| Person | Species | Singular | Plural |
|--------|---------|------------|-----------|
| I | | ndi- tande | si- tande |
| II | | u- tande | ni- tande |
| III | 1 | a- tande | ba- tande |
| | 2 | li- tande | a- tando |
| | 3 | i- tande | zi- tande |
| | 4 | si- tande | zi- tando |
| | 5 | lu- tande | zi- tando |
| | 6 | u- tande | i- tande |
| | 7 | | bu- tande |
| | 8 | | ku- tande |

Note the **a** for **u** in sp 1 sing in this mood in all tenses, as in the Potential.

3 The Past Indefinite Subjunctive is identical in form with the same tense of the Indicative ; it follows a past tense in the principal sentence.

SUBJUNCTIVE PAST INDEFINITE

nda-tanda (that) I may, might, would *or* should love

In the Indicative the stress is laid upon the prefix, as *ndá-tanda* ; but in the Subjunctive on the root, as *nda-tánda*.

4 The two following tenses, which have commonly been considered as belonging to the Subjunctive, really constitute a separate mood for which the name Temporal has been happily suggested.

| | | |
|-----------|------------------------------|------------------|
| IMPERFECT | Nda-ku-tanda | When I loved |
| PERFECT | Nda-ku-ba ndi-tandile | When I had loved |

Note—The third person singular is **a**-(not **wa**)ku, &c.

5 The conjunctions *uku-ba*, *that*, *uku-ze*, *in order that*, &c, are often used before the Present Subjunctive.

6 In translating two or more verbs in the Indicative joined together in English by the conjunction *and*, every verb after the first may in Kafir be put in the Subjunctive, though sometimes the English usage is followed : thus—

| | |
|---------------|---|
| | A duck walks, swims and flies, |
| <i>either</i> | I-dada li-ya-hamba, li-ya-dada, li-ya-papaxela, |
| <i>or</i> | I-dada li-ya-hamba, li-dada, li-papaxela. |

7 Thus the Subjunctive is used as well as the Infinitive to express a purpose : as—

| | |
|---------------|--|
| <i>either</i> | Ndi-ya ku-za uku-ba ndi-sebenze ngo-m-Vulo, |
| <i>or</i> | „ ku-sebenza „ |
| | I will come that I may work <i>or</i> to work on Monday. |

VOCABULARY

| | | | | |
|---------------|----------------------------|-----------|------------|-----------------|
| uku-lungisa | <i>to do or make right</i> | in-taba | in-3 | <i>mountain</i> |
| uku-nyakamisa | <i>to moisten</i> | in-tsumpa | in-3 | <i>wart</i> |
| uku-seza | <i>to give to drink</i> | isi-fo | izi-4 | <i>sickness</i> |
| uku-sula | <i>to clean, wipe</i> | isi-ta | izi-4 | <i>stack</i> |
| uku-susa | <i>to take away</i> | u-tshaba | in-5 | <i>enemy</i> |
| uku-takata | <i>to bewitch</i> | ubu-suku | 7 | <i>night</i> |
| uku-vuba | <i>to mix</i> | paya | <i>adv</i> | <i>yonder</i> |
| in-duli | in-3 <i>hill</i> | | | |

EXERCISE

1 I will go and talk with him. 2 He has come to tell you about the sick woman whom you saw yesterday, they think she will die. 3 They say you can cure the sickness which she has. 4 Sprinkle the mealies with water, grind and cook them, and mix them with thick milk.

1 Ndi-cinga uku-ba u-ya ku-sinda. 2 Li-sule i-hashe l-am, u-li-seze ama-nzi. 3 Ma-si-zi-tande in-tshaba z-etu. 4 U-fikile um-ntwana wo-m-lungu.

LESSON XXXV

1 The Numerals are expressed in Kafir partly by Adjectives and partly by Nouns, as follows:—

| <i>Adjectives</i> | | | <i>Nouns</i> | |
|-------------------|----------|---|--------------|-------|
| one | nye | 1 | isi-nye | izi-4 |
| two | bini | 2 | isi-bini | „ |
| three | tatu | 1 | isi-tatu | „ |
| four | ne | 1 | isi-ne | „ |
| five | hlanu | 1 | isi-hlanu | „ |
| six | tandatu | 1 | isi-tandatu | „ |
| seven | xenxe | 2 | isi-xenxe | „ |
| eight | bozo | 2 | isi-bozo | „ |
| nine | toba | 3 | isi-toba | „ |
| ten | shumi | 3 | i-shumi | ama-2 |
| | * or nei | 1 | or i-nei | „ |
| hundred | kulu | 3 | i-kulu | „ |
| thousand | waka | 3 | i-waka | „ |

* The form *nei* for *ten* is only used after the word *kulu*, hundred.

2 The Numeral adjectives take their prefixes like other adjectives according to the species to which they refer and the class to which they belong.

3 But *nye*, *one*, usually omits the relative pronoun of the ordinary adjectival prefixes to distinguish its use as a numeral from its use as an indefinite adjective, for which see Lesson 36.

4 The numeral nouns belong to species 4 or 2 as shown by their prefix ; and for numbers above six they are generally used in place of the adjectival form.

5 In the Possessive form the numeral nouns are used to express ordinals : thus—

| | |
|------------------------------------|---------------------------------|
| I-culo le-(<i>la-i</i>)si-hlanu, | Um-hla we-(<i>wa-i</i>)si-ne, |
| <i>The hymn it-of the five,</i> | <i>The day it-of the four,</i> |
| The fifth hymn. | The fourth day, i.e. Thursday. |

6 But first is idiomatically expressed by *uku-qala*, to begin, rather than by *isi-nye* : thus—

I-newadi yo-(*ya-u*)ku-qala,
The book it-of to begin,
 The first book,
 rather than I-newadi ye-(*ya-i*)-si-nye.

7 The tens, hundreds and thousands are sometimes used reduplicated to express indefinite or uncountable numbers : as—

| | |
|------------------|---------------------------|
| Ama-shumi-shumi, | Tens upon tens. |
| Ama-waka-waka, | Thousands upon thousands. |

8 The Kafir mode of counting is very complex because of its tedious minuteness ; for example—

Ama-shumi a-m-a-tatu, a-(*a*)-ne-(*na-i*)si-hlanu,
Tens which they three, which they with five,
 Thirty five.

* Ama-kulu a-m-a-tandatu, a-(*a*)na-(*a*)ma-nci,
Hundreds which they six, which they with tens,
 Six hundred and seventy nine.

a-(*a-i*)si-xenxe, a-(*a*)-ne-(*na-i*)si-toba,
which they seven, which they with nine.

Note the use of *nci* instead of *shumi* for *ten* after *kulu*, and also the noun instead of the adjective form of *xenxe*.

* *Ama-kulu a-na-ma-nci* literally means *Great numbers with little ones*.

9 *Ka* is prefixed to adjectival to form adverbial numbers : as—

| | | | |
|------|-------|---------|--------|
| nye | oue | ka-nye | once |
| tatu | three | ka-tatu | thrice |

and so on ; but in accordance with section 4, for numbers above six the noun forms are almost always, though not necessarily, used : thus—

| | | | |
|-----------|-------|-------------|-------------|
| isi-xenxe | seven | ka-si-xenxe | seven times |
| i-shumi | ten | ka-li-shumi | ten times |

10 To express *both*, *all three*, *all four*, &c, first express the number *two*, *three*, *four*, &c, in the ordinary manner ; then prefix the euphonic

letter and o, and leave out the relative; but in species 3 and 5 leave out the whole prefix except the euphonic letter: thus—

| Person | Species | Example | Ordinary Number | Form for both or all | |
|--------|---------|---------------------|----------------------|----------------------|----------------|
| I | | We both | Tina | a-ba-bini | so-ba-bini |
| II | | All you three | Nina | a-ba-tatu | no-ba-tatu |
| III | 1 | All four people | Aba-ntu | a-ba-ne | bo-ba-ne |
| | 2 | All five horses | Ama-hashe | a-m-a-hlanu | o-m-a-hlanu |
| | 3 | All six houses | Izin-dlu | e-zi-n-tandatu | zo-n-tandatu |
| | 4 | All seven baskets | Izi-tya | e-zi-(i)si-xenxe | zo-zi-si-xenxe |
| | 5 | All eight rods | Izin-ti | e-zi-(i)si-bozo | zo-si-bozo |
| | 6 | All nine trees | Imi-ti | e-(i-i)si-toba | yo-si-toba |
| | 7 | All ten faces | Ubu-so | o-bu-(i)li-shumi | bo-bu-li-shumi |
| | 8 | All eleven mornings | Uku-sa | o-ku-(i)li-shumi | ko-ku-li-shumi |
| | | | e-li-ne-(na-i)si-nye | e-li-ne-si-nye | |

The *so*, *no*, *bo*, &c, are probably the first syllable of *s-onke*, *n-onke*, *b-onke*, &c.

11 When used as part of the Object to a Transitive verb a number is often connected with its noun by the Subjunctive Present of *uku-ba*, *to be*: thus—

Ndi-funa izi-tya zi-be zi-bini,
I want plates they may-be they two,
I want two plates.

This is more emphatic than the ordinary form *izi-tya e-zi-bini*.

12 For these forms for numbers, which are very long, certain contractions are often used.

It was thought best however to give the full regular forms without a knowledge of which the contracted forms could not be understood. These latter will easily be learned by use.

Kafirs never attempt to work Arithmetic with their own system of numeration, but of necessity always use the English.

VOCABULARY

| | | | | | |
|-------------|-------|---|-----------|-------|---|
| uku-cuba | | <i>to peel, rub off</i> | i-vesi | i-3 | <i>verse</i> |
| u-qilikwana | o-1 | <i>mumps</i> | is-ahluko | iz-4 | <i>division, chapter</i> |
| i-badi | ama-2 | <i>butterfly, spring-</i> <i>bok</i> | isi-kela | izi-4 | <i>scissors</i> |
| i-buzi | ama-2 | <i>rat</i> | um-gaqo | imi-6 | <i>track (of cattle</i> <i>or even of mice</i> |
| i-culo | ama-2 | <i>hymn</i> | | | <i>under a hedge)</i> |
| im-vubu | im-3 | <i>hippopotamus</i> | | | |

EXERCISE

1 Izi-cuka zo-zi-hlanu. 2 In-t-sana zo-m-bini. 3 Ama-nkonyana o-n-hlanu. 4 In-tlanzi zo-ne. 5 In-t-suku e-zi-li-shumi e-li-ne-si-xenxe. 6 Ama-pela a-si-toba. 7 I-culo le-kulu e-li-ne-nci e-li-ne-si-ne. 8 I-vesi ye-shumi e-li-ne-si-toba ye-s-ahluko sa-ma-shumi a-m-a-bini a-ne-si-tatu. 9 I-waka li-nye e-li-na-ma-kulu a-si-bozo a-na-ma-nci a-si-bozo a-ne-si hlanu.

LESSON XXXVI

1 To express *one by one, two by two, by threes, &c, nga* is prefixed to the numerical adjective: thus—

Ma-ba-ngene aba-ntwana nga-ba-tatu,
Let the children come in by threes.

2 To translate *other*, as *other people, &c*, the adjective *nye, one*, is used before the noun: as—

Ndi-funa e-zi-n-nye izin-to,
I want which they other the things,
I want other things.

VOCABULARY

| | | | | |
|-------------|---------------------------|------------|-------|--------------------------|
| ukw-aka | <i>to build</i> | isi-kwebu | izi-4 | <i>ear of corn,</i> |
| ukw-anga | <i>to kiss</i> | | | <i>mealie cob (with</i> |
| uku-betela | <i>to hammer (a nail)</i> | | | <i>grain on)</i> |
| uku-kanda | „ (as a smith), | um-pa | imi-6 | <i>mealie cob (with-</i> |
| | <i>forge</i> | | | <i>out the grain)</i> |
| ukw-ohlwaya | <i>to punish</i> | is-ando | iz-4 | <i>hammer</i> |
| ukw-omelela | <i>to be strong</i> | um-gxoboza | imi-6 | <i>bog</i> |
| uku-twala | <i>to carry (as a</i> | um-nwe | imi-6 | <i>finger</i> |
| | <i>burden)</i> | nzima | 3 | <i>heavy</i> |

EXERCISE

1 The man whose book I opened. 2 Deaf people can talk with their fingers.
3 I will be with you on Monday. 4 Love rejoices the heart. 5 Take one horse.
6 You must come in and clean my saddle. 7 My box is smaller than his.
8 Other people go. 9 We walk in fours.

LESSON XXXVII

1 The following are some of the more common idiomatic verbs and verbal particles used in Kafir.

2 **Sa**, a derivative of *uku-sala, to remain*, inserted between the prefixes and the root of a verb denotes the *continuance* of an action or state; it may be translated by *still* or *yet*: thus—

Ndi-sa-hamba, I am *still* going.
Ba-sa-ya ku-teta, They will *yet* speak.

When used before nouns, adjectives, or adverbs the perfect **se** is used in place of **sa**: as—

Ba-se-nga-(a)ba-ntwana,
They still they the children,
They are still children.

4 **Ka**, from *uku-ka*, to try or attempt, prefixed to the second person of the Subjunctive Present Imperfect, forms a polite Imperative much in use: as—

| | |
|------------------------|-----------------------|
| Ka-u-hlale apa, | Just sit here please. |
| Ka-u-ndi-size , | Please help me. |

5 The verb *uku-ka* also implies that the action of the succeeding verb was *barely* or *occasionally* performed: as—

| | | |
|--|---|---------------------------------|
| Ndi-ke ndi-sebenze ku-ye, | } | <i>I occasionally</i> |
| <i>or</i> Nda-ka nda-sebenza ku-ye, | | <i>worked for him.</i> |
| Nda-ka nda-yi-bona in-ja, | | <i>I only just saw the dog.</i> |
| Wa-ka wa-teta, | | <i>He spoke once.</i> |

6 *Uku-mana*, the reciprocal form of *uku-ma*, to stand, precedes another verb, generally the participle or infinitive, to express the *continuance* of its action: as—

| | |
|--|----------------------------|
| Ndi-mana ndi-tanda, | <i>I continue loving.</i> |
| Ndi-man' uku-tanda, | <i>I continue to love.</i> |
| Uku-ba ni-man' uku-funa, ni-ya ku-fumana, | |
| <i>If ye continue to seek, ye shall find.</i> | |

7 An elliptical form of the Potential is sometimes used in making or urging a request: as—

Nga-mana u-yi-ve in-tandazo y-etu, n-Kosi,
May it please thee to hear our prayer, oh Lord.

8 The verb *uku-da*, to do at length, is used as an adverb of time in reference to the action of other verbs; it may generally be translated by *until* or *at length*: as—

| | |
|---|----------------------------|
| Wa-da wa-teta, | <i>At length</i> he spoke. |
| Be-be-hlala kona, wa-da wa-fa u-yise, | |
| <i>They dwelt there until</i> their father died. | |

VOCABULARY

| | | | | |
|-------------|--|---|-------|---------------|
| *uku-hlala | <i>to sit, dwell</i> | i-tala | ama-2 | <i>shelf</i> |
| uku-tamba | <i>to be soft, gentle,</i> <i>tame</i> | i-tambo | ama-2 | <i>bone</i> |
| uku-tandaza | <i>to pray</i> | in-tamo | in-3 | <i>neck</i> |
| uku-temba | <i>to trust, hope</i> | in-tando | in-3 | <i>will</i> |
| uku-tembisa | <i>to promise (cause</i> <i>to trust)</i> | in-tandazo | in-3 | <i>prayer</i> |
| | | or um- | ini-6 | |
| | | ubu tongo | 7 | <i>sleep</i> |
| | * <i>Uku-pila,</i> | <i>to live = to be alive, not dead.</i> | | |
| | <i>Uku-hlala,</i> | <i>to live = to dwell in a place.</i> | | |

EXERCISE

1 I shall still be able to help him. 2 We shall still write his letters. 3 Please clean my boots. 4 The leopard is beginning to become tame. 5 You must work until we arrive. 6 I once caught a bird in my hand. 7 Please help me to finish this work. 8 The woman, whose cows died yesterday, wants to see you about her child.

1 Isi-bane sa-ko si-hle so-na. 2 Si-sa-funa uku-dla. 3 Ba-lele ubu-tongo.
4 Um-ntu u-no-ku-cinga ngo-Tixo.

LESSON XXXVIII

1 To express *continually, repeatedly, &c*, the verb *uku-hlala*, to sit, is used, followed by the present participle: as—

U-hlala e-kala, He is *continually* calling out.
Wa-hlala e-hamba, He *continued* walking.

2 The Present Imperfect of the verb *ukw-andula*, to do just then, often shortened into *andu*, with the following verb in the Infinitive, represents the verbal action as having just taken place: as—

Ba-s-andula uku-fika, } They have
or Ba-s-andu ku-fika, } just arrived.

Wa-fumana um-ntu e-s-andu ku-vela e-Rini,
He found a person just come from Grahamstown.

3 *Njenga*, likes as, is generally followed by a participle: as—

Njengo-(*Njenga-u*-)yise e-sizela aba-ntwana b-ake,
Like as a father pitieth his children.

4 In speaking of a long time, *kade* is employed and the Present Participle is often used for Past time: as—

Kade be-ku-funa we-ra,
They have been seeking you a long time.

5 *Apo*, there, is often heard in connection with *ko-na*, there; thus a Kafir does not say—

I will go where you go,
but I will go there, you go there,
Ndo-ya apo, u-ya ko-na.

VOCABULARY

| | | | | |
|------------|-----------------|------------|-------|--------|
| ukw-andula | to do just then | i-ngoma | i-3 | tune |
| uku-sizela | to pity | i-nyembezi | i-3 | tear |
| uku-teza | to get firewood | i-tapile | i-3 | potato |
| uku-tyala | to plant | is-onka | iz-4 | bread |
| in-kumbi | in-3 locust | isi-tende | izi-4 | heel |

EXERCISE

1 They are always buying horses. 2 A man has just brought the medicine. 3 Let him be quiet, he is continually talking. 4 I have been calling him a long time. 5 They told me that he had just gone out to kill a snake, which his servant saw under a tree. 6 I will live where you live.

1 Yi-ti tu we-na. 2 Ndi-s-andu ku-gqiba lo-m-se-benzi. 3 Ka-de u-lila, gduka u-ye ku-nyoko, uku-ba a-sule i-nyembezi za-ko, a-ku-nike uku-dla o-kumandi. 4 Sa-fa, nantso i-nyoka.

LESSON XXXIX

1 Interrogative Pronouns and Adverbs are somewhat numerous in Kafir.

The following list contains the more important of them.

| | |
|---------------|-----------------------|
| Na | Simple interrogation. |
| Ni-na | What? |
| Nga-ni-na | Wherefore? |
| Nja-ni-na | Like what? How? |
| Ni-ni-na | When? |
| Yi-ni-na | Why? |
| Ngakana-ni-na | How much? |
| U-bani-na | Who? |
| Pi-na | Where? |
| Nga-pi-na | Whereabout? |
| Kanga-pi-na | How often? |
| Pi-na | Which? |

2 The final **na** of these Interrogatives is often dropped.

3 **Na** is added to the end of a verb or of a sentence: as—

| | |
|----------------------------|-----------------------------|
| U-ba-bonile-na aba-ntwana? | Have you seen the children? |
| Ba-be nga-boni b-onke-na? | Were they all sinners? |

4 **Nina** is used both as a noun and as an adjective; it also enters into the composition of several other interrogatives.

As a noun it belongs to species 3, but the prefix *i* is almost always dropped; as an adjective it belongs to class 1.

| | |
|-------------------------------|-----------------------|
| Yi-n-to ni-na? | What thing is it? |
| U-suna ni-na? | What are you seeking? |
| No-zuza um-vuzo o-(u)m-ni-na? | } What reward |
| or No-zuza m-vuzo m-ni-na? | |

5 **Nga-ni-na** or **Nge-(nga-i-)ni-na**, by means of *what*, is the Instrumental form of the above; and **nja-ni-na** or **njenga-ni-na**, like *what*, is the Comparative form; **y-i-ni-na** is the same **i-ni-na** with the euphonic **y** prefixed.

6 **Ngakana-ni-na**, *how much*, is the interrogative **ni-na** suffixed to the *ngakana*, a shortened form of *ngakanana*, *so much*.

7 **U-bani-na** is an interrogative noun species 1, plural *o*: it is representative of persons and names: as—

| | |
|--------------------------------|---------------------|
| Ngu-(u-)bani-na lo-m-ntu? | Who is this person? |
| Ngu-(u-)bani-na i-gama l-akko? | What is your name? |

or more fully—Li-ngu-bani-na, &c.

8 **Nga-pi-na**, *whercabouts*, if preceded by a Pronominal Subject, is used as an interrogative adjective class 1, and signifies *how many* : thus—

Ama-hashe m-a-nga-pi-na? The horses are how many?

9 **Pi-na**, *which*, is an interrogative Pronoun taking before it a euphonic syllable (see Lesson 17, section 3) according to the species and number of the noun to which it refers : thus—

Wa-wela wu-pi-na um-lambo? Which river did you cross?

Lu-pi-na u-fundiso? Which doctrine?

10 The common Adverbs of time, place, manner do not call for any special remarks.

11 *Merely, &c.*, may be rendered by *nje kodwa* : as—

Ndi-ya-hamba-nje kodwa, I am *simply* taking a walk.

VOCABULARY

| | | | | | |
|----------|------|------------------------------|-----------|-------|---------------------------|
| uku-vela | | <i>to appear, come from</i> | u-fundiso | im-5 | <i>teaching, doctrine</i> |
| uku-vuza | | <i>to reward</i> | um-lambo | imi-6 | <i>river</i> |
| uku-wela | | <i>to cross (as a river)</i> | um-nqwazi | imi-6 | <i>hat</i> |
| um-oni | ab-1 | <i>sinner</i> | um-vuzo | imi-6 | <i>reward, wages</i> |
| i-batyi | i-3 | <i>coat</i> | kohlakele | 3 | <i>bad, wicked</i> |

EXERCISE

1 What is your box like? 2 What did he see under the large tree? 3 To whom will they go? 4 Where is my hat? 5 What do these children want? 6 Will you finish this work? 7 Have you seen my coat? 8 What does this bad man say?

1 In-gubo y-am i-lahlekele; u-yi-bonile-na? 2 I-nja-ni-na? 3 I-mhlope yo-na. 4 U-vela pi-na? 5 U-ngu-bani we-na? 6 Ba-ngo-bani bo-na? 7 Si-ya ku-ya ku-bani-na?

LESSON XL

1 We have so far spoken of the **Simple** form only of the Kafir verb, corresponding to the verb as used in English : as—

uku-tanda to love uku-buba to perish

2 There are however in Kafir certain derivative forms also, to which there is nothing corresponding in English.

They are as follows :—

I The **Objective** formed by inserting **el** before the final **a** of the Simple form ; and so named because the action is performed on behalf of, or in relation to, some *Object* : as—

uku-tandela to love *for*

Ndi-bambele um-kala we-hashe,

Please hold the horse's bridle *for* me.

This form is also used when the verb precedes adverbs of place, or the Dative of nouns and pronouns : as—

Ndi-ya-hambela ku-lo-m-zi,
I am going to this place.

II The **Causative** formed by inserting **is** before the final **a** of the Simple form : as—

uku-bilisa to *make* or *cause* to boil

III The **Reflective** formed by prefixing **zi** to the root of the Simple form : as—

uku-zibeta to beat *oneself*

This form is often used in combination with the *Objective* : as—

In-doda i-ya-zilimela, The man is ploughing *for himself*.

IV The **Reciprocal**, formed by inserting **an** before the final **a** of the Simple form, the action being performed by two or more mutual actors : as—

uku-tandana, to love *one another*
Aba ba-ya-sizana, These help *one another*.

V The **Subjective**, by changing the final **a** of the Simple form into **eka** : as—

uku-tandeka to be lovable, amiable
uku-lahleka to become lost

VOCABULARY

| | | | | |
|-------------|-------------------------------|----------|---------------|-------------------------------|
| uku-bola | <i>to rot</i> | i-zinyo | ama-2 | <i>tooth</i> |
| uku-bumba | <i>to mould, make round</i> | im-bumba | im-3 | <i>ball</i> |
| uku-gabuka | <i>to break (as a fog)</i> | in-dawo | in-3 | <i>place (locality)</i> |
| uku-tiya | <i>to entrap (game), hate</i> | um-kala | imi-6 | <i>bridle!</i> |
| uku-tuma | <i>to send</i> | um-zi | imi-6 | <i>place, kraal, vil-lage</i> |
| uku-vungama | <i>to growl</i> | lumka | <i>interj</i> | <i>look out!</i> |
| | | wa-fa | <i>interj</i> | <i>take care!</i> |

EXERCISE

1 What does the woman say? 2 You and your sister must not hate each other. 3 Where has the drunkard gone? 4 What have you brought the child to me for?

1 Ndi-ya ku-sebenzela um-lungu e-ndi-m-azi-yo. 2 Si-ya-lingana. 3 I-pi in-dlu ya-lo-m-ntu? 4 In-dawo yo-ku-hlala. 5 Lo-m-ntwana u-lilela uku-dla kw-ake. 6 Kangela apa m-fana, um-sebenzi w-ako 'mbi, musa uku-pinda uku-za apa.

LESSON XLI

1 The Dative of common nouns is made by changing the initial vowel of the prefix into *e*, and the final vowel of the root as follows:—

| | | | | | | |
|---|------|------|----|---------|--------|-----------|
| a | into | eni | as | isi-tya | basket | esi-tyeni |
| e | „ | eni | „ | i-hashe | horse | e-hasheni |
| i | „ | ini | „ | in-kosi | chief | en-kosini |
| o | „ | weni | „ | ubu-so | face | ebu-sweni |
| u | „ | wini | „ | in-dlu | house | en-dlwini |

2 Sometimes the *w* is incompatible with the preceding consonant, and it is then omitted: as—

| | | | | |
|----------|--------|-----------|-----|--------------|
| in-dawo, | place, | en-daweni | for | en-daw-weni, |
| ili-fu, | cloud, | *eli-fini | „ | eli-fwini. |

* The contracted form *e-fini* is often used.

3 If the final vowel is immediately preceded by *b*, *p*, *mb*, *mp*, these letters are generally changed as follows, especially when the final vowel is *o*.

| | | | | | | |
|----|------|------|----|-------------|----------|-----------------|
| b | into | ty | as | in-gubo | blanket | en-gutyeni |
| p | „ | tsh | „ | u-sapo | family | elu-satsheni |
| m | „ | ny | „ | um-lomo | mouth | em-lonyeni |
| mb | „ | nj | „ | um-lambo | river | em-lanjeni |
| mp | „ | ntsh | „ | ama-hlwempu | the poor | ema-hlwentshini |

4 The contracted forms of the prefixes of nouns of species 3 and 5 are restored to their full forms: thus—

| | | | | |
|--------|-----|----------|------|------------|
| i-mazi | for | izi-mazi | cows | ezi-mazini |
| u-daka | „ | ulu-daka | mud | elu-dakeni |

5 Proper names of places or rivers, &c (unless they are also common nouns), simply change the initial vowel: as—

| | | |
|--------------|----------------------------------|---------|
| i-Rini | Grahamstown | e-Rini |
| i-Nciba | the Kei river | e-Nciba |
| but e-Dikeni | Alice, i.e. at the lake or pool. | |

6 Many nouns which denote a particular place or situation, or a definite period of time, form their Dative in the same manner as names of places: thus—

| | | | |
|------------|----------------|----------------|---------------------|
| e-kaya | at home | ebu-sika | in the winter |
| ebu-hlanti | in the kraal | ekw-indla | at the harvest time |
| e-lwandle | at sea | em-pumalanga | in the east |
| e-mini | during the day | en-tshonalanga | „ „ west |
| ebu-suku | „ „ night | e-ziko | on the hearth |

7 In addition to the inflected Dative given above in section 1, common nouns may also form their Dative by prefixing *ku* in the same way as proper names of persons, see Lesson 14.

The usage is as follows:—

I If the noun stands alone the inflected form must be used: as—

Yi-sa le-n-to en-dlwini,
Take this to the house.

II If a Demonstrative pronoun precede the noun the form in *ku* must be used: as—

Ndi-hlala ku-le-n-dlu,
I live in this house.

III But if a Demonstrative or Possessive pronoun follow the noun either form may be used: thus—

either Wo-m-fumana e-ndlwini y-am,
or „ kw-indlu y-am,
You will find him in my house.

8 *Kwa* is prefixed to nouns which are the names of persons to denote the locality where they reside, the *u* of the prefix being of course dropped: thus—

Ndi-ya kwa-Pato, I am going to Pato's place.
Ndi-vela kwa-Kumalo, I am come from Kumalo's kraal.

9 When a town or locality is named after some person the same use of *kwa* takes place: thus—

Kwa-Komani, at Queenstown.

10 The Possessive particles, see Lesson 17, prefixed to this Dative form express *of* = belonging to: as—

Um-fazi wa-s-e-Rini,
A woman of (*belonging to*) Grahamstown.
Izi-nto za-s-em-hlabeni,
Things of (*belonging to*) the earth.

11 The Preposition *nga* prefixed to the same Dative form expresses *about, near, towards, &c*: as—

Ba-kangela nga-s-e-zulwini,
They looked towards heaven.
U-hlala nga-s-en-dlwini,
He sits near the house.

Note the epenthetic *s* in the examples in sections 10 and 11.

VOCABULARY

| | | | | |
|-------------|-------------------------|-----------|-------|------------------------------------|
| ukw-alata | to point at or to-wards | isi-baya | izi-4 | <i>kraul</i> (for calves or sheep) |
| ukw-alatisa | to point out | isi-lo | izi-4 | a fierce animal |
| uku-dada | to swim, float | isi-londa | izi-4 | sore |
| uku-fana | to resemble, be like | isi-roba | izi-4 | hole (in garment) |

VOCABULARY—continued

| | | | | | |
|-----------------|-------|-------------------------------|---------------|--------|-----------------------|
| u-Komani | 1 | Queenstown | † u-sapo | in-t-5 | family |
| u-mongo | o-1 | marrow, pill | u-daka | in-5 | mud |
| i-hlwempu | ama-2 | a poor person | u-lwandle | i-5 | sea |
| i-Rini | 2 | Grahamstown | u-daba | in-5 | story; plur news |
| e-Dikeni | 2 | Alice (at the pool) | ‡ ulw-amvila | iz-5 | sting (of bee) |
| i-kaya | ama-2 | home | ubu-hlanti, 7 | in-t-5 | cattle-kraal or fold |
| i-ziko | ama-2 | fireplace, hearth | | | |
| *in-tsimi | 3 | ama-2 garden | um-gubo | imi-6 | flour, meal |
| isi-tiya | izi-4 | „ | um-nyango | imi-6 | door-way |
| um-yezo | imi-6 | „ | um-tombo | imi-6 | fountain |
| i-Nciba | 3 | the Kei river | um-Zinyati | 6 | Buffalo river (Natal) |
| im-pumala-nga | inn-3 | rising of the sun, East | ukw-ndla | 8 | harvest time, autumn |
| in-tshonala-nga | in-3 | disappearing of the sun, West | kude | adv | far off |

* *In-tsimi*, a large garden or field for mealies, corn, &c.
Isi-tiya, a small garden for green mealies, &c.
Um-yezo, a fruit and vegetable garden.

† *U-sapo*, sing a family; that is a man's wife and children, but never including the husband.
In-sapo, plur children without special reference to any family.

‡ *Amvila*, the *m* is generally dropped in the singular, but never in the plural.

EXERCISE

1 Put the bread into his mouth. 2 I think they live in the direction of the Kei river. 3 Have you seen the Grahamstown man? 4 Be good enough to point me out the Buffalo river? 5 They are working in the gardens. 6 I have a sore on my foot. 7 We were travelling by night. 8 I see them on the hills.

1 I-gaba lo-m-ti li-s-e-tala. 2 In-gubo y-ake i-s-elu-tangweni. 3 U-mongo u-s-ema-tanjeni. 4 Uku-ba ni-ya-tanda ni-nga-funda in-daba e-pepeni l-am. 5 U-mele uku-ka em-tonjeni.

LESSON XLII

1 The Vocative is formed by dropping the initial vowel of the prefix of a noun: as—

Kama! from u-Kama, the name of a chief.
 Ba-ntu! „ aba-ntu, people.

2 In species 3 and 5, and in the plural of species 1, the uncontracted form of the prefix is used: as—

Zin-kosi! from izin-kosi for in-kosi, chiefs.
 Bo-bawo! „ abo-bawo „ o-bawo, fathers.

3 There is also a more emphatic form of the Vocative made by adding *ndini* to the end of the noun: as—

N-tombindini! You, girl! from in-tombi.
 N-kwenkwendini! You, boy! „ in-kwenkwe

This word is often contracted into *Kwendini*!

4 Proper names of the persons among the Kafirs, just as among ourselves, are often formed from common nouns.

The Vocative of the common noun is taken, prefix as well as noun, and is considered as the new proper noun, before which the personal prefix **u** is placed: thus—

| <i>Common Noun</i> | | <i>Vocative</i> | | <i>Proper Noun</i> |
|--------------------|--------------|-----------------|--|--------------------|
| ama-kiwane | <i>figs</i> | ma-kiwane | | u-Makiwane |
| un-zimba | <i>body</i> | m-zimba | | u-Mzimba |
| i-bokwe | <i>goat</i> | bokwe | | u-Bokwe |
| i-koboka | <i>slave</i> | koboka | | u-Koboka |

5 The infinitive mood is sometimes used as an Interjection: as—
uku-nqena kwa-ke! His laziness!

VOCABULARY

| | | | | |
|----------------|------------------------------------|-------------|-------|--------------------|
| uku-cumbacumba | <i>to tickle</i> | i-xilongo | ama-2 | <i>trumpet</i> |
| uku-gxota | <i>to drive away</i> | im-bewu | im-3 | <i>seed</i> |
| uku-lahla | <i>to throw away, lose</i> | i-ntambama | i-3 | <i>afternoon</i> |
| uku-na | <i>to rain</i> | i-ntsimbi | i-3 | <i>metal, bead</i> |
| uku-toba | <i>to bow, bend</i> | i-sepa | i-3 | <i>soap</i> |
| uku-yeka | <i>to let alone, leave off</i> | i-tafile | i-3 | <i>table</i> |
| um-hlobo | aba-1 <i>friend</i> | in-tini | in-3 | <i>otter</i> |
| or isi- | izi-4 „ | im-vula | im-3 | <i>rain</i> |
| i-kiwane | ama-2 <i>fig</i> | * isi-nyiti | izi-4 | <i>iron</i> |
| i-koboka | ama-2 <i>slave</i> | ulw-onwabo | iz-5 | <i>happiness</i> |
| i-temba | ama-2 <i>hope, faith (= trust)</i> | um-zimba | imi-6 | <i>body</i> |
| u-kolo | in-5 <i>faith (= belief)</i> | | | |

* *Isi-nyiti*, is also used for the ore of any other metal.

EXERCISE

1 The man is going towards the house. 2 Has he any money? 3 Who is that at the door? 4 It is I. 5 Who are you? 6 I am a white man. 7 Please let me come in, it is raining. 8 An otter is in the water. 9 We want something from you. 10 Wash this table with soap and water.

1 Wo-fika nga-xesha li-nina? 2 Ndo-fika e-ntambama. 3 U-pina u-yihlo? 4 U-ye ku-kanda i-ntsimbi. 5 In-tombi y-ako i-sa-pilile-na? 6 Ba-ntwanandini, musa-ni uku-lwa apa. 7 Ngena-ni ma-doda.

LESSON XLIII

1 In the six following lessons are given all the tenses used in the preceding exercises with their corresponding negative forms.

2 The Kafir and English idioms here entirely differ. We use the ordinary positive forms with the negative adverb *not*, but in Kafir there are distinct negative forms for each tense.

3 From a comparison of these forms it will be seen that there are three methods of forming the negative.

I By prefixing **a** to the pronominal subject.

II By suffixing **nga** to the same.

In both cases the final vowel of the verbal root is generally changed.

III **Nga** is put to the end of both of the above forms, but in this case the unaltered root of the verb is always used.

4 *A* and *nga* are probably merely variations of the same particle; *nga* being used in full as a suffix, but eliding the *ng* when employed as prefix.

5 There are thus four possible negative forms to each tense. Of these but one or two are generally in use: only one tense has all four.

6 The second negative form is used with relatives and in dependent sentences, and the third where emphasis is required.

7 When the negative prefix **a** precedes a pronominal subject which is a vowel, a consonant is introduced to prevent elision: as—

| Person | Species | Present | | Past | |
|--------|---------|----------|--------|----------|--------|
| | | Singular | Plural | Singular | Plural |
| I | | a-ndi | a-si | a-nda | a-sa |
| II | | a-ku | a-ni | a-kwa | a-na |
| III | 1 | a-ka | a-ba | a-ka | a-ba |
| | 2 | a-li | a-ka | a-la | a-ka |
| | 3 | a-yi | a-zi | a-ya | a-za |
| | 4 | a-si | a-zi | a-sa | a-za |
| | 5 | a-lu | a-zi | a-lwa | a-za |
| | 6 | a-wu | a-yi | a-wa | a-ya |
| | 7 | | a-bu | | a-ba |
| | 8 | | a-ku | | a-kwa |

If these slight changes are borne in mind it will not be necessary to give all the negative tenses at length through the different numbers, persons and species.

8 **Ka**, a derivative of the verb *uku-ka*, to dip, is inserted between the negative verbal prefixes and the root of the Present tense in the sense of *has not yet*: as—

A-ndi-ka-hambi nga-le-n-dlela,

I have not yet (= never) gone by that path.

A-ka-ka-fiki, He has not yet arrived.

VOCABULARY

| | | | |
|-------------|---------------------|-------------|-------------------|
| uku-babela | to burn grass round | uku-tsho | to say so, affirm |
| | a hut, &c. | uku-tyisa | to chew the cud |
| uku-bambata | to pat | uku-zingela | to hunt |

VOCABULARY—continued

| | | | |
|---------------|---|------------|---|
| * uku-banda | <i>to be cold</i> | i-tuma | ama-2 <i>Cape gooseberry</i> |
| uku-godola | „ | um-tuma | imi-6 <i>thorn-apple</i> |
| uku-cota | <i>to be slow</i> | i-tyala | ama-2 <i>fault, guilt, debt</i> |
| uku-dinisa | <i>to tire out, worry,</i> <i>dun</i> | i-veki | i-3 <i>week</i> |
| uku-dlula | <i>to pass by, excel</i> | isi-bonda* | izi-4 <i>pole, stake, head-</i> <i>man</i> |
| uku-xola | <i>to be pleased, satis-</i> <i>fied</i> | um-pu | imi-6 <i>gun</i> |
| uku-tyatyamba | <i>to bloom</i> | shushu | 3 <i>hot</i> |
| | | au! | <i>interj oh! halloo!</i> |

* *Ndi-ya-godola* = I am or feel cold,
but *Ku-ya-banda* = It is cold (used of the weather).

EXERCISE

1 The people do not dun me for money, but demand the girl that came here last week. 2 I do not say, You are my friend. 3 What is the matter with this child's head? 4 I am not certain but I think it is ring-worm. 5 There is not a candle in the house. 6 We do not want hot water but cold.

1 A-yi-ko i-mali namhla-nje. 2 Au! musa-ni ma-doda; m-yeke-ni lo-m-fana; a-ka-na-tyala ye-na. 3 Musa uku-lila njengo-m-ntwana, m-fa-bandini. 4 Ba-pi-na aba-ntu? 5 A-ndi-ba-boni. 6 Um-lungukazi wa-fi-ka, wa-ndibuza, wa-ti, I-pi-na in-Kosikazi? 7 Nda-ti mna, I-nga-pakati, i-s-andul' uku-ngena.

LESSON XLIV

INDICATIVE PRESENT IMPERFECT—*long form*

ndi-ya-tanda I love or am loving

There is no negative form of this tense; its place is supplied by the first negative of the short form.

2 INDICATIVE PRESENT IMPERFECT—*short form*

ndi-tanda I love or am loving

a-ndi-tandi, } I do not love,
ndi-nga-tandi, } or am not loving.

3 The sense of before, as applied to time, is expressed by placing **ka** between the prefixes and the root of the negative form of the participle: as—

E-nga-sebenzi, He not working.
E-nge-ka-sebenzi, He not yet working,
= Before he works.

Note the negative *ngu* changed into *nge*. This often happens when some other particle comes between the negative and the root of the verb.

VOCABULARY

| | | | | |
|---------------|-----------------------------|-------------|-------------|------------------------|
| ukw-ala | <i>to refuse</i> | in-kuku | in-3 | <i>fowl</i> |
| uku-capula | <i>to take out a little</i> | in-kukukazi | in-3 | <i>hen</i> |
| uku-duduma | <i>to thunder</i> | or isi- | izi-1 | <i>„</i> |
| uku-goduka | <i>to go home</i> | um-ncunuba | imi-6 | <i>willow-tree</i> |
| uku-kazimla | <i>to glitter</i> | um-nyaka | imi-6 | <i>year</i> |
| uku-mila | <i>to grow, take root</i> | * nonyaka | <i>adv</i> | <i>this year</i> |
| uku-ntywila | <i>to dive</i> | * nyakenye | <i>adv</i> | <i>last year</i> |
| uku-pupuma | <i>to overflow</i> | ekuhleni | <i>adv</i> | <i>openly, clearly</i> |
| uku-qandusela | <i>to hatch</i> | ngoko | <i>conj</i> | <i>therefore</i> |
| i-zulu | ama-2 <i>sky, heaven</i> | † kufupi | <i>adv</i> | <i>near</i> |
| in-duku | in-3 <i>knob-kerrie</i> | | | |

* Contractions of *na-um-nyaka* and *um-nyaka o-u-m-nye*.

† As a preposition followed either by *na* or *the dative*.

EXERCISE

1 The hen was not hatching. 2 Did you say, The vessel was not overflowing with milk? 3 I did say so. 4 The boy was not diving in the water. 5 The shield was drying in the sun all day. 6 I was not shooting birds yesterday morning. 7 The chief did not see the man, and so he went home. 8 He was not present.

1 Be-ndi-nga-bambati n-ja y-ako. 2 Be-li-nga-dudumi i-zolo. 3 Um-ncunuba ngu-m-ti o-mila kufupi na-ma-nzi. 4 Zisa um-lilo, u-babele nga-s-ezin-dlwini. 5 U-pi-na um-lungu? 6 U-m-funela ni-na? 7 Ndi-ya-m-funa-nje kodwa.

LESSON XLV

1 INDICATIVE PAST INDEFINITE

| | |
|-------------|----------------|
| nda-tanda | I loved |
| a-nda-tanda | I did not love |

This form is never used with relatives; the second form for the Present Perfect is used instead.

2 INDICATIVE PAST IMPERFECT

| | | | |
|-------------------|-------------|------------------|----------------------|
| | | I was loving | I was not loving |
| <i>Full</i> | <i>form</i> | ndi-be ndi-tanda | ndi-be ndi-nga-tandi |
| <i>Contracted</i> | <i>„</i> | be-ndi-tanda | be-ndi-nga-tandi |
| <i>Long</i> | <i>„</i> | nda-ye ndi-tanda | nda-ye ndi-nga-tandi |
| <i>Short</i> | <i>„</i> | nda-ndi-tanda | nda-ndi-nga-tandi |

VOCABULARY

| | | | |
|----------------|------------------------------|--------------|-----------------------------|
| uku-baza | <i>to sharpen, point</i> | † uku-fusa | <i>to smoke, scorch</i> |
| | (as with axe or knife) | uku-raula | <i>to scorch, char,</i> |
| uku-lola | <i>to grind, sharpen</i> (as | | <i>singe</i> |
| | on a grindstone) | uku-qengqa | <i>to roll</i> (as a wheel) |
| uku-funga | <i>to swear, take an</i> | uku-qikaqika | ,, (as a horse) |
| | <i>oath</i> | uku-tyeba | <i>to be fat, rich</i> |
| uku-funzela | <i>to feed</i> (trans) | isi-gaga | izi-4 <i>lump</i> |
| * uku-hlwayela | <i>to sow</i> | um-gibe | imi-6 <i>trap, snare</i> |

* *Uku-tyala*, to put seeds in one by one, as beans, &c; to plant.
Uku-hlwayela, to sow seed by scattering, as wheat, &c.

† *Uku-fusa* always refers to the discolouring,
Uku-raula to the heat.

EXERCISE

1 I have not seen him. 2 They have not yet arrived. 3 Thou didst not strike him. 4 I did not clean the table yesterday, but I washed it to-day. 5. They have not yet commenced to sow the seed. 6 The girl did not whisper to me. 7 The horse has not rolled.

1 Kangelana apa, m-fana, a-ndi-tsho-ngo-na ku-we uku-ti ma-u-si-raule eso-si-bonda? 2 Hai, a-ku-ndi-tyela-nga. 3 Ndi-y-oyika uku-babela namhla, u-moya (u-)m-kulu. 4 Ku-hle uku-ba s-oyike a-ba-kulu na-ba-dala. 5 In-kuku ezi a-zi-tyeba-nga.

LESSON XLVI

1 INDICATIVE FUTURE IMPERFECT—*long form*

| | |
|---------------------|-----------------------------------|
| ndi-ya ku-tanda | I shall <i>or</i> will love |
| a-ndi-yi ku-tanda | } I shall <i>or</i> will not love |
| ndi-nga-yi ku-tanda | |

2 INDICATIVE FUTURE IMPERFECT—*contracted*

ndo-tanda I shall *or* will love.

This contracted Future has no separate negative form.

3 INDICATIVE FUTURE IMPERFECT PROGRESSIVE

| | |
|----------------------------|-------------------------|
| ndi-ya ku-ba ndi-tanda | I shall be loving |
| a-ndi-yi ku-ba ndi-tanda | } I shall not be loving |
| ndi-nga-yi ku-ba ndi-tanda | |

4 INDICATIVE FUTURE PERFECT

| | |
|------------------------------|-----------------------------------|
| ndi-ya ku-ba ndi-tandile | I shall <i>or</i> will have loved |
| a-ndi-yi ku-ba ndi-tandile | } I shall <i>or</i> will |
| ndi-nga-yi ku-ba ndi-tandile | |

5 All these Future tenses are compounded with the Present Imperfect of the auxiliary verb *uku-ya*; this alone takes the negative forms as given in Lesson 44, the principal verb remaining unchanged.

VOCABULARY

| | | | |
|--------------------------|--------------------------------------|----------------------|--|
| ukw-endisa | <i>to give a girl in marriage</i> | i-gubu i-lablo | ama-2 <i>drum</i> ama-2 <i>cinder, charcoal</i> |
| uku-faxanga | <i>to squeeze</i> | † i-kohlo | ama-2 <i>the left</i> |
| * uku-feza | <i>to complete, perfect, finish</i> | uku-nene i-lamuni | 8 <i>the right</i> i-3 <i>lemon</i> |
| uku-fohla | <i>to break through (as a fence)</i> | i-nalite i-nqawa | i-3 <i>needle</i> i-3 <i>pipe</i> |
| uku-lima | <i>to dig, plough</i> | i-ntsontelo | i-3 <i>string, rope</i> |
| uku-nqwila | <i>to stoop</i> | i-qokobe | i-3 <i>shell</i> |
| uku-nyuka | <i>to go up, ascend</i> | isi-ceme | izi-4 <i>muzzle</i> |
| <i>originally</i> enyuka | | isi-pelite | izi-4 <i>pin</i> |
| uku-tshaya | <i>to smoke (a pipe)</i> | ezantsi | <i>adv below (lower)</i> |
| uku-tyumza | <i>to crush</i> | pantsi | <i>adv „ (under)</i> |
| uku-vuma | <i>to consent, sing</i> | or ngapantsi | |
| uku-vusa | <i>to awaken, alarm</i> | | |

* Uku-feza = to finish, *i.e.* to complete or perfect a thing.
Uku-gqiba = „ „ to have done with a thing.

† Rarely used in plural.

EXERCISE

1 They will not ascend the mountain. 2 Shall we not see the sea? 3 We shall not build a house. 4 The people had not ploughed. 5 These trees do not grow. 6 I will not send the book to-morrow.

1 A-ndi-vumi uku-m-nika lo-n-to. 2 A-ndi-yi ku-ba ko-na. 3 In-komo a-yi-yi ku-fohla apa. 4 In-komo a-zi-sela-nga em-lanjeni. 5 Musa uku-hamba nga-s-e-kohlo, hamba nga-s-eku-nene. 6 La-ma-nzi a-ka-bandi, a-ya-bila. 7 A-ku-fanele uku-tshaya, m-ntwanandini, yi-ziso lo-nqawa apa.

LESSON XLVII

1 INDICATIVE PRESENT PERFECT

| | | |
|---------------------------------|---|------------------|
| ndi-tandile <i>or</i> tande | } | I have loved |
| a-ndi-tandile <i>or</i> tande | | I have not loved |
| a-ndi-tanda-nga | | |
| ndi-nga-tandile <i>or</i> tande | | |
| ndi-nga-tanda-nga | | |

The forms ending in *ile* when equivalent to an adjective, the forms ending in *nga* when the verb expresses an action.

2 INDICATIVE PAST PERFECT

| | | |
|---------------------|--------------------|--------------------------|
| | I had loved | I had not loved |
| <i>Full form</i> | ndi-be ndi-tandile | ndi-be ndi-nga-tandile |
| | | ndi-be ndi-nga-tanda-nga |
| <i>Contracted „</i> | be-ndi-tandile | be-ndi-nga-tandile |
| | | be-ndi-nga-tanda-nga |

| | | |
|------------------|--------------------|--------------------------|
| <i>Long form</i> | nda-ye ndi-tandile | nda-ye ndi-nga-tandile |
| | | nda-ye ndi-nga-tanda-nga |
| <i>Short</i> ,, | nda-ndi-tandile | nda-ndi-nga-tandile |
| | | nda-ndi-nga-tanda-nga |

VOCABULARY

| | | | | |
|--------------|----------------------------------|--------------|-------|-----------------------------|
| uku-dyoba | <i>to make dirty</i> | um-xokozeli | aba-1 | <i>turbulent person</i> |
| uku-tshata | <i>to marry</i> | i-dlakudla | ama-2 | <i>glutton</i> |
| u-kakaka- | <i>rebel, turncoat</i> | i-gwala | ama-2 | <i>coward</i> |
| mpetu | o-1 (shield-turner) | i-gxwemu | ama-2 | <i>one who squints</i> |
| um-katazi | aba-1 <i>one who teases</i> | i-homba | ama-2 | <i>tidy person, dandy</i> |
| u-mantyi | o-1 <i>magistrate</i> | i-kalipa | ama-2 | <i>brave man</i> |
| u-matilosu | o-1 <i>sailor</i> | i-vila | ama-2 | <i>lazy person</i> |
| um-pangi | aba-1 <i>robber, plunderer</i> | i-vimba | ama-2 | <i>stingy person</i> |
| | | in-tlola | in-3 | <i>spy</i> |
| um-piki | aba-1 <i>one who contradicts</i> | isi-dlabantu | izi-4 | <i>cannibal (man-eater)</i> |
| um-shumayeli | aba-1 <i>preacher</i> | isi-kepe | izi-4 | <i>ship</i> |
| um-tetateti | aba-1 <i>talkative person</i> | isi-kutali | izi-4 | <i>industrious person</i> |

EXERCISE

1 A-ndi-yi ku-ba ndi-yi-fundile i-newadi y-am. 2 A-zi-se-ko izi-dlabantu eli-zweni apa. 3 Um-shumayeli u-za ku-za nini-na? 4 U-funa ni? 5 Ndi-funa u-mantyi. 6 A-ka-ka-fiki. 7 Hamba we-na, a-si-funi (a)ma-vila apa. 8 Ndi-biza lo-m-fana uku-ba a-ndi-ncede, kodwa u-y-ala uku-za.

LESSON XLVIII

1 POTENTIAL PRESENT IMPERFECT

| | | |
|--------------------------|---|-----------------------|
| ndi-nga-tanda | } | I may or can love |
| a-ndi-nge-tande or tandi | | I may or can not love |
| ndi-nge-tande or tandi | | |

2 POTENTIAL PAST IMPERFECT.

| | | | |
|----------------------|----------------------|-------------------------------|---------------------------|
| | | I might or could love | I might or could not love |
| <i>Full form</i> | ndi-be ndi-nga-tanda | ndi-be ndi-nge-tande or tandi | |
| <i>Contracted</i> ,, | be-ndi-nga-tanda | be-ndi-nge-tande or tandi | |
| <i>Long</i> ,, | nda-ye ndi-nga-tanda | nda-ye ndi-nge-tande or tandi | |
| <i>Short</i> ,, | nda-ndi-nga-tanda | nda-ndi nge-tande or tandi | |

VOCABULARY

| | | | | |
|----------------|--------------------------------|----------------|-------------|-----------------------------|
| uku-bika | <i>to report</i> | um-oyisi | aba-1 | <i>conqueror</i> |
| uku-cita | <i>to waste</i> | um-yali | aba-1 | <i>admonisher, exhorter</i> |
| uku-hlangabeza | <i>to go to meet</i> | | | |
| uku-nxila | <i>to be drunk</i> | um-zenzisi | aba-1 | <i>dissembler</i> |
| uku-pulapula | <i>to listen</i> | in-joli | in-3 | <i>carver (of food)</i> |
| uku-qezula | <i>to break off (as bread)</i> | isi-blangu | izi-4 | <i>boot, shoe</i> |
| | | kunjalo | <i>adv.</i> | <i>it is so</i> |
| um-lingi | aba-1 | <i>tempter</i> | | |

EXERCISE

- 1 I cannot sing to-day. 2 We like the hymns, but we do not like the tunes.
 3 Your mother says, You may not go out. 4 They must not char the poles.
 5 You may not burn the grass round the kraal, as the men are not at home.
 1 Puma we-na, u-ye u-hlangabeze u-nyoko, nanku-ya. 2 A-nda-tenga (i-)ntsimbi i-zolo a-zi-ko kanye. 3 Um-yali o-m-azi-yo we-na a-ka-fika-nga.
 4 Si-pi is-onka? 5 Na-si. 6 Qezula, we-tu. 7 U-si-funela-ni is-onka s-am?
 8 Ndi-lambile-nje. 9 Bika en-kosini uku-ba u-ko u-mantyi. 10 Hayi, a-kunjal, ngu-m-lungu-nje kodwa.

LESSON XLIX

- 1 SUBJUNCTIVE PRESENT IMPERFECT
 ndi-tande (that) I may, might, &c, love
 ndi-nga-tandi (that) I may, might, &c, not love
- 2 SUBJUNCTIVE PAST INDEFINITE
 nda-tanda (that) I may, might, &c, love
 a-nda-tanda (that) I may, might, &c, not love
- 3 SUBJUNCTIVE PRESENT IMPERFECT—*augmented*
 used as IMPERATIVE
 ma-ndi-tande let me love
 ma-ndi-nga-tandi let me not love
- 4 INFINITIVE
 uku-tanda to love
 uku-nga-tandi not to love

5 There is no direct negative form to the Imperative, but the verb *musa* is used as explained in Lesson 30.

6 The forms *u-fanele*, *u-mele*, &c, given in the same lesson may be used in the negative: as—

| | |
|--------------|---------------|
| a-si-fanele, | we ought not. |
| a-ni-mele, | you must not. |

These forms however are not so strong as *musa*.

EXERCISE

1 Let us not buy that bull. 2 Love not the things which are in the world.
3 Let them not wash at the river, to-day. 4 Do not be lazy.

1 A-ndi-m-tandi lo-m-ntu ngokuba u-ya-nxila. 2 Um-kala w-am u-lableke
ebu-suku em-zini ka-Pato. 3 Aba-fazi a-ba-ntsundu ba-ya-teza. 4 Musa uku-
beta in-ja y-am, a-yi-ku-luma-nga. 5 Ndi-hleli e-Rini imi-nyaka e-li-shumi
e-li-ne-si-bini.

LESSON L

1 A separate paradigm is not needed for the Passive Voice; the tense forms remain the same as in the Active, the root only of the verb being changed as follows:—

Before the final vowel of the root the letter **w** is inserted, or in the case of monosyllabic verbs and dissyllabic vowel verbs **iw**: as—

| | | | |
|-----------|----------|------------|--------------|
| uku-tanda | to love | uku-tandwa | to be loved |
| uku-ba | to steal | uku-biwa | to be stolen |
| ukw-aka | to build | ukw-akiwa | to be built |

2 The few verbs ending in *i* suffix *wa*: as—

| | | | |
|---------|---------|-----------|-------------|
| ukw-azi | to know | ukw-aziwa | to be known |
|---------|---------|-----------|-------------|

3 The same mutations of consonants take place as in the formation of the Dative, see Lesson 41, but *m* if followed by *k*, *z*, *s*, or *l* changes into *nyu* instead of into *ny*.

This difference is however merely apparent, the *u* is simply restored, the syllable having previously been contracted.

4 In the Present Perfect the letter *l* is dropped, as it is not compatible with the *w*: as—

| | |
|------------------------------|-------------------|
| ndi-tandile | I have loved |
| ndi-tandiwe for ndi-tandilwe | I have been loved |

VOCABULARY

| | | | | |
|-----------------|-----------------------------|-----------|-------------|---------------------|
| uku-boleka | <i>to borrow, lend</i> | i-cuba | ama-2 | <i>tobacco</i> |
| uku-funisa | <i>to offer for sale</i> | i-mbovano | i-3 | <i>ant</i> |
| | (cause another to want) | isi-nci | izi-4 | <i>mane</i> |
| uku-ncaza | <i>to ask for tobacco</i> | um-bimbi | imi-6 | <i>wrinkle</i> |
| uku-ncazela | <i>to give tobacco</i> | malunga | <i>adv</i> | <i>opposite</i> |
| i-zolo e-li-nye | <i>day before yesterday</i> | nganeno | <i>adv</i> | <i>this side of</i> |
| | | ekubeni | <i>conj</i> | <i>whereas</i> |

EXERCISE

1 The large house has been built. 2 The box you wanted has been made. 3 The dog will be beaten. 4 A mouse has been caught in the trap. 5 My boots have been cleaned. 6 The hat was not put into my box the day before yesterday. 7 The child has been washed.

1 Abo-ba-ntu ba-ya-tandwa, ngokuba ku-lungile k-onke a-ba-kw-enza-yo. 2 I-pi i-mali y-am? 3 Nantsi. 4 Ndi-ze ku-neaza ku-we, m-hlobo w-am. 5 A-ndi-tshayi, w-etu. 6 Ndi-neazele (i-cuba) u-kosi. 7 Ndi-funa uku-boleka i-hashe ku-we, ndi-ye e-Rini. 8 A-ndi-tandi uku-boleka nge-hashe l-am, kodwa noko u-nga-li-tabata.

LESSON LI

1 In some of the Negative tense forms of the Active voice the final *a* of the root was changed into *i*. In all such cases the Passive reverts to the original *a*: as—

| | | |
|--|-----------|--------------|
| Active, Indicative, Present Imperfect, | | ndi-tanda |
| ” | ” | ” |
| ” | ” | ” |
| Passive | ” | ” |
| | Negative, | a-ndi-tandi |
| | ” | a-ndi-tandwa |

VOCABULARY

| | | | | |
|-------------|---------------------|------------------------------------|---------|-------------|
| uku-kapa | to accompany, guide | i-nxano | ama-2 | thirst |
| uku-kohlela | to cough | in-kwenkwana | 3 ama-2 | little boy |
| um-kapi | aba-1 | guide, groom's-man, in-tloni | in-3 | bashfulness |
| | | bride's-maid (one who accompanies) | | |

EXERCISE

1 He is guided by a boy. 2 He is condemned by the judge. 3 A large stone has been rolled by this small boy. 4 They were not seeking the boundary of the land. 5 We could not consent to that. 6 I am sorry to see this child continually coughing. 7 I will not build my house near the river.

1 Ndi-pe ama-nzi we-tu, ndi-ya-fa li-nxano, ku-shushu namhla-nje. 2 I-bokwe y-am i-lahlekile. 3 I-lahleke ni-ni-na? 4 I-zolo eku-tshoneni kwe-langa. 5 U-yi-bonile-na? 6 Hayi, w-etu, a-ndi-yi-bona-nga. 7 Ba-ya-lunywa zi-mbovane. 8 Wa-ti ye-na eb-e-nga-funisi nge-n-komo y-ake.

LESSON LII

1 To express *never* of past time the second negative form of the Present Perfect of *uku-za* is used before the Present Subjunctive: thus—

A-ndi-za-nga ndi-m-size um-ntu lowo,
Not I have-come (that) I him may-help the person that,
 I have never helped that person.

2 *Asi* is a negative verbial expressing the indefinite sense of *It is not*, or *They are not*.

Nouns and pronouns take the Pronominal Copula (see Lesson 19) after this particle. Sometimes however nouns elide their initial vowel instead, and the Dative case is used without alteration: thus—

Asi ngu-m-ntu or Asi m-ntu, It is not a person.
 Asi e-Rini k-odwa, It is not at Grahamstown alone.
 The form *A-ku-s-e-Rini* is however more common.

VOCABULARY

| | | | | | |
|--------------|-------|-----------------------------|----------|------------|--------------------------------|
| uku-qauka | | <i>to break</i> (as a rope) | in-tambo | in-3 | <i>riem</i> |
| uku-timla | | <i>to sneeze</i> | | * ko-w-etu | <i>my, our people or place</i> |
| uku-xokelela | | <i>to tie</i> (unite by | ko-w-enu | | <i>thy, your</i> " " |
| | | tying) | ko-w-abo | | <i>his, her, their,</i> " " |
| um-nini | aba-1 | <i>owner</i> | um-ka-m | 1 | <i>my wife</i> |
| um-nikazi | aba-1 | <i>female owner,</i> | um-ka-ko | 1 | <i>thy</i> " |
| | | <i>mistress of a house</i> | um-ka-ke | 1 | <i>his</i> " |

* Contractions of *ku-ko um-zi w-etu, &c.*: *um-fazi ka-, &c.*; the full form is used in the plural.

EXERCISE

1 Abo-ba-ntu asi nga-bo a-ba-ko-w-etu. 2 Nanzi-ya in-komo za-ko-w-etu.
 3 Asi n-to e-ndi-yi-funa-yo. 4 Ba-ti bo-na, u-ko um-fana wa-ko-w-enu.
 5 Ba-pi aba-nini ba-la-ma-simi? 6 A-ndi-yi-bona-nga in-doda e-y-eba i-gusha ya-ko.
 7 Le-n-tambo i-qaukile, yi-za u-yi-xokelele.

LESSON LIII

1 With an Adjective used as a Predicate the negative **a** is placed before the Pronominal Subject; but when used as an Attribute **nge** (= *nga*) is placed after the Pronominal Subject: thus—

| | |
|--------------------------|------------------------------------|
| Eli-hashe li-mnyama, | This horse is black. |
| Eli-hashe a-li-mnyama, | This horse is <i>not</i> black. |
| I-hashe e-li-mnyama, | A black horse. |
| I-hashe e-li-nge-mnyama, | A horse which is <i>not</i> black. |

2 The Passive voice is often used where English usage requires the Active. In such case the impersonal *ku* is generally used: thus—

Ku-yiwe ku-yise nge-n-tombi leyo,
It has-been-gone to the father about the maiden that,
 He has gone to the father about that maiden.
 Kwa-ku-hanjwa nge-nyawo,
It-was it being-walked by-means-of the feet,
 They were walking on foot.

The context must decide whether the impersonal *ku* denotes *he*, *they*, or *we*, &c.

3 We can now give examples of the Superlative referred to in Lesson 27, § 5.

Lo-m-lungu a-ka-lunga-nga ngako,
This white man not he has-been-good therefore,
 This white man is very good.

A-ka-tandwa ngako lo-m-ntwana,
Not it is-loved therefore this child,
 This child is very much loved.

4 *Never* of Future time is expressed by using the negative form of the Future Imperfect of *uku-za* before the Subjunctive: as—

A-ndi-yi ku-za nda-yi-tanda lo-n-doda,
Not I go to come I-might him like that man.
 I shall never like that man.

More commonly a contracted form is used—

A-ndi-so-ze nda-yi-tanda lo-n-doda.

5 The sense of *cannot* may be rendered by using the negative form of the Potential Present Imperfect of *uku-za* before the Subjunctive: as—

Esi-si-tya si-nge-ze sa-fa (or si-fe) si-yi-ntsimbi,
This plate it might-not-come (that) it-might die it is metal,
 This plate cannot be broken it is metal.

6 When *um-nini*, the owner, is joined to a noun or emphatic form of the personal pronoun, the possessive particle is omitted and the two words are written as one: thus—

Um-nini-n-dlu for um-nini wa-in-dlu, The owner of the house.

Um-nini-zo for um-nini wa-zo-na, „ „ of them (*referring to in-komo*).

VOCABULARY

| | | | | |
|------------|-------------------------|---------------|---|-------------------|
| uku-fulela | <i>to thatch</i> | ubu-mnyama | 7 | <i>darkness</i> |
| uku-neta | <i>to get wet, leak</i> | manzi | 3 | <i>wet, moist</i> |
| isi-tali | izi-4 | <i>stable</i> | | |

EXERCISE

1 My blanket is not wet. 2 His sister's horse is not black. 3 Where have they gone to? 4 When will they go to Grahamstown? 5 They hold each other by the hand. 6 I shall never go that way because I am afraid. 7 This stable cannot leak because it has an iron roof. 8 The owner of this kraal has arrived.

1 A-ndi-so-ze ndi-kw-azi uku-teta isi-Ngesi. 2 A-yi-ka-pumi i-nyanga, si-nge-ze sa-hamba ebu-mnyameni si-s-edwa. 3 Lo-n-to a-yi-na ku-lungiswa no-nyaka-nje. 4 Um-nikazi wa-la-n-dlu ngu-dade w-etu, si-ya-fana so-babini. 5 So-hamba ngomso-m-nye, ku-sa-lungile.

LESSON LIV

1 The Accusative of the person to whom something is done or given is frequently placed before a verb which is followed by a noun particularizing : as—

Wa-m-kupa i-zinyo l-ake,
He-did him extract the tooth it his,
He extracted his tooth.

2 By prefixing *ka*, or *ka-ku* in the case of monosyllables, many Adjectives become Adverbs : thus—

| | | | |
|-----------|---------|-----------|--------|
| ka-kulu | greatly | ka-muandi | nicely |
| ka-ku-hle | gently | ka-ku-bi | badly |

3 To express *by myself*, *for my part*, *his part*, &c, *ngo-kw* is placed before the possessive forms of the personal pronouns : thus—

Ndi-nga-kw-enza oko ngo-kw-am,
I can do that by myself.

4 When there are two or more subjects in a sentence, most commonly the verb agrees with the nearest, the predicates to the others being understood : thus—

In-dlu, ama-hashe, ne-n-komo z-am z-onke zi-dliwe yi-n-kosi,
My house, horses and all my cattle were confiscated by the chief.

5 Several other constructions are however occasionally used.

I If the subjects are all of the same species the verb agrees with the plural of that species : thus—

In-tombi ne-n-kuku zi-dla u-mbona,
A girl and a fowl are eating mealies.
U-nomadudwane no-nomeva ba-ko,
A scorpion and a wasp are here.

II If the subjects are of different species they may be classed together as persons, *aba-ntu*, or things, *izin-to*, with which nouns the verb agrees : thus—

Ba-ya e-kaya in-doda no-m-fazi,
The man and his wife went home.
I-hashe e-li-nye ne-gusha e-nye zi-lahlekile,
One horse and one sheep are lost.

III Sometimes the verb takes the Impersonal form : thus—

Ku-ko um-fana ne-n-komo,
A young man and a cow are here.

IV Or lastly the verb may agree with the most important of the subjects: thus—

Um-fazi w-am, no-nyana, ne-n-tombi, u-tinjiwe,
My wife, sons and daughters are captured.

Note.—The examples given under I, II, III and IV may all be equally well expressed in the first manner given in Section 4.

5 A peculiar idiom of the Kafir is the use of what may be called a Temporary Predicate. The verb *uku-ti* is thus used before ordinary verbs and indicates the subject and tense, leaving the real predicate to express the verbal thought.

It is especially used before a relative proposition or parenthetical clause, and so employed gives clearness as well as elegance to the sentence.

Examples

Ba-ti ba-ku-fika ku-lo-n-dawo ba-qala uku-sebenza,
(They-did so) when they arrived at that place they began to work.
Ba-ya ku-ti ba-ku-yi-va lo-n-to ba-ya kw-oyika or b-oyike,
(They will do so) when they hear this they will be afraid.

VOCABULARY

| | | | | |
|-----------|----------------------|-----------|-------|----------------------------|
| uku-timba | <i>to take spoil</i> | um-Xosa 1 | ama-2 | <i>a Kafir</i> |
| | <i>in war</i> | i-Qonce | 2 | <i>King William's Town</i> |

EXERCISE

1 I shall arrive at Queenstown on Monday. 2 Your father and mother love you very much. 3 I myself want to go to King William's Town next week with my wife. 4 My oxen and goats have been stolen by the Kafirs.

1 A-ndi-tandi uku-sebenza nge-Cawa. 2 Ku-fe in-komo y-am kwa ne-hashe i-zolo. 3 Ku-ko aba-ntu ne-zin-ja.

APPENDIX

For the convenience of the Student a condensed and connected view of the Accidence of the Noun, Adjective, Pronoun and Verb is here given, with reference to Lesson and Section for fuller details.

THE NOUN

Less§

20.1 Nouns have eight species :—

| | 1 | 2 | 3 | 4 |
|------|---------------------------------|--------|---------------------------------|-----|
| sing | um, u | ili, i | im, in, i | isi |
| plur | aba, o | ama | izim, izin, izi or im, in, i | izi |
| | 5 | 6 | 7 | 8 |
| sing | ulu, u | um | ubu | uku |
| plur | izim, izin, izi or im, in, i | imi | | |

- 20.4 Some nouns belong to more than one species.
 20.7 Some have no singular, some no plural.
 20.8 Feminine suffix is *kazi* : but gender has no grammatical influence.
 4.5 Nominative and Objective are alike in form.
 3.9 If a noun is nominative to a verb, a pronominal subject must still be used.
 42.1 The Vocative drops the first letter of the prefix.
 42.3 A stronger form also suffixes *ndini*.
 3.8 Proper names of persons take *u* as a prefix and belong to species 1.
 42.4 Proper names, how formed from common nouns.

For the Possessive case

- 17.2 common nouns prefix euphonic letter and *a*,
 17.3 proper and personal euphonic syllable and *ka*,
 21.1 for greater emphasis prefix relative pronoun.

For the Dative case

- 14.6 names of persons and personal nouns prefix *ku*,
 41.5 names of places prefix *e* and drop initial vowel,
 41.1 common nouns also change the ending,
 41.7 but may sometimes prefix *ku* like names of persons.
 41.3 *b, p, m, mb, mp*, changed into *ty, tsh, ny, nj, ntsh*.

Les§

- 41.4 uncontracted prefix used in species 3 and 5.
 41.10 Possessive particles prefixed to Dative = *of* = *belonging to*.
 41.11 *Nga* prefixed to Dative = *near*, *about*.
 16.4 *Nga* before a noun used to express the Instrument.
 20.9 Diminutive suffixes are *ana*, *azana*, *anyana*.

THE ADJECTIVE

Les§

- 13.2 An Adjective agrees with its noun in species.
 13.1 An Adjective as Predicate prefixes a Pronominal Subject,
 32.2 or other Verbal prefix.
 15.7 An Adjective as Attribute prefixes a Relative Pronoun as well as a Pronominal Subject.
 15.8 Adjectives are divided into three classes:—
 I these using epenthetic *m* and *n*,
 II " " " *m* only,
 III " " neither
 29.8 The Present Perfect of Intransitive verbs is often used as an Adjective.
 29.10 *Na* with Abstract nouns also used Adjectively.
 27.1 Adjectives have no separate comparative or superlative forms,
 27.3 but use *ku-na* or adverbs.
 27.2 Diminutives suffix *ra*,
 20.9 and also *ana*.
 53.1 Adjectives used negatively.

THE PRONOUN

Les§

- 9.1 Personal Pronouns of the Third person are almost the same as the prefixes of the Nouns they represent.
 For these Pronouns as Subjects see Column 1 of Table below.
 3.9 A Pronominal Subject is used before every verb even when there is a noun,
 15.2 or a relative pronoun as Nominative.
 29.9 These Pronominal Subjects used with *na*, = *have*,
 13.1 they also imply the Substantive verb before Adjectives.
 14.1 As Objects (column 2) they are placed before the root of the verb.
 19.1 As Copula (column 3) they are used before nouns and pronouns.
 19.2 The Pronominal Subjects are used before the Copula.
 19.3 The Copula is used to express the Causal relationship.
 14.4 For the emphatic forms used alone either as Subjects or Objects, see column 4.

- Les§
- 16.6 This form preceded by *nga* expresses the Instrumental relationship.
- 14.5 For the Dative the emphatic forms prefix *ku* and drop the final *na*.
- 17.1 For the Possessive Particles see column 5,
17.4 and for the Possessive Pronouns column 6.
- 15.1 The Relative Pronouns are *a, e, o*.
- 21.1 They are used to make the Possessive more emphatic.
- 15.4 For Relative Pronouns + Pronominal Subjects, see column 7.
- 23.1 The same forms are used when the Relative expresses the Possessive.
- 15.6 The Relative may sometimes be omitted.
- 24.1 The Relative as Object agrees with the Subject to the verb and not with the Antecedent.
- 24.4 For Relative as Object + Pronominal Subject see column 8.
- 25.1 The same forms are used for the Relative after a Proposition.
- 24.7 Rules for Relative Pronoun as Subject and as Object.
- 18.1-4 The three forms of the Demonstrative Pronoun here given are not repeated in the following table.

TABLE OF PRONOMINAL FORMS

| Reference— | | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|------------|--------|---------|----------|---------|--------|----------|----------------------|------------|-------------------------------------|------------------------------------|
| | | | 9.1 | 14.1 | 19.1 | 14.4 | 17.1 | 17.4 | 15.4 | 24.4 |
| Number | Person | Species | Subjects | Objects | Copula | Emphatic | Possessive Particles | Possessive | Relative Subject and Prono. Subject | Relative Object and Prono. Subject |
| Singular | I | | ndi | ndi | ndi | mi-na | — | ami | — | e-ndi |
| | II | | u | ku | ngu | we-na | — | ako | — | $o+u=o$ |
| | III | 1 | u | m | ngu | ye-na | wa | ako | $a+u=o$ | $a+u=a$ |
| | | 2 | li | li | li | lo-na | la | alo | e-li | e-li |
| | | 3 | i | yi | yi | yo-na | ya | ayo | $e+i=e$ | $e+i=e$ |
| | | 4 | si | si | si | so-na | sa | aso | e-si | e-si |
| | | 5 | lu | lu | lu | lo-na | lwa | alo | o-lu | o-lu |
| | | 6 | u | wu | ngu | wo-na | wa | awo | $o+u=o$ | $o+u=o$ |
| 7 | bu | bu | bu | bo-na | ba | abo | o-bu | o-bu | | |
| 8 | ku | ku | ku | ko-na | kwa | ako | o-ku | o-ku | | |
| Plural | I | | si | si | si | ti-na | — | etu | — | e-si |
| | II | | ni | ni | ni | ni-na | — | enu | — | e-ni |
| | III | 1 | ba | ba | nga | bo-na | ba | abo | a-ba | a-ba |
| | | 2 | a | wa | nga | wo-na | (w)a | awo | $a+a=a$ | $a+a=a$ |
| | | 3 | zi | zi | zi | zo-na | za | azo | e-zi | e-zi |
| | | 4 | zi | zi | zi | zo-na | za | azo | e-zi | e-zi |
| | | 5 | zi | zi | zi | zo-na | za | azo | e-zi | e-zi |
| | | 6 | i | yi | yi | yo-na | ya | ayo | $e+i=e$ | $e+i=e$ |

THE VERB

Les§

- 9.4 A verb agrees with its Nominative in Species as well as in Number and Person.
- 14.3 A Kafir verb is a complete grammatical sentence in itself.
- 40.1-2 Verbs have six forms—Simple, Objective, Causative, Reflective, Reciprocal and Subjective.
- 50.1 The Passive voice inserts *w* before the final *a* of the root, and for monosyllabic verbs and dissyllabic vowel verbs *iw*.
- 50.2 The few verbs in *i* suffix *wa*.
- 50.3 The same mutation of consonants takes place as for the Dative case.
- 50.3 The letter *l* is dropped in the Present Perfect as not compatible with *w*.
- 26.1 Monosyllabic and vowel verbs prefix *yi* to the Imperative,
- 26.2 and insert *si* before the root in Present Participle and tenses formed from it.
- 26.5 Vowel verbs also contract prefixes ending in a vowel.
- 26.6 A few verbs formerly began with *e*, but are now generally used as consonant verbs.
- 43.3 How the Negative is formed for the Active Voice,
- 51.1 and for the Passive Voice.

Note—*The following scheme of the verb does not contain every form of every tense of a Kafir verb, but merely those tenses given in the preceding lessons.*

| INDICATIVE | | AFFIRMATIVE | | NEGATIVE | |
|------------|---------------------------------|---------------|-----------------------------|----------|--|
| Less\$ | | | | Less\$ | |
| 9.2 | Present Imperf <i>long form</i> | | ndi-ya-tanda | 44.1 | none |
| 9.3 | " " <i>short</i> " | | ndi-tanda | 44.2 | a-ndi-tandi ndi-nga-tandi |
| 11.4 | Past Indefinite | | nda-tanda | 45.1 | a-nda-tanda |
| 12.2 | Past Imperfect <i>full</i> | <i>form</i> × | ndi-be ndi-tanda | 45.2 | ndi-be ndi-nga-tandi |
| 12.3 | " " <i>contracted</i> | " | be-ndi-tanda | | be-ndi-nga-tandi |
| 12.5 | " " <i>long</i> | " × | nda-ye ndi-tanda | | nda-ye ndi-nga-tandi |
| 12.6 | " " <i>short</i> | " × | nda-ndi-tanda | | nda-ndi-nga-tandi |
| 11.1 | Future Imperf <i>long</i> | " | ndi-ya ku-tanda | 46.1 | a-ndi-yi ku-tanda ndi-nga-yi ku-tanda |
| 11.3 | " " <i>contracted</i> | " × | ndo-tanda | 46.2 | none |
| 33.1 | " " <i>Progressive</i> | " | ndi-ya ku-ba ndi-tanda | 46.3 | a-ndi-yi ku-ba ndi-tanda ndi-nga-yi ku-ba ndi-tanda |
| 32.1 | " " <i>Perfect</i> | × | ndi-ya ku-ba ndi-tandile | 46.4 | a-ndi-yi ku-ba ndi-tandile ndi-nga-yi ku-ba ndi-tandile |
| 29.6 | Present Perfect | | ndi-tandile <i>or</i> tande | 47.1 | a-ndi-tandile <i>or</i> tande a-ndi-tanda-nga ndi-nga-tandile <i>or</i> tande ndi-nga-tanda-nga |
| 29.11 | Past Perfect <i>full</i> | <i>form</i> × | ndi-be ndi-tandile | 47.2 | ndi-be ndi-nga-tandile ndi-be ndi-nga-tanda-nga be-ndi-nga-tandile be-ndi-nga-tanda-nga |
| " | " " <i>contracted</i> | " | be-ndi-tandile | | nda-ye ndi-nga-tandile nda-ye ndi-nga-tanda-nga |
| " | " " <i>long</i> | × | nda-ye ndi-tandile | | nda-ndi-nga-tandile nda-ndi-nga-tanda-nga |
| " | " " <i>short</i> | × | nda-ndi-tandile | | |

| POTENTIAL | | AFFIRMATIVE | NEGATIVE |
|-------------|--|--|--|
| Less | | | |
| 16.1 | Present Imperfect | ndi-nga-tanda | a-ndi-nge-tande or tandi ndi-nge-tande or tandi |
| 16.2 | Past | <i>full</i> form x ndi-be ndi-nga-tanda | ndi-be ndi-nge-tande or tandi |
| " | " | <i>contracted</i> " be-ndi-nga-tanda | be-ndi-nge-tande or tandi |
| " | " | <i>long</i> " x nda-ye ndi-nga-tanda | nda-ye ndi-nge-tande or tandi |
| " | " | <i>short</i> " x nda-ndi-nga-tanda | nda-ndi-nge-tande or tandi |
| SUBJUNCTIVE | | | |
| 34.2 | Present Imperfect | ✓ ndi-tande | 49.1 ndi-nga-tandi |
| 34.3 | Past Indefinite | ✓ nda-tanda | 49.2 a-nda-tanda |
| 10.5 | Present Imperfect <i>augmented</i> used as Imperative | x ma-ndi-tando | 49.3 ma-ndi-nga-tandi |
| TEMPORAL | | | |
| 34.4 | Imperfect | nda-ku-tanda | nda-ku-nga-tandi |
| 34.4 | Perfect | nda-ku-ba ndi-tandile | nda-ku-ba ndi-nga-tandilo |
| IMPERATIVE | | | |
| 10.1 | Present | x tanda | 49.5 none (<i>musa</i> used with Infinitive) |
| INFINITIVE | | | |
| 3.1 | Present | uku-tanda | 49.4 uku-nga-tandi |

SAMPLE OF KAFIR PARSING

| WORD AND LITERAL ENGLISH | KIND | INFLEXIONS | SYNTAX |
|--|-----------------------------------|---------------------------------------|--|
| Aba-ntu, <i>the people</i> | noun com sp 1 <i>um aba</i> | plur third | subj to <i>a-ba-yile</i> |
| a-ba-yile, <i>not they have-gone</i> | verb simp neg | act ind pres perf plur third sp 1 | <i>ba</i> pron subj refers to <i>aba-ntu</i> |
| ku-wu-gqiba, <i>to it finish</i> | verb simp affirm | act infin pres | gov by <i>a-ba-yile</i> |
| um-sebenzi, <i>the work</i> | noun com sp 6 <i>um imi</i> | sing third | <i>wu</i> pron obj refers to <i>um-sebenzi</i> |
| w-abo, <i>it theirs</i> | pron poss sp 1 | plur third | <i>w</i> refers to <i>um-sebenzi</i> |
| Ba-ya ku-ba be-tetile, <i>they go to be they having-spoken</i> | verb simp affirm | act ind fut perf plur third sp 1 | <i>ba</i> pron subj refers to <i>aba-ntu</i> understood |
| na-ye, <i>with him</i> | pron pers emphat sp 1 | sing third | <i>na</i> as prep gov <i>ye</i> in obj |
| nge-hashe, <i>about the horse</i> | noun com sp 2 <i>i ama</i> | sing third | <i>nga</i> as prep gov <i>i-hashe</i> in obj |
| e-li-mnyama, <i>which it black</i> | adj class 3 | | <i>e</i> rel pron, <i>li</i> pron subj, both refer to <i>i-hashe</i> |
| a-b-e-li-tengele, <i>which he-was he it having-bought-for</i> | verb object affirm | act ind past perf contract sing third | <i>a</i> rel pron refers to <i>i-hashe</i> , but agrees with pron subj to verb and obj gov by <i>eb-e-tengele, li</i> pron obj |
| m-na, <i>me</i> | pron pers emphat | sing first | obj gov by <i>e-b-e-tengele</i> |
| Yi-nike, <i>it give</i> | verb simp affirm | act imperat pres sing second | agrees with <i>u</i> understood |
| i-ncwadi, <i>the book</i> | noun com sp 3 <i>i i</i> | sing third | <i>yi</i> pron obj refers to <i>i-ncwadi</i> |
| ye-n-kwenkwe, <i>it-of the boy</i> | noun com sp 3 and 2 <i>in ama</i> | sing third | obj gov by <i>nike</i> |
| un-kosini, <i>to the chief</i> | noun com sp 3 <i>in in</i> | sing third | <i>ya</i> poss part refers to <i>i-ncwadi</i> dat gov by <i>nike</i> |

KEY TO EXERCISES

1 In this Key to the Exercises as well as in the body of the work, the different parts of a word are divided by hyphens for the sake of clearness and for convenience of analysis. In ordinary Kafir printing this is not done.

2 Attention is particularly called to the Kafirized English printed in Italics, by a careful study of which the student will soon become familiar with the Kafir order of thought, which often differs very much from the English.

3 In the Kafirized English note—

I That words connected by a hyphen are equivalent to a single word in the original.

II That words supplied are put in a (bracket).

III That when from contraction, difference of idiom, &c, it is not possible to give the exact equivalent of each portion of a Kafir word, the ordinary English equivalent for the whole is placed in a [square bracket].

LESSON 3

- | | | | |
|--|--|--|---|
| 1 I am taking snuff, <i>I go take snuff,</i> Ndi-ya-gwada. | 2 He enquires, <i>He goes enquire,</i> U-ya-buza. | 3 Thou bindest, <i>Thou goest bind,</i> U-ya-bopa. | 4 We see, <i>We go see,</i> Si-ya-bona. |
| 5 I govern, <i>I go govern,</i> Ndi-ya-laula. | 6 You return, <i>You go return,</i> Ni-ya-buya. | 7 They gather, <i>They go gather,</i> Ba-ya-buta. | 8 Thou enquirest, <i>Thou goest enquire,</i> U-ya-buza. |
| 9 They are perishing, <i>They go perish,</i> Ba-ya-buba. | 10 We hide ourselves, <i>We go hide-ourselves,</i> Si-ya-zimela. | 11 Kumalo calls, <i>Kumalo he goes call,</i> U-Kumalo u-ya-biza. | |

- | | | | |
|--|--|---|--|
| 1 Si-ya-biza, <i>We go call,</i> We call. | 2 Ba-ya-buza, <i>They go enquire,</i> They enquire. | 3 Ni-ya-buta, <i>You go gather,</i> You gather. | 4 Ndi-ya-buya, <i>I go return,</i> I return. |
| 5 Ba-ya-gwada, <i>They go take-snuff,</i> They take snuff. | 6 Ndi-ya-zimela, <i>I go hide-myself,</i> I hide myself. | 7 U-ya-lauala, <i>Thou goest govern,</i> You govern. | 8 Si-ya- <i>We go</i> We |
| hopa, <i>bind,</i> bind. | 9 Ni-ya-bona, <i>You go see,</i> You see. | 10 U-ya-buba, <i>He goes perish,</i> He is perishing. | |

LESSON 4

- | | | | |
|---|--|---|--|
| 1 Thou lovest them, <i>Thou goest them love,</i> U-ya-ba-tanda. | 2 I see thee, <i>I go thee see,</i> Ndi-ya-ku-bona. | 3 We are calling you, <i>We go you call,</i> Si-ya-ni-biza. | 4 I see <i>I go</i> Ndi- |
| him, <i>him see,</i> ya-m-bona. | 5 You think, <i>You go think,</i> Ni-ya-cinga. | 6 I want you, <i>I go you want,</i> Ndi-ya-ni-funa. | 7 They love me, <i>They go me love,</i> Ba-ya-ndi-tanda. |
| loves him, <i>goes him love,</i> ya-m-tanda. | 9 They want them, <i>They go them want,</i> Ba-ya-ba-funa. | | 8 He <i>He</i> U- |
| 1 Ba-ya-ndi-funa, <i>They go me want,</i> They want me. | 2 Si-ya-ba-bona, <i>We go them see,</i> We see them. | 3 Ni-ya-ndi-biza, <i>You go me call,</i> You call me. | |

LESSON 5

- | | | |
|---|--|---|
| 1 You confuse me, <i>You go me confuse,</i> Ni-ya-ndi-bida. | 2 I like a duck, <i>I like a duck,</i> Ndi-tanda i-dada, | 3 We are pulling down the house, <i>We pull-down the house,</i> Si-diliza in-dlu. |
| 4 I am confusing him, <i>I go him confuse,</i> Ndi-ya-m-bida. | 5 They see an elephant, <i>They see an elephant,</i> Ba-bona in-dlovu. | 6 We eat mealies, <i>We eat mealies,</i> Si-dla u-mbona. |
| are growing tall, <i>go grow-tall.</i> ya-kula. | | 7 They <i>They</i> Ba- |
| 1 Ni-ya-ndi-ncama, <i>You go me give-up,</i> You give me up. | 2 Ba-ya-ndi-bopa, <i>They go me bind,</i> They are binding me. | 3 U-diliza in-dlu, <i>He pulls-down the house,</i> He pulls down the house. |
| 4 Ba-ya-m-bida, <i>They go him confuse,</i> They confuse him. | 5 Si-bona i-dada, <i>We see a duck,</i> We see a duck. | 6 U-Kumalo u-ya-kula, <i>Kumalo he goes grow-tall,</i> Kumalo grows tall. |
| ya-m-bona, <i>go him see.</i> see him. | | 7 Si- <i>We</i> We |

LESSON 6

- 1 We see a fog,
We see a fog,
Si-bona i-nkungu.
- 2 We like sweet cane,
We like sweet-cane,
Si-tanda im-fe.
- 3 You will arrive,
You go to arrive,
Ni-ya ku-fika.
- 4 I will
I go
Ndi-
- pull down the house,
to pull-down the house,
ya ku-diliza in-dlu.
- 5 Thou shall go,
[Thou-shall] go,
Wo-hamba.
- 6 They will bind the soldier,
They go to bind the soldier,
Ba-ya ku-bopa i-soldati.
- 7 They want fat
They want fat,
Ba-funa ama-futa.
- 8 You will want a witness,
You go to want a witness,
Ni-ya ku-funa i-nqina.
- 9 They will help him,
They go to him help,
Ba-ya ku-m-siza.
- 10 They will learn,
[They-will] learn,
Bo-funda.
- 11 I shall eat duck,
I go to eat duck,
Ndi-ya ku-dla i-dada.
- 1 Ndo-buya,
[I-will] return,
I will return.
- 2 Wo-funda,
[Thou-shalt] learn,
You shall learn.
- 3 Ndi-ya ku-zimela,
I go to hide-myself,
I shall hide myself.
- 4 Ndo-biza
[I-will]
I will call
- in-doda,
call the man,
the man.
- 5 Ba-ya ku-fa,
They go to die,
They will die.
- 6 Ni-ya ku-cima isi-bane,
You go to put-out the candle,
You will put out the candle.
- 7 Ndi-funa
I want a
I want a
- um-qamelo,
pillow,
pillow.
- 8 Ndi-cela u-mbona,
I ask-for mealies,
I ask for mealies.
- 9 Si-tanda u-sana,
We love an infant,
We love an infant.

LESSON 7

- 1 We shall grow old,
We go to grow-old,
Si-ya kw-alupala.
- 2 They will grind the mealies,
[They-will] grind the mealies,
Bo-sila u-mbona.
- 3 They were
[They-were] they
Be-be-hlamba
- washing the dress,
washing the dress,
i-lokwe.
- 4 Kumalo loved the infant,
Kumalo he-did love the infant,
U-Kumalo wa-tanda u-sana.
- 5 You saw an
Thou-didst see an
Wa-bona in-
- alligator,
alligator,
gwenya.
- 6 He was running,
He-did he running,
Wa-ye-baleka.
- 7 He wanted a boy,
He-did want a boy,
Wa-funa in-kwenkwe.
- 1 Ba-biza um-fana,
They-did call a young man,
They called a young man.
- 2 Sa-bona um-nxuma,
We-did see a hole,
We saw a hole.
- 3 Wa-diliza
He-did pull-down
He pulled down
- in-dlu,
a house,
a house.
- 4 Ub-u-funa uku-hlamba in-gubo,
[Thou-wast] thou wanting to wash a blanket,
You were wanting to wash a blanket.
- 5 Wa-razula
Thou-didst
You tore
- in-gubo,
tear a blanket,
a blanket.
- 6 Ba-m-bida,
They-did him confuse,
They confused him.
- 7 Ndo-ku-biza,
[I-will] thee call,
I will call you.

LESSON 8

- 1 They will speak evil of you,
They go to you backbite,
Ba-ya ku-ni-hleba.
- 2 Thou mayest wash a dress,
Thou mayest wash a dress,
U-nga-hlamba i-lokwe.
- 3 They
They-did
Ba-be-
- might arrive,
they may arriving
nga-fika-yo.
- 4 He might call a boy,
He-did he may calling a boy,
Wa-ye-nga-biza-yo in-kwenkwe.
- 5 Thou mayest ask
Thou mayest ask-
U-nga-cela
- for a candle,
for a candle,
isi-bane.
- 6 They might tear a dress,
They-did they may tearing a dress,
Ba-be-nga-razula-yo i-lokwe.
- 7 They will see you,
They go to you see,
Ba-ya ku-ni-bona.
- 8 They could pull down a house,
They-did they may pulling-down a house,
Ba-be-nga-diliza-yo in-dlu.
- 1 Ub-u-nga-funda-yo,
[Thou-wast] thou mayest learning,
You might learn.
- 2 U-nga-hamba,
Thou mayest go,
Thou mayest go.
- 3 Be-ndi-nga-
[I-was] I may
I might
- hlafuna-yo, 4 Ndi-ya ku-hlakula, 5 Ndo-ku-hlaulisa,
masticating, I go to weed, [I-will] thee make-pay-a-fine,
masticate. I shall weed. I will fine you.

LESSON 9

- 1 I-hashe li-ya-baleka,
The horse it goes run,
The horse is running.
- 2 U-ya-jonga um-ntu,
He goes stare the person,
The person stares.
- 3 Isi-dudu si-
The porridge it
The porridge
- ya-bila, 4 In-gulube i-ya-baleka, 5 In-doda i-hlafuna um-hlonyane,
goes boil, The wild-hog it goes run, The man he chews wormwood,
is boiling. The wild hog is running. The man is chewing wormwood.
- 6 Ba-hlinza in-kabi,
They skin an ox,
They are skinning an ox.

LESSON 10

- 1 Let them grind mealies,
[Let them grind] mealies,
Ma-ba-sile u-mbona.
- 2 Let her wash a dress,
[Let her wash] a dress,
Ma-ka-hlambe i-lokwe.
- 3 Put on the dress,
Put-on the dress,
Faka i-lokwe.
- 4 I saw a scorpion yesterday,
I-did see a scorpion yesterday,
Nda-bona u-nomadudwane i-zolo.
- 5 Learn (ye),
Learn ye,
Funda-ni.
- 6 Let them return,
[Let them return],
Ma-ba-buye.
- 7 Please go, 8 Put out the candle, 9 We like the summer, 10 Leave
[Please go], Put-out the candle, We like the summer, Us
Ma-u-nambe. Cima isi-bane. Si-tanda i-hlobo. Si-
- us, 11 Skin an ox,
leave, Skin an ox,
shiye. Hlirza in-kali.

- *1 M-hlaulise um-ntu,
Him make-pay-a-fine the man,
Fine the man.
- 2 Ba-ya-ndi-hleka,
They go me laugh-at,
They are laughing at me.
- 3 Be-be-nga-
[*They-were*]
They might
- m-biza-yo um-fana,
they may him calling the young-man,
call the young man.
- 4 Ni-nga-dla i-dada,
You may eat a duck,
You may eat a duck.
- 5 Um-fana
The young-
The young
- u-ya-kula,
man he goes grow,
man is growing.
- 6 Ni-ya ku-bona i-kaka,
You go to see a shield,
You will see a shield.
- *7 Faka in-gubo,
Put-on the clothes,
Put on the clothes.
- 8 Ma-ka-
[*Let him*]
Let him
- fune um-qamelo,
look-for] a pillow,
look for a pillow.
- *9 Ma-si-ye ku-hlinza in-kabi,
[*Let us go*] to skin an ox,
Let us go and skin an ox.
- 10 Ma-ka-hlambe in-
[*Let her wash*] a
Let her wash a
- gubo,
blanket,
blanket.
- 11 M-bize-ni um-ntu,
Him call ye the man,
Call the man.

NOTES—1 Or *Yi-hlaulise in-doda*, see Section 3 of this Lesson ; as however the Pronominal Objects for the different species (see Lesson 14) are not yet given, this form is not to be used in this exercise.

7 *Faka* or *nxiba in-gubo* = Put on clothes, i.e. get into them,
but *Y-ambata in-gubo* = Put on a blanket, i.e. throw it around you.

9 Notice the elision of the initial *u* of *uku*, after the final *e* of *Ma-si-ye*.

LESSON 11

- 1 The porridge was boiling,
The porridge it-did it boiling,
Isi-dudu sa-si-bila.
- 2 A horse kicked the young man,
A horse it-did him kick the young-man,
I-hashe la-m-kaba um-fana.
- 3 Look for the oxen,
Look-for the oxen,
Kangela in-kabi.
- 4 The dog will kill the calves,
The dog it goes to kill the calves,
In-ja i-ya ku-bulala ama-nkonyana.
- 5 The infant
The infant it-
U-sana lwa-
- was crawling,
did it crawling,
lu-kasa.
- 6 I see a yellow-wood tree,
I see a yellow-wood-tree,
Ndi-bona um-koba.
- 7 The boy is crying out,
The boy he goes cry-out,
In-kwenkwe i-ya-kala.

NOTE—*Kangela in-kabi* may also mean *Look after, watch, or mind the oxen* ; just as we say *Keep an eye on them*.

- 1 Ba-ka ama-nzi,
They dip water,
They dip water.
- 2 In-kau i-ya-ndi-kataza,
The monkey it goes me annoy,
The monkey annoys me.
- 3 Si-tanda isi-kolo,
We like school,
We like school.
- 4 Kolwa-ni
Believe ye,
Believe.
- 5 In-kosi ya-jonga,
The chief he-did stare.
The chief stared.
- 6 Um-fazi wa-m-hleka um-fana,
The woman she-did him laugh-at
The woman was laughing at the
- the young man,
young man.
- 7 Ma-ba-funde uku-hlinza in-komo,
[*Let them learn*] to skin a beast,
Let them learn to skin a beast.
- 8 I-nxila la-razu-
The drunkard
The drunkard

la in-gubo,
he-did tear the blankets,
tore the blankets.

LESSON 12

- 1 An alligator was swallowing a pig,
An alligator [it-was] it swallowing a pig,
In-gwenya ib-i-ginya i-hangu.
- 2 The dog brought a partridge,
The dog it-did bring a partridge,
In-ja ya-zisa isi-kwatsha.
- 3 A white man was fishing,
A white-man he-did he fishing,
Um-lungu wa-ye-loba.
- 4 Bring the cream,
Bring the cream,
Zisa u-cambu.
- 5 Take the saddle off,
Take-off the saddle,
Kulula i-sali.
- 6 The boy was trying to catch a fish,
The boy he-did he trying to catch a fish,
In-kwenkwe ya-yi-linga uku-loba in-tlanzi.
- 7 You are playing,
Thou goest play,
U-ya-dlala.
- 1 Ba-ya ku-lamba,
They go to hunger,
They will be getting hungry.
- 2 Be-si-dlala,
[We-were] we playing,
We were playing.
- 3 Ba-be-cela
They-did they
They were ask-
- u-caml u,
asking-for cream,
ing for cream.
- 4 Na-ndi-bulala,
You-did me kill,
You hurt me.
- 5 Zisa i-hashe,
Bring the horse,
Bring the horse.
- 6 I-soldati la-li-se
The soldier he-
The soldier was
- benza,
did he working,
working.
- 7 In-gubo i-ya-lengalenga,
The blanket it goes hang-down,
The blanket is hanging down.

LESSON 13

- 1 The woman is there,
The woman she present there,
Um-fazi u-kona apo.
- 2 Perhaps you may go,
Perhaps thou mayest go,
Mhlaumbi u-nga-bamba.
- 3 The milk is
The milk it
U-bisi lu-
- sweet,
sweet,
mnandi.
- 4 The horse is brown,
The horse it brown,
I-hashe li-mfusa.
- 5 The cow is black,
The cow it black,
In-komo i-mnyama.
- 6 The blackberry
The blackberry
I-qunube li-
- is sweet,
it sweet,
mnandi.
- 7 Let them invite the bride,
[Let them her invite] the bride,
Ma-ba-m-meme um-tshakazi.
- 8 He is there,
He there,
U-l-apo.
- 9 They were
They-did
Ba-be-m-

backbiting the woman,
they her backbiting the woman,
hleka um-fazi.

- 1 I-nyaniso i-l-apo,
The truth it there,
The truth is there.
- 2 Mhlaumbi ba-ya ku-fika,
Perhaps they go to arrive,
Perhaps they will arrive.
- 3 Isi-dudu si-mnandi,
The porridge it nice,
The porridge is nice.
- 4 In-tloko i-n-kulu,
The head it large,
The head is large.
- 5 Ama-nzi a-mnandi,
The water it nice,
The water is nice.
- 6 Ma-ba-tete ngoko,
[Let them speak] now,
Let them speak now.

- 7 Ba-kona,
They present,
They are (present) there.
- 8 Isi-kwatsha si-muandi,
The partridge it nice,
The partridge is nice.

LESSON 14

- | | | |
|---|--|---|
| <p>1 The dumb person saw us, <i>The dumb-person he-did us see,</i> Isi-denge sa-si-bona.</p> <p>will see him, <i>him see him,</i> ya ku-m-bona ye-na.</p> <p>present, <i>man he-did he present,</i></p> <p>to-morrow, <i>catch a fish to-morrow thou,</i> in-tlanzi ngomso we-na.</p> <p>1 Ba-ya ku-biza we-na, <i>They go to call thee,</i> They will call you.</p> <p>bamba, <i>he it catching,</i> partridge.</p> <p>zo-na, <i>they,</i></p> | <p>2 Read the book, <i>It read the book,</i> Yi-funde i-newadi.</p> <p>4 When they invited the bride, the young man was <i>When they-did they her inviting the bride, the young-</i> Xa ba-be-m-mema um-tshakazi, um-fana wa-ye-ko.</p> <p>5 I see a slug, <i>I go see a slug,</i> Ndi-ya-bona in-kumba.</p> <p>7 Bring the book to me, <i>It bring the book to me,</i> Yi-zise i-newadi ku-m(i).</p> <p>2 U-ya-si-kataza ti-na, <i>He goes us annoy us,</i> He is annoying us.</p> <p>4 Ba-ya-m-funa ye-na, <i>They go him want him,</i> They want him.</p> <p>*6 Ni-ya-ba-vimba bo-na, <i>You go them stint them,</i> You are stinting them.</p> | <p>3 In truth I <i>In truth I go to</i> Nge-nene ndi-</p> <p>6 You will perhaps fish <i>Perhaps thou goest to</i> Mhlaumbi u-ya ku-loba</p> <p>3 Isi-kwatsha wa-ye-si- <i>The partridge he-did</i> He was catching the</p> <p>5 Nge-nene in-komo zi-ya-hamba <i>In truth the cattle they go go</i> In truth the cattle are going.</p> |
|---|--|---|

NOTE the following examples:—

- You will fish,
U-ya ku-loba,
Or with Double Nominative: U-ya ku-loba we-na,
We-na u-ya ku-loba.
- We like him,
Si-ya-m-tanda,
Or with Double Accusative: Si-ya-m-tanda ye-na,
Ye-na si-ya-m-tanda.
- I see him,
Ndi-ya-m-bona, *or any of above forms,*
Or with both Nominative and Ndi-ya-m-bona m-na ye-na,
Accusative Double: M-na ndi-ya-m-bona ye-na,
Ye-na ndi-ya-m-bona m-na.

Simply written as above, *without the context*, some of these sentences may seem bald or inelegant, though grammatically correct, and *with suitable context* elegant also. They shew however how shades of meaning expressed by emphasis or stress of voice in English may be expressed verbally in Kafir.

LESSON 15

- | | | |
|---|---|---|
| 1 A large wagon, <i>A wagon which it large,</i> I-nqwelo e-(i)-n-kulu. | 2 The wagon is large, <i>The wagon it large,</i> I-nqwelo i-n-kulu. | 3 A white-backed ox, <i>An ox which it white-</i> In-kabi e-(i)-nkone. |
| backed, | 4 The ox is white backed, <i>The ox it white-backed,</i> In-kabi i-nkone. | * 5 Give the infant to its mother, <i>It give the infant to its-mother,</i> Lu-nike u-sana ku-(u)-nina. |
| 6 Let the wagon go on, <i>The wagon [let it go on],</i> I-nqwelo ma-yi-hambe. | 7 Let the Englishman come in, <i>The Englishman [let him come-in],</i> I-Ngesi ma-li-ngene. | 8 A <i>A cow</i> In- |
| brown cow, <i>which it brown,</i> komo e-(i)-mfusa. | 9 Many people, <i>People which they many,</i> Aba-ntu a-ba-ninzi. | 10 A large infant, <i>An infant which it large,</i> U-sana o-lu-kulu. |

NOTE—5 Or more commonly *Lu-nike u-sana u-nina*, the preposition *ku* being omitted; just as in English we often say *Give the lady a plate*, instead of *Give a plate to the lady*.

- | | |
|--|--|
| 1 Ba-nga-m-bamba, kanti noko u-ya ku-ya ko-na, <i>They may him hold, but notwithstanding he goes to go there,</i> They may hold him, but notwithstanding he will go there. | 2 Sa-yi- <i>We-did</i> We saw |
| bona in-kabi e-(i)-nkone, <i>it see an ox which it white-backed,</i> a white-backed ox. | *3 M-nike i-newadi, <i>Him give the book,</i> Give him the book. |
| ntwana o-(u)-ngaka, <i>child which it so-large,</i> child so large. | 4 Sa-bona um- <i>We-did see a</i> We saw a |
| 5 I-ngonyama i-ko apo, <i>The lion it present there,</i> The lion is there. | |

NOTE—3 In connection with this note four ways of expressing in Kafir, *I will give him a horse*.

- | | |
|------------------------------------|-----------------------------|
| 1 Ndi-ya ku-nika i-hashe ku-ye, | <i>too Englishy,</i> |
| 2 Ndi-ya ku-li-nika ku-ye i-hashe, | <i>= the horse,</i> |
| 3 Ndi-ya ku-m-nika i-hashe, | <i>form generally used,</i> |
| 4 Ndi-ya ku-m-nika i-hashe ye-na, | <i>him emphatic.</i> |

LESSON 16

- | | |
|---|--|
| 1 The bees were buzzing, <i>The bees they-did they buzzing,</i> I-nyosi za-zi-duma. | 2 You shall travel with me in a wagon, <i>Thou goest to go by-means-of a wagon</i> U-ya ku-hamba nge-(nga-i)-uqwelo |
| with me, na-m(i). | 3 The dog shall go with us. <i>The dog [it-shall] go with us,</i> In-ja yo-hamba na-ti. |
| bile. | *4 Call a doctor, I am sick with <i>Call a doctor, I with bile,</i> Biza i-gqira, ndi-ne-(na-i-) |
| nyongo. | 5 Give him medicine, <i>Him give the medicine,</i> M-nike (or pe) i-yeza. |
| | 6 A black man came with the doctor, <i>A man who he black he-did arrive with</i> Um-ntu o-(u)-mnyama wa-fika ne-(na- |

7 A large snake was trying to catch a beautiful bird,
the doctor, *A snake which it large it-did it trying to catch a bird which it*
i-)gqira. I-nyoka e-(i-)n-kulu ya-yi-linga uku-bamba i-ntaka e-(i-)n-tle.

beautiful.

NOTE—4 Or *Ndi-ya-fa yi-(i-)nyongo,*
I go ill it the bile.

For this Causal use of the Pronoun see Lesson 19.

- | | |
|---|---|
| 1 Ma-si-hambe ne-(na-i-)nqwelo, [Let us go] with the wagon, Let us go with the wagon. | *2 Si-ya-teta ngo-(nga-u-)m-lomo, We go speak with the mouth, We are speaking with the mouth. |
| 3 Ndi-ya ku-hamba nge-nyanga, I go to travel by-means-of the moon, I shall travel by moonlight. | 4 Um-fazi u-funa i-nyama e-(i-) The woman she wants the meat The woman wants nice meat. |
| mnandi, which it nice, | 5 Ndi-hamba nge-(nga-i-)nyawo, I go by-means-of the feet, I am going on foot. |

NOTE—2 A Kafir idiomatic way of saying—*We only threaten and do not punish.*

LESSON 17

- | | | |
|---|---|------------------------|
| 1 God gives his people food, God he goes them give the people they his to eat, U-Tixo u-ya-ba-pa aba-ntu b-ake uku-tya. | *2 I am getting hungry, I go get-hungry, Ndi-ya-lamba. | |
| 3 They are present within, They present within, Ba-ko nga-pakati. | 4 God will surround his house, God he goes to it surround the house it his, U-Tixo u-ya ku-yi-pahla in-dlu y-ake. | 5 I I Ndi- |
| will go with the skin, go to go with the skin, ya ku-hamba ne-(na-i-)si-kumba. | 6 A black man was trying to talk to A man who he black he-did he trying to Um-ntu o-(u-)mnyama wa-ye-linga | |
| them about God, talk with them about God, uku-teta na-bo ngo-(nga-u-)Tixo. | 7 Let her carry the child, [Let her it carry] the child, Ma-ka-m-pate um-ntwana. | *8 She- She- Wa- |
| broke the plate in pieces, did it break-in-pieces the plate, si-qekeza isi-tya. | | |

NOTES—2 The Present Imperfect *Ndi-ya-lamba* means *I am getting or becoming hungry*, the Present Perfect *Ndi-lambile* (see Lesson 29 § 1) means *I have become hungry*, and now *I am hungry*. Thus this tense of Intransitive verbs is regularly used as an Adjective.

8 A Kafir would probably say idiomatically—

| | |
|------------------------------|------------------------------|
| <i>Wa-si-bu'ala isi-tya,</i> | <i>She killed the plate,</i> |
| or <i>Isi-tya si-file,</i> | <i>The plate is dead.</i> |

- 1 Zisa in-gubo yo-(ya-u)m-fazi,
Bring the blanket it-of the woman,
Bring the woman's blanket.
- 2 I-utaka yo-(ya-u)m-ntwana i-n-tle,
The bird it-of the child it pretty,
The child's bird is pretty.
- 3 In-ja y-ako ya-yi-luma i-nkonyana y-am(i),
The dog it thine it-did it bite the calf it mine,
Your dog bit my calf.
- 4 In-kau y-ake ya-dla
The monkey it-his it-did
His monkey ate my
- uku-dla kw-am(i),
eat the food it mine,
food.
- 5 Ni-ya-bona uku-ba u-bawo u-ko apa namhla-nje,
You go see that my-father he present here to-day,
You see that my father is present here to-day.
- *6 Nda-faka um-ti ko-na i-zolo,
I-did plant a tree there yesterday,
I planted a tree there yesterday.

NOTE—6 Or *uku-tyala* might be used, see Vocabulary 38.

LESSON 18

- 1 That bird wants water,
That bird it wants water,
Leyo-(i)-ntaka i-funa ama-nzi.
- 2 That child is whispering,
That child it goes whisper,
Lowo-(u)m-ntwana u-ya-sebeza.
- 3 This
This
Eli-
- Englishman is tall,
Englishman he tall,
(i-)Ngesi li-de.
- 4 Those dogs are eating the meat,
Those dogs they go it eat the meat,
Ezo-(i)n-ja zi-ya-yi-dla i-nyama.
- 5 These oxen
They go pull
Zi-ya-tsala
- pull well,
well these oxen,
kakuhle ezi-(i)n-kabi.
- *6 Those boys are learning to read,
Those boys they learn to read,
Lawo-(a)ma-kwenkwe a-funda uku-lesesha.
- 7 Those clouds are black,
Those clouds they black,
Lawo-(a)ma-fu a-muyama.
- 8 These horses like mealies,
The horses these they go it like the maize,
Ama-hashe la a-ya-m-tanda u-mbona.

NOTE—6 Or *uku-teta ne-ncwadi*.

- 1 In-doda leyo ya-buza in-dlela,
The man that he-did enquire the way,
That man enquired the way.
- 2 Lo-(u)m-fazi u-ya-yi-ncama in-dlu
This woman she goes it give-up the house
This woman is giving up her house.
- y-ake, 3 La-(u)m-ntu u-funa uku-teta na-we nga-sese,
Yonder person he wants to speak with thee privately,
That person yonder wants to speak with you privately.
- 4 Isi-bane
The candle
That
- eso si-ncinane,
that it small,
candle is small.
- 5 Um-gamelo lo u-lukuni,
The pillow that it hard,
That pillow is hard.
- 6 La-(i)ngonyama ya-yi-
That lion it-did it them
That lion was killing
- zi-bulala i-bokwe,
killing the goats,
the goats.

LESSON 19

- 1 My father saw the trunk of an elephant
My-father he did it see the trunk it-of an elephant,
U-bawo wa-wu-bona um-boko we-(wa-i)n-dlovu.
- 2 That man loves his
That man he goes her love
Leyo-(i)n-doda i-ya-m-
- mother,
his-mother,
tanda u-nina.
- 3 His father will shoot that zebra,
His father he goes to it shoot that zebra,
U-yise u-ya ku-li-dubula elo-(i)qwarwa.
- 4 Thy father will
Thy father he
U-yihlo u-ya
- carry this log of wood,
goes to it carry this log-of-wood,
ku-lu-pata olu-(u-)kuni.
- 5 My mother says, It is they,
My-mother she says, They they,
U-ma(wo) u-ti, Nga-bo.
- 6 It is I,
I I,
Ndi-m(i).
- 7 It is we,
We we,
Si-ti.
- 8 It is it (a horse),
It it,
Li-lo(i)-hashe).
- 9 It is it (a plate),
It it,
Si-so (isi-tya).
- 10 It is it (a candle),
It it,
Si-so (isi-bane).
- 11 It is she,
She she,
Ngu-ye.

LESSON 20

- 1 Fathers,
O-yise.
- 2 Mothers,
O-nina.
- 3 Logs of wood,
In-kuni.
- 4 Spiders,
Izi-gcawu.
- 5 Quarrels,
In-gxabano.
- 6 Skins,
Izi-kumba.
- 7 Porcupines,
I-ncanda.
- * 8 Bees,
I-nyosi.
- 9 Wasps,
O-nomeva.
- 10 Children,
Aba-ntwana.
- 11 Maidens,
In-tombi.
- 12 Hares,
Imi-vundla.
- 13 Wagons,
I-nqwelo.
- 14 Englishmen,
Ama-Ngesi.
- 15 Books,
I-newadi.
- 16 Partridges,
Izi-kwatsha.
- 17 Dogs,
Izin-ja.
- 18 Yellow-wood trees,
Imi-koba.
- 19 Summers,
Ama-hlobo.
- 20 Countries,
Ama-zwe.

NOTE—S It is not always possible in English to determine the number of a noun standing alone without context: e.g. *sheep* may be either singular or plural.

It is just so in Kafir with nouns of species 3 using the contracted plural forms.

- 1 A-ko ama-hlwili,
They present clots-of-blood,
There are clots of blood.
- 2 Ndi-ya-li-tanda ili-zwe eli,
I go it like the country this,
I like this country.
- 3 Lo-(u)m-fana
This young-
This young
- u-ya-yi-tanda lo-(i)n-tombi,
man he goes her love that girl,
man loves that girl.
- 4 Ku-ko i-hlungu e-li-hle.
It there a-place-where-the-grass-is-burned which
There is a nice place where the grass is

it nice,
burned.

LESSON 21

- 1 These horses are my own,
They they which they mine these horses,
A-ng(a)-a-w-am(i) la-(a)ma-hashe.
- 2 That dog is thy own,
It it which it thine that dog,
I-y(i)-e-y-ako leyo-(i)n-ja.
- *3 That ox yonder is his,
It that-yonder the ox it his,
Yi-leya (i)n-kabi y-ake.
- 4 My wagon,
The wagon it mine,
I-nqwelo y-am(i).
- 5 They are my own
They they which they
I-y(i)-e-y-am(i) ini-
- yellow-wood trees,
mine the yellow-wood trees,
koba.
- 6 These are his ostriches,
They which they his the ostriches,
Z(i)-e-z-ake i-neiniba.
- 7 My own
Which they
E-z-am(i)
- daughters,
mine the daughters,
in-tombi.
- 8 Our logs of wood,
The-logs-of-wood they ours,
In-kuni z-etu.
- 9 My horses,
The horses they mine,
Ama-hashe (a-)ain(i).

NOTE—3 Or *Leya-n-kabi y-e-y-ake.*

- 1 Isi-bane s-am(i),
The candle it mine,
My candle.
- 2 E-s-am(i) isi-bane,
Which it mine the candle,
My own candle.
- 3 Si-s(i)-e-s-am(i) isi-bane,
It it which it mine the
The candle is my own.
- candle,
- 4 E-y-am(i) i-bokwe,
Which it mine the goat,
My own goat.
- 5 Zi-z(i)-e-z-am(i) izi-kumba,
They they which they mine the skins,
They are my own skins.
- 6 In-kuku ezo zi-z(i)-e-z-am(i),
The fowls these they they which they mine,
These fowls are my own.

LESSON 22

- 1 Bring all the plates,
Them bring they all the plates,
Zi-zise z-onke izi-tya.
- 2 I want all the young men,
I go them want they all the young men,
Ndi-ya-ba-funa b-onke aba-fana.
- 3 The girl alone will wash the dress,
The girl she only she goes to it wash the dress,
In-tombi y-odwa i-ya ku-yi-hlamba i-lokwe.
- 4 The girl will wash the
The girl she goes to it wash
In-tombi i-ya ku-yi-hlamba
- dress only,
the dress it only,
i-lokwe y-odwa.
- 5 I am alone to-day,
I I alone to-day,
Ndi-nd-odwa namhla-nje.
- 6 They will be alone to-
They go to be they alone to-
Ba-ya ku-ba b-odwa ngo-
- morrow,
morrow,
mso.
- 7 This ox only is pulling,
This ox it pulls it only,
Le-(i)n-kabi i-tsala y-odwa.
- 8 It is this maiden alone who
She this maiden she only who she
Yi-le-(i)n-tombi y-odwa e-(i)

speaks nicely,
speaks nicely,
teta kakuble.

- 1 Ama-doda a-ko (a-)onke, *The men they present they all,*
All the men are present.
- 2 Ngu-lo-(u)m-ntu y-edwa o-wa-ye-rora,
He this man he only who he-did he grumbling,
It is the man only who was grumbling,

ama-kwenkwe a-ye-hleka (a-)onke, *the boys they-did they laughing they all,*
all the boys were laughing.

3 Lo-(u)m-ntu u-funa uku-zi tenga
This man he wishes to them buy they all
This man wishes to buy all the oxen.

z-onke in-kabi, *the oxen,*

4 Diliza y-onke in-dlu,
Pull-down it all the house,
Pull down the whole house.

5 Ndi-ya ku-teta i-nyaniso y-
I go to speak the truth it only,
I shall speak the truth only.

odwa, *odwa,*

6 Ndi-ya-teta nd-odwa i-nyaniso,
I go speak I-only the truth,
I only am speaking the truth.

LESSON 23

- 1 Ndi-bona um-ntu o-(u-i)z-andla zi-ndaka,
I see a man who he the hands they dirty,
I see a man whose hands are dirty.
- 2 In-doda ya-fika ne-(na-i)si-
The man he-did arrive with a
The man arrived with a skin

kumba e-sa-si-nuka kakulu,
skin which it-did it smelling much,
which smelled very strong.

3 Sa-bona um-fazi o-(u-u)m-ntwana wa-ye-si-
We-did see a woman who she the child it-did it
We saw a woman whose child was ill.

fa, *be-ill,*

4 Peka o-w-am(i) u-mbona,
Boil which they mine the mealies,
Boil my own mealies.

5 Peta e-y-ako in-gubo,
Hem which it thine the blanket,
Hem your own blanket.

LESSON 24

- 1 Shave your beard,
Shave the beards they thine,
Guya in-devu z-ako.
- 2 His nose is large,
The nose it his it large,
Im-pumlo y-ako i-n-kulu.
- 3 I saw a small
I-did see a mouse
Nda-bona im-

mouse, which was drinking the milk,
which it small, which it-did it drink the milk,

4 The man, whom we saw, came
The man, whom we-did him see, he-
puku e-(i-)ncinane, e-ya-lu-sela-yo u-bisi. In-doda, e-sa-yi-bona-yo, y(a)-

with his dog,
did come with the dog it his,
eza ne-(na-i)n-ja y-ayo.

5 The mouse, which he sees, is large,
The mouse, which he it sees, it large,
Im-puku, a-(u-)yi-bona-yo, i-nkulu.

6 The
The
Um-

young man, whom you call, shall go,
young-man, whom you him ask-for, [he-shall] go,
fana, e-ni-m-biza-yo, wo-hamba.

7 The meat, which the
The meat which she-did it
I-nyama, a-wa-yi-peka-

woman boiled, is bad,
boil the woman, it bad,
yo um-fazi, i-m-bi.

8 The fish, which I caught, she will boil to-morrow,
The fish, which I-did it catch, she goes to it boil to-
In-tlanzi, e-nda-yi-loba-yo, u-ya ku-yi-peka

morrow,
ngo-mso.

- 1 Baumba in-kabi, e-be-si-yi-bona i-zolo, 2 Yi-puzise ama-nzi in-
Catch the ox which [we-were] we it seeing yesterday, *Him cause-to-drink the*
 Catch the ox, which we saw yesterday. Give the man water to
- doda, 3 U-ya-pumla um-fana, 4 Isi-tya, e-ndi-si-tanda-yo, wa-
water the man, He goes rest the young-man, The basket, which I it like, he-did
 drink. The young man is resting. He stole the basket I like.
- si-ba so-na, 5 Isi-dudu a-(u)-si-dla-yo, si-rara, 6 Mema um-lungu o-(u)b-
it steal it, The porridge, which he it eats, it bitter, Invite the white-man whom
 The porridge he is eating is bitter, Invite the white man
- u-m-bona ko-na, 7 I-hashe, e-na-li-tenga-yo, li-ya-fa,
[thou-wast] thou him seeing there, The horse, which you-did it buy, it goes be-ill,
 whom you saw there. The horse you bought is ill.
- 8 In-tombi, e-si-ya ku-yi-bona ngo-mso, i-n-tle,
The girl, whom we go to her see to-morrow, she pretty.
 The girl, whom we shall see to-morrow, is pretty.

LESSON 25

- *1 In-kosi a-(u)-teta na-yo ye-na, *2 In-doda a-(u)-hambela ku-yo
The chief whom he speaks with him he, The man whom she calls-on to him
 The chief with whom he is speaking. The man on whom the woman
- um-fazi, 3 Izi-kali a-ba-fika-yo na-zo aba-fana,
the woman, The assegaies which they-did arrive with them the young-men,
 calls. The assegaies which the young men brought with them.
- 4 Um-ntu e-ni-teta nga-ye, 5 I-hashe, e-si-li-funa-yo, li-ya-fa,
The man whom you speak about him, The horse, which we it want, it goes be-ill,
 The man about whom you speak. The horse we want is ill.
- 6 Um-ntwana e-be-ni-ngena na-ye, ngu-(u)-nyana w-am(i), 7 Isi-tya
The child whom [you-were] you entering with him, he the son he mine, The bas-
 The child with whom you entered is my son. I want
- s-etu, e-be-si-puza ku-so, ndi-ya-si-funa, 8 In-komo a-ba-yi-
our basket from which we drank, I go it want, The cow, which they
 our basket from which we drank. The cow they are
- senga-yo, i-za kw-apusa, 9 Le-(i)n-ja, e-ni-yi-bona-yo, i-tanda uku-lala,
it milk, it is-coming to be-dry, This dog, which you it see, it likes to sleep.
 milking is about to become dry. This dog, which you see, likes to sleep.
- 10 I-sali i-ya-li-tyabula i-hashe, 11 Is-andla s-am(i) si-ya-tyabuka,
The saddle it goes it chafe the horse, The hand it mine it goes chafe,
 The saddle is chafing the horse. My hand is chafing.

NOTES—1 The *a* and *na-yo* refer to *in-kosi*; the *ye-na* to the *u*.

2 The *a* and *ku-yo* refer to *in-doda*; the *u* to *um-fazi*.

LESSON 26

- 1 The boy who herds the cattle,
The boy who he them herds the cattle,
 In-kwenkwe e-(i)-z(i)-alusa-yo in-komo.
- 2 People who break the
The people who they them
 Aba-ntu a-ba-y(i)-apu'a-yo

- laws,
break the laws,
imi-teto.
- 3 A girl who skims the milk,
A girl who she it skims the milk,
In-tombi e-(i-)lw-ongula-yo u-bisi.
- 4 Children who do
The children who
Aba-utwaua a-
- wrong,
they do-wrong,
b(a)-ona-yo.
- 5 The sun was setting,
The sun it-did it setting,
I-langa la-li-tshona.
- 6 The soldier who broke his
The soldier who he-did it break
I-soldati e-la-y(i)-apula-yo
- stick,
the stick it is,
in-tonga y-alo.
- 7 Meat which we boiled yesterday,
The meat which [we-were] we it boiling yesterday,
I-nyama e-be-si-yi-peka i-zolo.
- * 8 We are
We go it
Si-ya-
- careful of the candle,
be-careful-of the candle,
s(i)-onga isi-bane.

NOTE—8 That is, *We do not waste it.*

- 1 I-bokwe zi-y(a)-emka ku-sa-sa,
The goats they go depart it still is-dawning,
The goats go away early in the morning.
- 2 Ama-doda a-(a-)y(i)-apula-yo
The men who they them disobey the
The men who disobey my or-
- imi-teto y-am (i),
orders they mine,
ders.
- 3 Yi-hla we-na,
Come-down thou,
Come down.
- 4 Lo-(u)m-fana u-y(a)-ona,
This young-man he goes do-wrong,
This young man is doing wrong.
- 5 Lw-ongule u-bisi ngoku,
It skim the milk at-once,
Skim the milk at once.
- 6 Lo-(u)m-fazi u-ne-(na-i-)mali e-(i-)ya ku-
This woman she with the money which it goes to
This woman has money that will suffice
- m-anela,
her suffice,
her.

LESSON 27

- 1 You are taller than I,
Thou tall to me,
U-m-de ku-m(i).
- 2 The person with whom he was talking,
The person whom he-did he talking with him,
Um-ntu a-wa-ye-teta na-ye.
- * 3 The egg of an ostrich is larger than that of a fowl,
The egg it-of an ostrich it large to that it-of a fowl,
I-qanda le-(la-i-)nciniba li-kulu kw-elo le-(la-i-)n-kuku.
- 4 This tree is
This tree it high
Lo-(u)m-ti u-
- higher than my house,
to the house it mine,
m-de kw-in-dlu y-am(i).
- 5 My boy is taller than your girl,
The boy he mine he tall to with the girl she thine,
In-kweukwe y-am(i) i-n-de ku-ue-(na-i-)n-tombi y-
- 6 The woman, to whom you went, will call here,
The woman, whom thou-didst go to her, she goes to call here,
ako Um-fazi, o-wa-ya ku-ye, u-ya ku-hambela apa.
- * 7 Their house
The house it
In-dlu y-abo
- is lower than mine,
theirs it lower than the it mine,
i-nga-pantsi kwe-(kwa-i-)y-am(i).

NOTES—3 Or *kwe-le-n-kuku*, omitting the *elo*.

7 Or more at length, *kwe-n-dlu y-am*.

- 1 U-ya-si-qingatisa isi-tya nga-ma-nzi, 2 Ndi-m-kulu ku-na-we, 3 Ala
Thou goest it half-fill the vessel with water, I big to with thee, The
 You are half filling the vessel with water. I am bigger than you. Co-

ntu a-ba-ntsundu ba-ya-tanda uku-qola, 4 Ngena we-na, si-ya-
people which they brown they go like to perfume-themselves, Come-in thou, we go
 loured people like to perfume themselves. Come you in, we are

vuya kakulu uku-ku-bona, 5 Um-fana (u-)m-kulu ku-ne-(na-i)n-tombi,
rejoice greatly to thee see, The young-man he big to with the girl,
 very glad to see you. 'The young man is bigger than the girl.

- * 6 Isi-tya esi si-kulu ku-ne-(na-i)s-ake,
The basket this it large to with the it his,
 This basket is larger than his.

NOTE—6 Or more at length *ku-ne-si-tya s-ake*.

LESSON 28

- 1 We will all go in, 2 I want the letter which a man brought yester-
We go to enter we all, I go it want the letter which he it has-brought yester-
 Si-ya ku-ngena s-onke. Ndi-ya-yi-funa i-ncwadi a-(u-)yi-zise i-zolo um-

day, 3 The cow, which Mpafana likes, is sick, 4 Show me that
day the man, The cow, which he it likes Mpafana, it goes be-sick Me cause-to-see
 ntu. In-komo, a-(u-)yi-tanda-yo u-Mpafana, i-ya-fa. Ndi-bonise

basket which the woman was wanting to buy, 5 Here it is (*the*
that basket which [she-was] she wanting to it buy the woman, Here-it-is,
 eso (i)si-tya a-(e)b-e-funa uku-si-tenga um-fazi. Na-si (*isi-tya*).

basket), 6 Yonder they are (*the cows*), 7 There they are (*calves*), 8 A cer-
Yonder-they-are, There-they-are, It-did
 Nanzi-ya (*in-komo*). Nango (*ama-tole*). Kwa-

tain chief arrived yesterday,
arrive a chief which he a-certain-one yesterday,
 fika in-kosi e-(i-)tile i-zolo.

- 1 Ni-ya-teta i-xesha l-onke, 2 Isi-kumba se-(sa-i)n-komo e-si-yi-hlaba-yo
Yo go talk the time it all, The skin it-of the ox which we it kill it goes to be-
 You talk all the time. The skin of the ox we are killing will be

si-ya ku-lunga ka-kuhle, 3 Nali i-qanda l-ako, 4 Nanzi-ya i-bokwe z-abo,
good very, Here-it-is the egg it thine, Yonder-they-are the goats
 very good. Here is your egg. Yonder are their

they theirs,
 goats.

LESSON 29

- 1 I have a white cow,
I with a cow which it white,
 Ndi-ne-(na-i)n-komo e-(i-)mhlope. 2 We have a large fish,
We with a fish which it large,
 Si-ne-(na-i)n-tlanzi e-(i-)n-kulu.

- 3 I have walked much more to-day than yesterday,
I have-walked much to-day to it than yesterday,
 Ndi-hamible kakulu namhla-nje ku-no kwe-(kwa-i-)zolo.
- 4 'The fowl, which
The fowl, which I
 In-kuku, e-ndi-

I bought yesterday, is white, 5 They had been talking about my father,
it have-bought yesterday, it white, [They-were] they having-talked about my-father
 yi-tenge i-zolo, i-mhlope. Be-be-tetile ngo-(nga-u-)bawo.

- 1 U-nina u-ya-vuya uku-ba u-nyana w-ake u-l-apa, 2 In-kabi i-dumbile,
The mother she goes rejoice that the son he hers he here, The ox it has-swollen-up,
 The mother rejoices that her son is here. The ox is swollen up.

- 3 I-nqwelo, e-(i-)za-yo, i-ne-(na-i-)si-qwala pakati, 4 Be-si-ye ku-bona
The wagon, which it comes, it with a lame-person inside, [We were] we
 The wagon, which is coming, has a lame person inside. We had gone to

um-fazi o-wa-ye-gula,
having-gone to see the woman who she-did she being-ill,
 see the woman who was ill.

LESSON 30

- 1 Ba-ya kw-azi uku-senga, 2 Musa uku-lu-kataza olu-(u-)sana, 3 Ni-
They go it know to milk, Forbear to it teaze this infant, You
 They know how to milk. Do not teaze this infant. You

fanele uku-funda i-ncwadi,
are-fit to read a book,
 ought to read a book.

4 Sa-pants' uku-m-rola em-nxunyeni,
We-did under to him pull from-the-hole,
 We nearly pulled him out of the hole.

- 5 In-kosi y-ake i-no-(na-u)bu-bele, 6 Qinisa isi-seko, 7 Ba-ya-
The master he his he with kindness, Make-firm the foundation, They
 His master is kind. Make the foundation firm. They

kw-azi uku-bala,
go it know to write,
 can write.

8 Musa-ni uku-hlal' apa,
Forbear you to sit here,
 You must not sit here.

LESSON 31

- 1 They have gone to finish their work,
They have-gone to it finish the work it theirs,
 Ba-ye (or yile) ku-wu-gqiba um-sebenzi wa-bo.
- 2 My horse is chafed,
The horse it mine it has-
 I-hashe l-am(i) li-tyabu-

3 They have acted madly
They have-acted-madly,
 Ba-gezile.

4 We have come to make a fire,
We have-come to make a fire,
 Si-ze ku-pemba um-lilo.

- 5 You must not pinch me,
Forbear to me pinch,
 Musa uku-ndi-mfikila.
- 6 Let them go to wash their hands,
[Let them go] to wash the hands they theirs,
 Ma-ba-ye ku-hlamba iz-audla za-bo.

- 1 In-komo zi-mkile,
The cattle they have-gone-away,
The cattle are gone away.
- 2 Si-ze ku-bona we-na,
We have-come to see thee,
We have come to see you.
- 3 Galela
Pour water
Pour water
- ama-nzi apa,
here,
here.
- 4 A-ba-lungile-yo ba-fanele ukw-onwaba,
Which they good they are-fit to be-happy,
The good ought to be happy.
- 5 U-fanele uku-
Thou are-fit to it
You ought to
- lu-tanda olu-(u-)sana,
love this infant,
love this infant.

LESSON 32

- 1 They will have spoken to him about the ox which he bought,
They go to be they having-spoken with him about the ox which [he-was] he it
Ba-ya ku-ba be-tetile na-ye nge-(nga-i)n-kabi a-(e)b-c-yi-tengile.
- 2 The monkey will have died,
The monkey it goes to be it having-died,
In-kau i-ya ku-ba i-file.
- 3 You must not
Forbear to cry,
Musa uku-lila,
- cry, you must learn,
thou standest to learn,
u-mele uku-funda.
- 4 He nearly died yesterday,
He-did under to die yesterday,
Wa-pants' uku-fa i-zolo.
- 1 I-nyama i-mnandi nga-pezu kwa-(a)ma-batatu,
Meat it nice higher than sweet-potatoes,
Meat is better than sweet potatoes.
- 2 Ni-ya-yi-bona le-(i-)nko-
You go it see this calf,
You see this calf, you
- nyana, ni-nga-yi-tabata,
you may it take,
may take it.
- 3 Le-(i)n-dlu i-ne-(na-i)si-seko e-si-qinile-yo,
This house it with a foundation which it has-been-
This house has a firm foundation.
- *4 Le-(i)n-komo i-na-(a)ma-si,
This cow it with milk,
This cow is a good milker.
- 5 Zisa ama-nzi, a-(u-)wa-funa-yo
Bring the water, which she it
Bring the water this woman
- lo-(u)m-fazi,
wants this woman,
wants.

NOTE—4 Amongst the Kafirs milk is generally used when thick, *ama-si*, and but seldom when fresh or sweet, *u-bisi*: hence the word *ama-si*, strictly speaking thick-milk, is used when milk is spoken of indefinitely.

LESSON 33

- 1 The boys may go out to see the duck that was ill,
The boys they may go-out they may-go to it see the duck which it-did it being-
Ama-kwenkwe a-nga-puma a-ye ku-li-kangela i-dada e-la-li-si-fa.
- 2 He will have ground the mealies,
He goes to be he them having-ground the mealies,
U-ya ku-ba e-m-silile u-mbona.
- 3 We shall be pull-
We go to be we pull-
Si-ya ku-ba si-ncu-

ing up weeds to-morrow, 4 They will be cooking the food, 5 You
ing-up weeds to-morrow, *They go to be they it cooking the food,* *Forbear*
 tula u-kula ngomso. Ba-ya ku-ba be-ku-peka uku-dla. Musa

must not turn down the leaves of a book,
to them turn-down the leaves they-of-a book,
 uku-wa-goba ama-pepa e-(a-i)-ncwadi.

1 Ndi-ya-m-oyika lo-(u)m-ntu u-ne-(na-i)n-devu e-zi-n-de, *2 Nqumla le-
I go him fear that man he with the beards which they long, *Cut-off this*
 I am afraid of that man with the long beard. *Cut off this*

(i)n-kuku in-tloko, 3 M-hlaulise um-ntu w-ake, u-teta ubu-xoki,
fowl the head, *Him make-pay-a-fine the man he his, he speaks lies,*
 fowl's head. Fine his servant, he is telling lies.

4 Ma-ni-tande uku-funda n-onke, 5 U-ya ku-ba e-songa in-gubo ye-na,
[Love you] to learn ye all, *He goes to be he folding-up the blanket*
 Love learning all of you. He will be folding up the blanket.

6 Ndi-ba-tyele bona,
I them have-told them,
 he, I have told them.

NOTE—2 Or, *Yi-nqumle in-tloko ye-n-kuku.*

LESSON 34

1 I will go and talk with him, 2 He has come to tell you about
I go to go (that) I may-talk with him, *He has-come to thee tell about*
 Ndi-ya ku-ya ndi-tete na-ye. U-ze ku-ku-tyela ngo-(nga-u)

the sick woman whom you saw yesterday, they think she will die,
the woman who she is-ill whom thou her hast-seen yesterday, they think that
 m-fazi o-(u)-fa-yo o-(u)-m-bone i-zolo, ba-cinga uku-ba u-ya ku-fa.

3 They say you can cure the sickness which she has,
she goes to die, *They say thou goest it know to it cure the sickness which*
 Ba-ti u-ya-kw-azi uku-si-nyanga isi-fo a-(u)-na-so.

*4 Sprinkle the mealies with water, grind and cook them,
she with it, *Do-so sprinkle the maize with water, thou it mayest-grind,*
 Yi-ti fa u-mbona nga-(a)ma-nzi, u-m-sile, u-m-peke, u-m-

and mix them with thick milk,
thou it mayest-cook, thou it mayest-mix with thick-milk,
 vube nga-(a)ma-si.

NOTE—4 Or Fefa u-mbona nga-ma-nzi, m-sile, m-peke, m-vube nga-ma-si.

1 Ndi-cinga uku-ba u-ya ku-sinda, 2 I-i-sule i-hashe l-am(i), u-li-seze ama-
I think that he goes to escape, *It clean the horse it mine, thou it*
 I think that he will escape. Clean my horse and give him water.

nzi, 3 Ma-si-zi-tande in-tshaba z-etu, 4 U-
mayest-give-to-drink water, *[Let us them love] the enemies th y ours,* *He*
 Let us love our enemies. The

fikile um-twana wo-(*wa-u*)m-lungu,
has-arrived the child of-him the white-man,
 white man's child has arrived.;

LESSON 35

- | | |
|--|--|
| 1 Izi-caka zo-zi-hlanu, <i>The servant [they-all] they five,</i> All five servants. | 2 In-t-sana zo-(<i>zi-n</i>)m-bini, <i>The infants [they-all] they two,</i> Both infants. |
| 3 Ama-nkonyana o-m-a-hlanu, <i>The calves [they-all] they five,</i> All five calves. | 4 In-tlanzi zo-(<i>zi-n</i>)ne, <i>The fishes [they-all] they four,</i> All four fishes. |
| 5 In-t-suku e-zi-(<i>i</i>)li-shumi e-li-ne-(<i>na-i</i>)si-xenxe, <i>The days which they ten which it with seven,</i> Seventeen days. | 6 Ama-pela a-(<i>a-i</i>) <i>The cockroaches</i> Nine cock- |
| si-toba, <i>which they nine,</i> roaches. | 7 I-culo le-(<i>la-i</i>)kulu e-li-ne-(<i>na-i</i>)nci e-li-ne-(<i>na-i</i>)si-ne, <i>The hymn it-of a hundred, which it with ten, which it</i> The one hundred and fourteenth hymn. |
| 8 I-vesi ye-(<i>ya-i</i>)shumi e-li-ne-(<i>na-i</i>)si-toba ye-(<i>ya-i</i>)s(<i>i</i>)ahluko sa- <i>with four, The verse it-of ten, which it with nine, it-of the chapter it-of the</i> The nineteenth verse of the twenty-third chapter. | |
| (<i>a</i>)ma-shumi a-m-a-bini a-(<i>a</i>)ne-(<i>na-i</i>)si-tatu, <i>tens, which they two, which they with three,</i> | 9 I-waka (<i>e</i>)li-nye e-li-na- <i>A thousand which it one,</i> One thousand eight hundred |
| (a)ma-kulu, a-(<i>a-i</i>)si-bozo, a-(<i>a</i>)na-(<i>a</i>)ma-nci, a-(<i>a-i</i>)si-bozo, a-(<i>a</i>)ne-(<i>na-i</i>)si- <i>which it with hundreds, which they eight, which they with tens, which they</i> and eighty-five. | |
| hlanu, <i>eight, which they with five,</i> | |

LESSON 36

- | | |
|--|--|
| 1 The man whose book I opened, <i>The man who he the book I-did it open,</i> Um-ntu o-(<i>u-i</i>)newadi nda-yi-nqika-yo. | 2 Deaf people can talk with <i>Deaf-people they go it know to</i> Izi-tulu zi-ya-kw-azi uku-teta |
| their fingers, <i>talk by-means-of the fingers they theirs,</i> nge-(<i>nga-i</i>)mi-nwe y-azo. | 3 I will be with you on Monday, <i>I go to be with thee on Monday,</i> Ndi-ya ku-ba na-we ngo-(<i>nga-u</i>)m- |
| 4 Love rejoices the heart, <i>Love it goes make nice the heart,</i> Vulo. U-tando lu-y(<i>a</i>)enza mnandi in-tliziyo. | 5 Take one horse, <i>Take a horse it may-be</i> Tabata i-hashe li-be li- |
| 6 You must come in and clean my saddle, <i>Thou-standest to come-in (that) thou it mayest-clean the saddle it</i> it one, nye. U-mele uku-ngena u-yi-sule i-sali y-am(<i>i</i>). | |

- 7 My box is smaller than his,
mine, The box it mine it small to with the it his,
I-tyesi y-am(i) i-ncinane ku-ue (na-i)y-ake.
- 8 Other people go,
Which they other the
A-ba-nye aba-ntu
- 9 We walk in fours,
We walk by they four,
people they go go,
ba-ya-hamba Si-hamba nga-ba-ne.

LESSON 37

- 1 I shall still be able to help him,
I still go to be with the power to him help,
Ndi-sa-ya ku-ba na-(a)ma-ndla uku-m-siza.
- 2 We shall still write his
We still go to them write
Si-sa-ya ku-zi-bala i-newadi
- letters,
the letters they his,
z-ake.
- 3 Please clean my boots,
Try (that) thou then mayest-clean the boots they mine,
Ka-u-zi-sule izi-hlangu z-am(i).
- 4 The leopard is beginning to become tame,
The leopard it goes begin to be-tame,
In-gwe i-ya-qala uku-tamba.
- 5 You must work until we
Thou standest to work
U-mele uku-sebenza si-de
- arrive,
[until] we may-arrive,
si-fike.
- 6 I once caught a bird in my hand,
I-did once I-did catch a bird with the hand it
Nda-ka nda-bauba in-taka nge-(nga-i)s-andla
- 7 Please help me to finish this work,
Try (that) thou me mayest-help to finish this work,
mine, s-am(i). Ka-u-ndi-ncede uku-gqiba lo-(u)m-sebenzi.
- 8 The woman, whose cows died yesterday, wants to see you about her
The woman who she the cows they have-died yesterday, she goes want to
Um-fazi, o-(u-i)n-komo zi-fe i-zolo, u-ya-funa uku-ku-bona ngo-(nga-u)
- child,
thee see about the child it hers,
m-ntwana w-ake.
- 1 Isi-bane s-ako si-hle so-na,
The candle it thine it pretty it,
Your candle is pretty.
- 2 Si-sa-funa uku-dla,
We still want food,
We are still wanting food.
- 3 Ba-
They
Theyv
- lele nbu-tongo,
have-slept sleep,
are fast asleep.
- 4 Um-ntu u-no-(na-u)ku-cinga ngo-(nga-u-)Tixo,
Man he with to think about God,
Man can think about God.

LESSON 38

- 1 They are always buying horses,
They sit they buying horses,
Ba-hlala be-tenga ama-hashe.
- 3 A man has just brought the
A man he [has just] to it bring the
Um-ntu u-s-andul' uku-li-zisa i-
- medicine,
medicine,
yeza.
- 3 Let him be quiet, he is continually talking,
[Let him be-so] silent, he sits he talking,
Ma-ka-ti tu, u-hlala e-teta.
- 4 I have been
A-long-time I
Kade ndi-m-

calling him a long time, 5 They told me that he had just gone out to kill
him calling, *They me have-told that he [had-just] to go-out to*
 biza. Ba-ndi-tyele uku-ti u-sandu ku-puma uku-ya

a snake, which his servant saw under a tree, 6 I
go to kill a snake, which he it has-seen under a tree the servant he his, *I go*
 ku-bulala i-nyoka, e-si-yi-bone pantsi-kwo-(kwa-u)m-ti isi-caka s-ake. Ndi-

will live where you live,
to live there, you live there.
 ya ku-hlala apo, ni-hlala ko-na.

1 Yi-ti tu we-na, 2 Ndi-sandu ku-gqiba lo-(u)m-sebenzi, 7 4 Ka-de u-
Be-so quiet thou, *I [have-just] to finish this work,* *A-long-*
 Be you quiet. I have just finished this work. You have

lila, goduka u-ye ku-(u)-nyoko, uku-ba a-sule i-nyembezi z-ako, a-ku-nike
time thou crying go-home thou mayest-go to thy-mother, that she may-wipe
 been crying a long time, go home to your mother, that she may wipe your

uku-dla o-ku-mnandi, 4 Sa-fa, nantso
the tears they thine, she thee may-give food which it nice, *We did die,*
 tears, and give you something nice to eat. We are in

i-nyoka.
there-is a snake,
 danger, there is a snake there.

LESSON 39

1 What is your box like? 2 What did he see under the large tree?
The box it thine it like-what? *He-did see a thing what (?) under the tree*
 I-tyesi y-ako i-nja-ni-na? Wa-bona n-to ni-na nga-pantsi kwo-

which it large, 3 To whom will they go? 4 Where
(kwa-u)m-ti o-(u)-m-kulu? *They go to go to whom?* *The hat*
 is my hat? Ba-ya ku-ya ku-(u)-bani-na? Um-

it mine it where? 5 What do these children want? 6 Will
 nqwazi w-am(i) u-pi-na? *They want a thing what (?) these children,* *Thou*
 Ba-funa n-to ni-na aba-(a)ba-ntwana? U-ya

you finish this work? 7 Have you seen my coat?
goest to it finish (?) this work, *You it have-seen (?) the coat it mine,*
 ku-wu-gqiba-na lo-(u)m-sebenzi? Ni-yi-bonile-na i-batyi y-am(i)?

8 What does this bad man say?
This man which he bad he says what?
 Le-(i)n-doda e-(i)-kohlakele-yo i-ti ni-na?

1 In-gubo y-am(i) i-lahlekile; u-yi-bonile-na? 2 I-nja-ni-na?
The blanket it mine it has-become-lost; thou it hast seen? *It like what?*
 My blanket is lost; have you seen it? What is it

3 I-mhlope yo-na, 4 U-vela pi-na? 5 U-ngu-(u)-bani
It white it, *Thou appearest where?* *Thou thou who*
 like? It is white. Where do you come from? Who are you?

- (-na) we-na? 6 Ba-ngo-(nga-o-)bani(-na) bo-na? 7 Si-ya ku-ya ku-(u-)
 (?) thou, They they who (?) they, We go to go to whom?
 Who are they? To whom shall we go?

bani-na ?

LESSON 40

- 1 What does the woman say? 2 You and your sister must not hate each
She says what (?) the woman, *Thou with the sister she yours forbear ye*
 U-ti ni-na um-fazi? We-na no-(na-u-)dade w-enu musa-ni

- other, 3 Where has the drunkard gone? 4 What have you
to hate-cach-other, *The drunkard he has-gone where?* *You it have-*
 uku-tiyana. I-nxila li-ye pi-na? Ni-m-zisele ni-na

brought the child to me for?
brought-for why (?) the child to me,
 um-ntwana ku-m(i)?

- 1 Ndi-ya ku-sebenzela um-lungu e-ndi-m-azi-yo, 2 Si-ya-lingana,
I go to work-for a master whom I him know, *We go test-one-another,*
 I shall work for a master whom I know. We test one another.

- 3 I-pi(-na) in-dlu ya-lo-(la-u)m-ntu? 4 In-dawo yo-(ya-u)ku-hlala,
It where (?) the house it-of this man, *A place it-of to sit-down,*
 Where is this man's house? A place to sit down.

- 5 Lo-(la-u)m-ntwana u-lilela uku-dla kw-ake, 6 Kangela apa m-fana, um-
This child it cries-for the food it its, *Look here, young-man, the*
 This child is crying for its food. Look here, young man,

sebenzi w-ako (u-)m-bi, musa uku-pinda uku-za apa,
work it thine it bad, forbear to repeat to come here,
 your work is bad, don't come here any more.

LESSON 41

- 1 Put the bread into his mouth, 2 I think they live in the direction
Put the bread into-the-mouth it his, *I think that they live in-the-direction*
 F'aka is-onka em-lonyeni w-ake. Ndi-cinga uku-ba ba-hlala nga-s-c-

- of the Kei river, 3 Have you seen the Grahamstown man?
to the-Kei-river, *Thou him hast-seen (?) the man he-of to Grahamstown,*
 Nciba. U-yi-bonile-na in-doda ya-s-e-Rini?

- * 4 Be good enough to point me out the Buffalo river, 5 They are work-
Me assist thou me mayest-point to-the-Buffalo-river, *They go work*
 Ndi-ncede u-nd(i)-alalise em-Zinyati. Ba-ya-sebenza

- ing in the gardens, 6 I have a sore on my foot, * 7 We
in-the-gardens, *I with a sore on-the-foot it mine,* *We-*
 ema-simini. Ndi-ne-(na-i)si-londa elu-nyaweni lw-am(i). Sa-

were travelling by night
did we travelling in-the-night,
si-hamba ebu-suku.

8 I see them on the hills,
I go them see on-the-hills,
Ndi-ya-ba-bona ezin-dulini.

NOTES—4 Or Um-Zinyati 7 Or Ngo-bu-suku.

1 I-gaba lo-(*la-u*)m-ti li-s-e-tala,
The pick it-of a tree it on the shelf,
The wooden pick is on the shelf.

2 In-gubo y-ake i-s-elu-tangweni,
The blanket it-his it on-the-fence,
His blanket is on the fence.

3 U-mongo u-s-ema-tanjeni,
Marrow it in-the-bones,
Marrow is in the bones.

4 Uku-ba ni-ya-tanda ni-nga-funda in-daba
If you go wish you may read the news in-
If you wish you may read the news in my

e-pepeni l-am(*i*),
the-newspaper it mine,
newspaper.

5 U-mele uku-ka em-tonjeni,
Thou standest to dip-water from-the-fountain,
You must dip water from the fountain.

LESSON 42

1 The man is going towards the house,
The man he goes in-the-direction to-the-house
In-doda i-ya nga-s-en-dlwini.

9 Has he any money?
He with money (?),
U-nc-(*na-i*-)mali-na?

3 Who is that at the door?
He who (?) who he at-the-door,
Ngu-(*u*-)bani-na o-(*u*-)s-elu-cangweni?

4 It is I, 5 Who are you?
I I, Thou thou who (?)
Ndi-m(*i*). U-ngu-(*u*-)bani-

6 I am a white man,
I he a white-man,
thou, Ndi-ngu-(*u*)m-lungu.
na we-na?

7 Please let me come in, it is raining,
[Let me come-in], it goes rain,
Ma-ndi-ngene, li-ya-na.

8 An otter is in the water.
An otter it in-the-water,
In-tini i-s-ema-nzini.

9 We want something from you,
We want a thing which it a-certain-one from
Si-funa in-to e-(*i*-)tile ku-ni.

10 Wash this table with soap and water,
Wash this table by-means-of soap with water,
you, Hlamba le-(*i*-)tafile nge-(*nga-i*-)sepa na-(*a*)ma-nzi.

1 Wo-fika nga-(*i*)-xesha li-ni-na?
[Thou-will] arrive-at the time it what?
At what time shall you arrive?

2 Ndo-fika e-ntambama,
[I-shall] arrive in-the-afternoon,
I shall arrive in the afternoon.

3 U-pi-na u-yihlo?
He where (?) thy-father,
Where is your father?

4 U-ye ku-kanda i-ntsimbi,
He has-gone to forge metal,
He has gone to be a blacksmith.

5 I-ntombi
The
Does

y-ako i-sa-pilile-na?
daughter she thine she still has-been-well (?),
your daughter still keep well?

6 Ba-ntwanandini musa-ni
Children, forbear ye to
Children, you must not

uku-lwa apa,
quarrel here,
quarrel here.

7 Ngena-ni ma-doda,
Come-in, ye men,
Come in, men.

LESSON 43

- 1 The people do not dun me for money, but demand the girl that came
The people not they me dun for money, but they go her demand the girl who
 Aba-ntu a-ba-ndi-diuisi nge-(nga-i-)mali, kodwa ba-ya-yi-biza in-tombi e-
 here last week.
she has-come here in the week which it has-passed,
 (i-)fike apa nge-(nga-i-)veki e-(i-)dlule-yo.
- 2 I do not say, You are
Not I say-so that Thou
 A-ndi-tsho uku-ti, U-
- my friend,
he the friend he mine,
 ngu-(u)m-hlobo w-am (i).
- 3 What is the matter with this child's head?
This child it with what (?) on the-head,
 Lo-(u)m-ntwana u-na-ni-na en-tloko?
- 4 I am not certain, but I think it is ringworm,
Not I have-made-sure, but I believe that it ringworm,
 A-ndi-qinisile, kodwa ndi-kolwa uku-ba si-(i)si-tshanguba.
- *5 There is
Not it
 A-ku-ko
- not a candle in the house,
present a candle in-the-house,
 si-bane en-dlwini.
- 6 We do not want hot water but cold,
Not we want water which it hot, we want
 A-si-funi ma-nzi a-(a-)shushu, si-funa a-(a-)
which it is-cold,
 banda-yo.

NOTE—5 But—Isi-bane a-si-ko en-dlwini,
 The candle is not in the house.

- 1 A-yi-ko i-mali namhla-nje,
Not it present the money to-day,
 There is no money to-day.
- *2 Au! musa-ni, ma-doda; m-yeke-ni
Halloo! forbear ye, men; him leave-
 Halloo! don't, men, leave this young
- lo-(u)m-fana; a-ka-na-(i-)tyala ye-na,
alone ye this young-man; not he with blame he,
 man alone; he is not to blame.
- 3 Musa uku-lila, njengo-
Forbear to cry, as a child,
 Don't cry, young man,
- (njenga-u)m-ntwana, m-fauandini,
young-man,
 like a child.
- 4 Ba-pi-na aba-ntu?
They where (?) the people,
 Where are the people?
- 5 A-ndi-ba-
Not I
 I don't
- boni,
them see,
 see them.
- 6 Um-lungukazi wa-fika, wa-ndi-buza, wa-ti, I-pi-na in-Kosikazi?
A white-woman she-did arrive, she-did me ask, she-did say, She
 A white woman came and asked me, Where is the Mistress?
- 7 Nda-ti m(i)-na, I-nga-pakati, i-s-andul' uku-ngena,
I-did say I, She inside, she [is-just] to go-in,
 I said, She is inside, she has just gone in.

NOTE—2 U-ne-(na-i-)tyala, but a-ka-na-(i-)tyala.
 U-ne-(na-i-)si-tya, but a-ka-na-(i-)si-tya.

LESSON 44

- 1 The hen was not hatching,
The hen she-did she not hatching,
 In-kukukazi ya-yi-nga-qanduseii.
- 2 Did you say, The vessel was not
Thou hast-said-so (?) that, The milk
 U-tshilo-na uku-ti, U-bisi lwa-lu-

- overflowing with milk?
it-did it not overflowing in-the-vessel,
nga-pupumi esi-tyeni?
- 3 I did say so,
I have-said-so,
Ndi-tshilo.
- 4 The boy was
The boy he-
In-kwenkwe
- not diving in the water,
did he not diving in-the-water,
ya-yi-nga-ntywili ema-nzini.
- 5 The shield was drying in the sun all
The shield it-did it drying in-the-sun the
I-kaka la-li-s-oma e-langenzi i-mini y-
- day,
day it all,
onke.
- 6 I was not shooting birds yesterday morning,
[*I was*] *I not shooting birds yesterday it still dawn,*
Be-ndi-nga-dubuli (*i*)ntaka i-zolo ku-sa-sa.
- 7 The
The
In-
- chief did not see the man, and so he went home,
chief not he-did him see the man, he-did go-home therefore,
kosi a-ya-m-bona um-ntu, wa-goduka ngoko.
- 8 He was not
He-did he
Wa-ye-nge-
- present,
not present,
ko.
- 1 Be-ndi-nga-bambati (*i*)n-ja y-ako,
[*I-was*] *I not patting the dog it thine,*
I was not patting your dog.
- 2 Be-li-nga-dudumi i-zolo,
[*It-was*] *it not thundering*
It was not thundering yester-
- yesterday,*
day.
- *3 Um-neunuba ngu-(*u*)m-ti o-(*u*)mila kufupi na-(*a*)ma-nzi,
The willow it a tree which it grows near with the water,
The willow is a tree which grows near water.
- 4 Zisa um-lilo, u-babele nga-s-ezin-dlwini,
Bring fire, thou mayest-burn-the-grass near to-the-houses,
Bring fire, and burn the grass near the houses.
- 5 U-pi-na um-
He where (?)
Where is the
- lungu? 6 U-m-funela ni-na? 7 Ndi-ya-m-funa-nje kodwa,
the master? Thou him wantest-for what? I go him want only
master? What do you want him for? I just want him.

NOTE—3 Or ema-nzini.

LESSON 45

- 1 I have not seen him,
Not I him have-seen,
A-ndi-m-bona-nga.
- 2 They have not yet arrived,
Not they-did yet arrive,
A-ba-ka-fiki.
- 3 Thou didst not
Not thou him
A-ku-m-beta-
- strike him, 4 I did not clean the table yesterday, but I washed it to-day,
Just-struck, Not I it have-cleaned the table yesterday, but I it have-washed to-
nga. *A-ndi-yi-sula-nga i-tafile i-zolo, kodwa ndi-yi-hlambile na-*
- day, 5 They have not yet commenced to sow the seed, 6 The girl
Not they-did yet commence to sow the seed, *The girl*
mihla-nje. *A-ba-ka-qali uku-hlwayela (im-bewu).* In-tombi
- did not whisper to me, 7 The horse has not rolled,
not she me has-whispered-to, *The horse not it itself has-rolled,*
a-yi-ndi-sebezela-nga. *I-bashe a-li-zi-qikaqika-nga.*

1 Kangela apa, m-fana, a-ndi-tsho-ngo-na ku-we uku-ti ma-u-si-raule eso-
Look here, young-man, not I have-said-so (?) to thee that [thou must it scorch]
 Look here, young man, did I not tell you to fire that pole?

(i)si-bonda?
that pole?

2 Hai, a-ku-ndi-tyela-nga,
No, not thou me hast-told,
 No, you did not tell me.

3 Ndi-y-oyika uku-babela
I go fear to burn-the-grass-
 I am afraid to burn the

nambhla, u-moya (u-)m-kulu,
round-the-huts to-day, the wind it great,
 grass round the huts to-day, the wind is high.

4 Ku-hle uku-ba s-oyike a-
It fitting that we should-
 It is fitting that we should

ba-kulu na-(a-)ba-dala,
fear which they great with which they aged,
 fear the great and the aged.

5 In-kuku ezi a-zi-tyeba-nga,
The fowls these not they have-
 These fowls are not fat.

become-fat.

LESSON 46

1 They will not ascend the mountain,
Not they go to it ascend the mountain,
 A-ba-yi ku-yi-nyuka in-tabu.

2 Shall we not see the sea?
Not we go to it see (?) the sea,
 A-si-yi ku-lu-bona-na u-lwandle?

3 We shall not build a house,
Not we go to build a house,
 A-si-yi kw-aka in-dlu.

4 The people had not ploughed,
The people they-did they not having-
 Aba-ntu ba-be-nga-lima-nga.

ploughed,
 5 These trees do not grow,
These trees not they get-large.
 Le-(i)mi-ti a-yi-kuli.

* 6 I will not send the book
Not I go to send the book
 A-ndi-yi ku-yi-tumela in-

to-morrow,
 to-morrow,
 cwadi ngomso.

NOTE—6 Observe the use of the *Objective* form *tumela*. If it were *isi-caka* instead of *i-ncwadi* then *tuma* would be used.

1 A-ndi-vumi uku-m-nika lo-(i)n-to,
Not I consent to him give that thing,
 I do not consent to give him that.

2 A-ndi-yi ku-ba ko-na,
Not I go to be present-there,
 I shall not be there.

3 In-komo a-yi-yi ku-fohla apa,
The beast not it go to break-through here,
 The beast will not break through here.

4 In-komo a-zi-sela-nga em-
The cattle not they have-
 The cattle did not drink at

lanjeni,
drunk at-the-river,
 river.

5 Musa uku-hamba nga-s-e-kohlo, hamba nga-s-eku-
Forbear to go towards to the left, go towards to the
 Don't go to the left, go to the right.

none, 6 La-(a)ma-nzi a-ka-bandi, a-ya-bila,
right, This water not it is-cold, it goes boil,
 This water is not cold, it is boiling.

7 A-ku-fanele uku-tshaya,
Not thou art-fit to smoke,
 You ought not to smoke,

m-ntwanandini, yi-zise lo-(i-)nqawa apa,
child, it bring that pipe here,
 child, bring that pipe here.

LESSON 47

- 1 A-ndi-yi ku-ba ndi-yi-fundile i-newadi y-am (i),
Not I go to be I it having-read the book it mine,
I shall not have read my book.
- 2 A-zi-se-ko izi-
Not they still present
There are no cannibals in this country now.
- 3 Um-shumayeli u-za ku-za nini-na?
The preacher he comes to come when?
When will the preacher come?
- 4 U-funa ni-(na)?
Thou wantest what?
What do you want?
- 5 Ndi-funa u-mantyi,
I want the magistrate,
I want the magistrate.
- 6 A-ka-ka-fiki,
Not he yet arrives,
He has not arrived yet.
- 7 Hamba we-na, a-si-funi (a)ma-vila apa,
Go thou! not we want lazy-persons here,
Go you! we do not want lazy fellows here.
- 8 Ndi-biza lo-(u)m-fana uku-
I call this young-man that he
I am calling this young

ba a-ndi-ncede, kodwa u-y(a)-ala uku-za,
me may-help, but he goes refuse to come,
man to help me, but he refuses to come.

LESSON 48

- 1 I cannot sing to-day,
Not I with to sing to-day,
A-ndi-na-(u)ku-vuma nambla,
- 2 We like the hymns, but we do not like the
We go them like the hymns, but not we them like
Si-ya-wa-tanda ama-culo, kodwa a-si-zi-
- tunes,
the tunes,
tandi i-ngoma.
- *3 Your mothers says, You may not go out,
Thy-mother she says, [Thou mayest not go-out],
U-nyoko u-ti, Ma-u-nga-pumi.
- 4 They
[Let them
Ma-ba-
- must not char the poles,
not them char] the poles,
nga-zi-rauli izi-bonda.
- *5 You may not burn the grass round the
[You may not burn-the-grass-round-the-kraal],
Ma-ni-nga-babeli, ngo-ku-ba ama-doda a-
- kraal, as the men are not at home,
because the men not they present at home,
ka-ko e-kaya.

NOTE—3 Or A-ku-nge-pume This form implies—
5 Or A-ni-nge-babele You dare not, &c.

- 1 Puma we-na, u-ye u-hlangabeze u-nyoko, nankuya,
Go-out thou, thou mayest-go thou mayest-go-to-meet thy-mother, yonder-she-is,
Go out to meet your mother, she is yonder.
- 2 A-nda-tenga (i)-ntsimbi i-zolo, a-zi-ko kanye,
Not I-did buy beads yesterday, not they present altogether,
I did not buy any beads yesterday, there were none at all.
- 3 Um-yali
The exhorter,
The ex-
- o-(u)m-azi-yo we-na a-ka-fika-nga,
whom thou him knowest thou, not he has-arrived,
horter, whom you know, has not arrived.
- 4 Si-pi-(na) is-onka?
It where (?) the bread,
Where is the bread?
- 5 Nasi,
Here-
Here
- 6 Qezula w-etu,
it-is, Break-off-a-piece, friend,
it is. Break off a piece, friend.
- 7 U-si-funcla-ni-(na) is-onka s-am(i)?
Thou it wantest-for what (?) the bread it
What do you want my bread for?

- 8 Ndi-lambile-nje, 9 Bika en-kosini uku-ba u-ko u-
mine, I have-become-hungry merely, *Report to-the-chief that he present the*
 Just because I am hungry. Report to the chief that the magis-
- mantyi, 10 Hayi, a-ku-njalo, ngu-(u)m-lungu-nje kodwa,
magistrate, No, not it so, he white-man only,
 trate is here. No, it is not so, it is only a white man.

LESSON 49

- 1 Let us not buy that bull, *2 Love not the things which are in the
 [*Let us not it buy*] *that bull,* [*Love you not them*] *the things they-of*
 Ma-si-nga-yi-tengi lo-(i)n-kunzi. Ma-ni-nga-zi-tandi izin-to za-s-
- world, 3 Let them not wash at the river to-day, *4 Do not
in-the-world, [Let them not wash] at-the-river to-day, *Forbear*
 em-hlabeni. Ma-ba-nga-hlabi em-lanjeni namhla-nje. *Musa*
- be lazy,
to be-lazy,
 uku-nqena.

NOTES—2 Or e-zi-s-em-hlabeni.

4 Stronger than, Ma-u-nga-nqeni.

- *1 A-ndi-m-tandi lo-(u)m-ntu ngo-ku-ba u-ya-nxila, 2 Um-kala w-am(i)
Not I him like that man because he goes get-drunk, *The bridle it mine*
 I do not like that man because he gets drunk. I lost my bridle
- u-lahleke cbu-suku em-zini ka-Pato, 3 Aba-fuzi a-ba-ntsundu
it has-lost-itself in the dark at-the-kraal of Pato, *The women which they*
 in the dark at Pato's kraal. *The coloured women*
- ba-ya-teza, 4 Musa uku-beta in-ja y-am(i), a-yi-ku-
coloured they go gather-firewood, *Forbear to beat the dog it mine, not it thou*
 gather firewood. *Don't beat my dog, it did not bite you.*
- luma-nga, *5 Ndi-hleli e-Rini imi-nyaka e-(i)li-shumi e-li-ne-(na-i)
has-bitten, I have-lived at-Grahamstown years which they ten which it with
 I have lived twelve years at Grahamstown.

si-bini,
two.

NOTES—1 Or *sela*, which has the same secondary meaning as *drinks* in English.

5 *Ndi-hleli* is an irregular contracted form of the common perfect *Ndi-hlalile*. Or *Ndi-ne-mi-nyaka*, &c., e-Rini.

LESSON 50

- 1 The large house has been built, 2 The box you wanted has been
It has-been-built the house which it large, *The box which [thou-wast] thou it*
 Y(i)-akiwe in-dlu e-(i)u-kulu. I-tyesi o-(u)b-u-yi-funa y(i)-

made, *wanting it has-been-made,* enziwe. 3 The dog will be beaten, *The dog it goes to be-beaten,* In-ja i-ya ku-betwa. *4 A mouse has been *A mouse it has-been-* Im-puku i-banjisi-

caught in the trap, *caught by the trap,* we ngo-(nga-u)m-gibe. 5 My boots have been cleaned, *The boots they mine they have-been-cleaned,* Izi-hlangu z-am(i) zi-suliwe. 6 The *The hat* Um-

hat was not put into my box the day before yesterday, *[it-was] it not having-been-put in-the-box it mine yesterday which it another,* nqwazi ub-u-nga-fakwa-nga e-(i-)tye-ini y-am(i)-i-zolo e-li-nye.

7 The child has been washed, *It has-been-washed the child,* U-hlanjiwe um-ntwana.

NOTE—4 Or em-gibeni.

1 Abo-(a)ba-ntu ba-ya-tandwa ngo-ku-ba ku-lungile k-onke a-ba-kw- *These people they go be-loved because it right it all which they it do,* These people are loved because all they do is right.

enza-yo, 2 I-pi(-na) i-mali y-am(i)? 3 Nantsi, 4 Ndi-ze ku- *It where (?) the money it mine,* *Here-it-is,* *I have-come to* *Where is my money?* *Here it is.* *I have come to*

ncaza ku-we, m-hlobo w-am(i), 5 A-ndi-tshayi, w-etu, 6 Ndi- *ask-for-tobacco from thee, friend thou mine,* *Not I smoke, thou ours,* *Me* ask you for tobacco, my friend. *I don't smoke, friend.* *Give*

ncazele (i-cuba) n-kosi, 7 Ndi-funa uku-boleka i-hashe ku-we, ndi-ye e- *give tobacco, Sir,* *I want to borrow a horse from thee, (that) I may-go* me some tobacco, Sir. *I want to borrow your horse to go to Grahams-*

Rini, 8 A-ndi-tandi uku-boleka nge-(nga-i)-hashe I-am(i), *to Grahamstown,* *Not I like to lend concerning the horse it mine, but still thou* town. *I do not like lending my horse, but still you may take it.*

kodwa noko u-nga-li-tabata, *mayest it take,*

LESSON 51

*1 He is guided by a boy, *He has-been-guided it a boy,* U-katshiwe yi-(i)n-kwenkwe. *2 He is condemned by the judge, *He has-been-condemned he the judge,* U-gwetywe ngu-(u)m-gwebi.

3 A large stone has been rolled by this small boy, *A stone which it large it has-been-rolled it this small-boy,* Ili-tye e-li-kulu li-qengqiwe yi-le-(i)n-kwenkwana. 4 They were not *They-did they not* Ba-be-nga-wu-

seeking the boundary of the land, *it seeking the boundary it-of the land,* funi um-da wo-(wa-u)m-hlaba. *5 We could not consent to that, *We-did we not may-consenting to* Sa-si-nge-vume ku-ko oko.

6 I am sorry to see this child continually coughing, *I with sorrow to see this child it sitting it coughing,* it that, Ndi-no-(na-u)-sizi uku-bona lo-(u)m-ntwana e-hlala e-ko-

* 7 I will not build my house near the river,
Not I go to build the house it mine near with the river,
 hlhela. A-ndi-yi kw-aka in-dlu y-am(i) kufupi no-(na-u)m-lambo.

NOTES—In 1 and 2 the Present Perfect is used in Kafir where we use
 the Present Imperfect in English.

5 Or kw-oko.

7 Or em-laujeni.

1 Ndi-pe ama-nzi, w-etu, ndi-ya-fa li-(i)-nxano, ku-shushu namhla-nje,
Me give water, thou ours, I go die it thirst, it hot to-day,
 Give me some water, friend, I am very thirsty, it is hot to-day.

2 I-bokwe yam(i) i-lahlekile, 3 I-lahleke ni-ni-na? * 4 I-zolo eku-
The goat it mine it has-been-lost, It has-been-lost when? Yesterday
 My goat is lost. When was it lost? Yesterday

tshoneni kwe-(kwa-i)-langa, 5 U-yi-bonile-na? 6 Hayi, w-etu, a-ndi-
at-the-setting it-of the sun, Thou it has-seen? No, thou-ours, not I
 at sun-set. Have you seen it? No, friend, I have

yi-bona-nga, 7 Ba-ya-lunywa zi-(i)-mbovane. * 8 Wa-ti yena
it have-scen, They go be-bitten they the ants, He-did say he [he-
 not seen it. They are being bitten by the ants, He said that he

eb-e-nga-funisi nge-(nga-i)n-komo y-ake,
was] he not wishing-to-sell concerning the beast it his,
 was not wishing to sell his beast.

NOTE—4 Or nga-s-en-tshonalanga.

8 Or simply in-komo y-ake, but the form with nga is preferable.

LESSON 52

1 Abo-(a)ba-ntu asi nga-bo a-ba-ko-w-etu, 2 Nanzi-ya in-komo
Those people are-not they they which they [our-people], Yonder-are the cattle
 Those are not our people. Yonder are our

za-ko-w-etu, 3 Asi (i)n-to e-ndi-yi-funa-yo, 4 Ba-ti bo-na, u-ko
they-of [our-people], It-not the thing which I it want, They say they^{he}
 people's cattle. It is not what I want. They say the

um-fana wa-ko-we-nu, 5 Ba-pi(-na) aba-nini ba-la-(a)ma-
present the young-man he-of [your place], They where (?) the owners they-of
 young man from your kraal is here. Where are the owners of these

simi? 6 A-ndi-yi-bona-nga in-doda e-y(a)-eba i-gusha y-ako,
these gardens, Not I him have-seen the man who he-did steal the sheep it thine,
 gardens? I have not seen the man who stole your sheep.

7 Le-(i)n-tambo i-qaukile, yi-za u-yi-xokelele,
This riem it has-been-broken, come (that) thou it mayest-tie,
 This riem is broken, come and tie it.

LESSON 53

1 My blanket is not wet. 2 His sister's horse is not black,
The blanket it mine not it wet. The horse it-of the sister she theirs not it
 In-gubo y-am(i) a-yi-manzi. I-hashe lo-(la-u-) dade w-abo a-li-
 3 Where have they gone to? 4 When will they go to Grahams-
It has-been-gone where? It goes to be gone when (?) to
 black, Ku-yiwe pi-na? Ku-ya ku-yiwa ni-ni-na e-

- town? 5 They hold each other by the hand,
Grahamstown, It is-held-each-other by the hands,
 Rini? Ku-banjwana nge-(nga-i)z-andla.
- that way because I am afraid,
(that) I may go by that way because I go be-afraid,
 ndi-hambe n̄a-lo-(i)n-dlela ngo-ku-ba ndi-y-oyika.
- leak because it has an iron roof,
might-come it-might leak because it has-been-thatched with iron,
 n̄e-ze sa-neta ngo-ku-ba si-fulelwe nge-(nga-i)n-tsimbi.
- of the kraal has arrived,
[of-the] kraal he has-arrived,
 m-zi u-fikile.
- NOTE*—6 Or A-ndi-so-ze.
- 1 A-ndi-so-ze ndi-kw-azi uku-teta isi-Ngesi,
Not I [go to come] (that) I it know to speak English,
 I shall never be able to speak English.
- 2 A-yi-ka-pumi
Not it yet rises
 The moon has
- i-nyanga, si-nge-ze sa-hamba ebu-mnyameni si-s-edwa,
the moon, we not might-come we-might go in-the-dark we we alone,
 not yet risen, we never could go in the dark alone.
- 3 Lo-(i)
That
 That
- n-to a-yi-na (u)ku-lungiswa no-nyaka-nje,
thing not it with to be-put-right this-year,
 matter cannot be put right this year.
- 4 Um-nikazi wa-la-(i)n-dlu ngu-
The mistress she-of that house
 The mistress of that house is
- (u-)dade w-etu, si-ya-fana so-ba-bini,
she the sister she ours, we go be-like [we-all] we two,
 my sister, we are like each other.
- 5 So-hamba neomso-m-
We-will go the-day
 We will go the day
- nye, ku-sa-lungile,
after-to-morrow, it still good,
 after to-morrow, it will still do.

LESSON 54

- * 1 I shall arrive at Queenstown on Monday,
[I-shall] arrive on Monday at Queenstown,
 Ndo-fika ngo-(nga-u)m-Vulo kwa-Komani.
- 2 Your father and mother
Thou art-loved greatly he
 U-tandwa ka-kulu ngu-
- love you very much,
thy father with thy mother,
 (u-)yihlo no-(na-u-)nyoko.
- * 3 I myself want to go to King William's Town
I as-for mine I want to go to King William's
 M(i)-na ngo-kw-am ndi-funa uku-ya e-Qonce
- next week with my wife,
Town during the week which it is-coming with the wife she mine,
 nge-(nga-i)veke e-(i-)za-yo no-(na-u)m-fazi w-am(i).
- ‡ My oxen
The oxen
 In-kabi
- and goats have been stolen by the Kafirs,
with the goats they mine they have-been-stolen they the Kafirs,
 ne-(na-i-)bokwe z-am(i) zi-biwe nga-(a)ma-Xosa.

NOTE—1, 3. *Kwa-Komani*, the place taking its name from a man,
 but, *e-Qonce*, the place being named from the river on
 which it is built.

- 1 A-ndi-tandi uku-sebenza nge-(nga-i-)Cawa,
Not I like to work on Sunday,
 I do not like to work on Sunday.
- 2 Ku-fe in-komo y-am kwa-
It has-died the cow it mine
 My cow and horse died
- ne-(na-i-)hashe i-zolo,
also with the horse yesterday,
 yesterday.
- 3 Ku-ko aba-ntu ne-(na-i-)zin-ja,
It present the people with the dogs,
 The people and dogs are here.

INDEX TO VOCABULARIES

ENGLISH-KAFIR

Before each word is given the number of the Lesson in which it first occurs.

For all numerals see Lesson 35.

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|------------------------------|----------------------|-------------------------------|----------------------|
| 16 About | nga, <i>prep</i> | 6 Baby | u-sana, in-1-5 |
| 23 Above | pezu, <i>adv</i> | 33 Bachelor | i-soka, ama-2 |
| 51 Accompany, to | uku-kapa | 8 Backbite, to | uku-hleba |
| 9 Accustomed to, | | 15 Bad (<i>ugly</i>) | bi, 2 |
| to be | uku-qela | 39 „ (<i>wicked</i>) | kohlakele, 3 |
| 14 Acid | muncu, 3 | 40 Ball | im-bumba, im-3 |
| 24 Acquire | uku-zuza | 29 Barter, to | ukw-anana |
| 28 Adhere, to | uku-namatela | 51 Bashfulness | in-tloni, in-3 |
| 18 Admire, to | uku-neoma | 17 Basket (<i>for food</i>) | isi-tya, izi-1 |
| 48 Admonisher | um-yali, aba-1 | 27 „ | um-nyazi, imi-6 |
| 43 Affirm, to | uku-tsho | 7 Be, to | uku-ba |
| 42 Afternoon | i-ntambama, i-3 | 19 „, so, to | uku-ti |
| 46 Alarm, to | uku-vusa | 42 Bead | i-utsimbi, i-3 |
| 41 Alice | e-Dikeni | 21 Beard | u-devu, in-5; isi |
| 22 All | onke, 3 | | levu, izi-1 |
| 7 Alligator | in-gwenya, in-3 | 30 Beat, to | uku-betu |
| 22 Alone | odwa, 3 | 16 Beautiful | hle, 2; lle, 1 |
| 42 „, to let | uku-yeka | 14 Because | ngokuba, <i>conj</i> |
| 16 Also | na, <i>prep or</i> | 16 Bec | i-nyosi, i-3 |
| | kwa, <i>conj</i> | 27 Begin, to | uku-qala |
| 28 Although | nakuba, <i>conj</i> | 11 Believe, to | uku-kolwa |
| 27 Altogether | kanye, <i>adv</i> | 46 Below, | pantsi, ngapantsi, |
| 16 Aud | na, <i>prep</i> | | ezantsi, <i>adv</i> |
| 22 Angry, to be | uku-qumba | 33 Bond, to | uku-goba |
| 27 Animal | i-nyamakazi i-3 | 42 „ | uku-foba |
| 41 „, a fierce | isi-lo, izi-1 | 34 Bewitch, to | uku-takata |
| 25 Ankle | i-qata, ama-2 | 16 Bile, | i-nyongo, i-3 |
| 9 Annoy, to | uku-kataza | 3 Bind, to | uku-bopa |
| 16 Another | nye, 2 | 16 Bird | i-ntaka, i-3 |
| 50 Ant | i-inbovane, i-3 | 11 Bite, to | uku-luma |
| 39 Appear, to | uku-vela | 24 Bitter | rara, 3 |
| 33 Approach, to | uku-sondela | 13 Black | mnyanu, 1 |
| 12 Arbitrate, to | uku-lamla | 13 Blackberry | i-qunube, ama-2 |
| 6 Arrive, to | uku-sika | 9 Blame, to | uku-gweba, |
| 46 Ascend | uku-nyuka | 7 Blanket | in-gubo, in-3 |
| 3 Ask, to (<i>enquire</i>) | uku-buza | 14 Blindness | ubu-mfama, 7 |
| 4 „, for (<i>request</i>) | uku-ecla | 43 Bloom, to | uku-tyatyamba |
| 25 Assegai | isi-kali, izi-1; um- | 42 Body | um-zimba, imi-6 |
| | konto, imi-6 | 36 Bog | um-gxobozo, imi-6 |
| 6 Assist, to | uku-neceda | 9 Boil, to | uku-bila |
| 12 Attempt, to | uku-linga | 37 Bone | i-tumbo, ama-2 |
| 41 Autumn | ukw-indla, 8 | 14 Book | i-newadi, i-3 |
| 46 Awaken, to | uku-vusa | 48 Boot | isi-hlaagu, izi-1 |

B

| | | |
|----|-------------------------------------|---------------------------|
| 50 | Borrow, to | uku-boleka |
| 9 | Bother, to | uku-kataza |
| 5 | Boundary | um-da, imi-6 |
| 42 | Bow, to | uku-toba |
| 31 | Bowl (of a pipe) | i-peko, ama-2 |
| 17 | Box | i-tyesi, i-3 |
| 6 | Boy | in-kwenkwe, 3, ama-2 |
| 51 | „ little | in-kwenkwana, 3, ama-2 |
| 13 | Bramble | i-gunube, ama 2 |
| 47 | Brave man | i-kalipa, ama-2 |
| 38 | Bread | is-onka, iz-1 |
| 26 | Break, to | ukw-upula |
| 40 | „ to (as a fog) | uku-gabuka |
| 17 | „ to (in pieces) | uku-qekeza |
| 52 | „ to (as a rope) | uku-qauka |
| 48 | „ off, to (as bread) | uku-qezula |
| 46 | „ through, to (as a fence) | uku-fohla |
| 17 | Breathe, to | uku-pecfumla |
| 13 | Bride | um-tshakazi, aba-1 |
| 51 | Bride's maid | um-kapi, aba-1 |
| 40 | Bridle | um-kala, imi-6 |
| 12 | Bring here, to | uku-zisa |
| 33 | „ near, to | uku-sondeza |
| 13 | Brown | mfusa, 3 |
| 27 | „ | ntsundu, 3 |
| 41 | Buffalo river | um-Zinyati, 6 |
| 36 | Build, to | ukw-aka |
| 43 | Burn grass around a hut, &c., to | uku-babela |
| 15 | But | kodwa, conj |
| 15 | „ notwithstanding | kanti noko, conj |
| 35 | Butterfly | i-badi, ama-2 |
| 22 | Buy, to | uku-tenga |
| 16 | Buzz, to (as bees) | uku-duma |
| 16 | By means of | nga prep |

C

| | | |
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| 11 | Calf | i-tole, ama-2 |
| 11 | „ | i-nkonyana, i-3, or ama-2 |
| 3 | Call, to | uku-biza |
| 25 | „ on, to | uku-hambela |
| 11 | „ out, to | uku-kala |
| 4 | Candle | isi-bane, isi-4 |
| 6 | Cane, sweet | im-fe, im-3 |
| 47 | Cannibal | isi-dlabantu, izi-4 |
| 26 | Careful of, to be | ukw-onga |
| 17 | Carry, to (in the hand) | uku-pata |
| 36 | „ to (as a burden) | uku-twala |

| | | |
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| 48 | Carver | in-joli, in-3 |
| 10 | Catch, to | uku-bamba |
| 9 | Cattle | in-komo, in-3 |
| 41 | „ fold | ubu-hilanti, 7, in-t-5 |
| 23 | Cease, to | uku-peza |
| 28 | Certain, (a certain one) | tile, 3 |
| 27 | Certain, to be | uku-qinisa |
| 25 | Chafe, to (intrans) | uku-tyabuka |
| 25 | „ (trans) | uku-tyabula |
| 35 | Chapter | is-ahluko, iz-1 |
| 45 | Char, to | uku-raula |
| 46 | Charcoal | i-lahle, ama-2 |
| 8 | Chew, to | uku-hlafuna |
| 43 | „ the cud, to | uku-tyisa |
| 20 | Chief | in-kosi, in-3 |
| 20 | Chief's wife | in-kosikazi, in-3 |
| 16 | Child | um-ntwana, aba-1 |
| 19 | Chimney | um-boko, imi-6 |
| 24 | Chin | isi-levu, izi-1 |
| 17 | Churn, to | uku-pehla |
| 46 | Cinder | i-luhle, ama-2 |
| 34 | Clean, to | uku-sula |
| 44 | Clearly | ekuhleni, adv |
| 33 | Climb, to | uku-kwela |
| 7 | Clothes | in-gubo, in-3 |
| 20 | Clot of blood | i-hlwili, ama-2 |
| 6 | Cloud | ili-fu, ama-2 |
| 39 | Coat | i-baty, i-3 |
| 22 | Cockroach | i-pela, ama-2 |
| 15 | Cold | i-ngqele, i-3 |
| 43 | „ to be | uku-banda |
| 43 | „ | uku-godola |
| 11 | Come, to | uku-za |
| 26 | „ down, to | uku-hla |
| 39 | „ from, to | uku-vela |
| 15 | „ in, to | uku-ngena |
| 8 | „ out, to | uku-puma |
| 23 | „ to an end to | uku-pela |
| 26 | Command | um-teto, imi-6 |
| 13 | Commence a suit, to | uku-mangala |
| 46 | Complete, to | uku-feza |
| 9 | Condemn, to | uku-gweba |
| 5 | Confuse, to | uku-bida |
| 48 | Conqueror | um-oyisi, aba-1 |
| 46 | Consent, to | uku-vuma |
| 23 | Contend, to | uku-pika |
| 26 | Contented, to be | ukw-anclu |
| 47 | Contradicts, one who | um-piki, aba-1 |
| 12 | Convey, to | uku-sa |
| 23 | Cook, to | uku-peka |
| 23 | Cool, to become | uku-pola |
| 51 | Cough, to | uku-kohlela |
| 20 | Country | ili-zwe, ama-2 |
| 32 | Cover, to | uku-sibekela |
| 9 | Cow | in-komo, in-3; im- azi, im-3 |
| 47 | Coward | i-gwala, ama-2 |
| 27 | Crafty person | i-qili, ama-2 |

C

| | |
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| 11 Crawl or creep, to | uku-kasa |
| 12 Cream | u-cambu, in-5 |
| 39 Cross, to | uku-wela |
| 46 Crush, to | uku-tyumza |
| 11 Cry, to (<i>call out</i>) | uku-kala |
| 11 " (<i>weep</i>) | uku-lila |
| 26 Cure | uku-nyanga |
| 32 Cut, to | uku-sika |
| 33 " off, to | uku-nqumla |
| 27 " open, to | uku-qaqa |

D

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| 27 Dance | um-dudo, imi-6 |
| 27 " " | in-tlombe, in-3 |
| 27 " to | uku-duda |
| 47 Dandy | i-homba, ama-2 |
| 53 Darkness | ubu-mnyama, 7 |
| 33 Day (<i>not night</i>) | i-mini, i-3 |
| 33 " (<i>24 hours</i>) | u-suku, in-t-5 |
| 31 Deaf person | isi-tulu, izi-4 |
| 24 Dear | dulu-3 |
| 43 Debt | i-tyala, ama-2 |
| 14 Deceive, to | uku-kohlisa |
| 18 Delay, to | uku-bambezela |
| 3 Demand, to | uku-biza |
| 26 Depart, to | uku-mka |
| 26 Descend, to | uku-hla |
| 5 Despair, to | uku-ncama |
| 19 Despise, to | uku-cekisa |
| 18 Detain, to | uku-bambezela |
| 3 Die, to | uku-buba |
| 6 " " | uku-fa |
| 46 Dig, to | uku-lima |
| 21 Diligent, to be | uku-kutala |
| 11 Dip, to (<i>as water</i>) | uku-ka |
| 23 Dirty | mdaka, 3 |
| 47 Dirty, to make | uku-dyoba |
| 26 Disappear, to | uku-tshona |
| 19 Discharge. to (<i>as a wound</i>) | uku-eiza |
| 26 Dismount, to | uku-hla |
| 11 Dissatisfied, to be | uku-rora |
| 48 Dissembler | um-zenzisi, aba-1 |
| 44 Dive, to | uku-ntywila |
| 35 Division | is-abluko, iz-4 |
| 23 Do over again, to | uku-pinda |
| 30 " not | musa |
| 19 " so, to | uku-ti |
| 38 " just then, to | ukw-andula |
| 16 Doctor | i-gqira, ama-2 |
| 39 Doctrine | u-fundiso, im-5 |
| 23 Dodge, to | uku-pepa |
| 11 Dog | in-ja, izin-3 |
| 41 Doorway | um-nyango, imi-6 |
| 23 Double, to | uku-pinda |
| 9 Dove | i-hobo, ama-2 |
| 30 Draw, to (<i>pull</i>) | uku-rola |
| 24 Dream, to | uku-pupa |
| 10 Dress, to | uku-nxiba |

| | |
|------------------------------------|------------------|
| 7 Dress (<i>a gown</i>) | i-lokwe, i-3 |
| 12 Drink, to | uku-sela |
| 11 " to take a (<i>sip</i>) | uku-puza |
| 24 Drink, cause to | uku-puzisa |
| 34 " to give to | uku-seza |
| 42 Drive away, to | uku-gxota |
| 46 Drum | i-gubu, ama-1 |
| 48 Drunk, to be | uku-nxila |
| 11 Drunkard | i-nxila, ama-2 |
| 26 Dry up, to (<i>in trans</i>) | ukw-oma |
| 26 Dry, to (<i>trans</i>) | ukw-omisa |
| 25 " to become (<i>as a cow</i>) | ukw-apusa |
| 5 Duck | i-dada, ama-2 |
| 14 Dumb person | isi-denge, izi-4 |
| 43 Dun, to | uku-dinisa |
| 23 Dun coloured | mdaka, 3 |
| 37 Dwell, to | uku-hlala |

E

| | |
|---------------------------|--------------------|
| 22 Eagle | u-kozi, in-5 |
| 36 Ear (<i>of corn</i>) | isi-kwebu, izi-4 |
| 26 Early in the morning | kusasa, <i>adv</i> |
| 8 Earth | um-hlaba, imi-6 |
| 41 East | im-pumalanga, im-3 |
| 5 Eat, to | uku-dla or tya |
| 26 Economical, to be | ukw-onga |
| 9 Effervesce, to | uku-bila |
| 27 Egg | i-qanda, ama-2 |
| 5 Elephant | in-dlovu, in-3 |
| 8 Emerge, to | uku-puma |
| 34 Enemy | u-tshaba, in-5 |
| 15 Englishman | i-Ngesi, ama-2 |
| 3 Enquire, to | uku-buza |
| 15 Enter, to | uku-ngena |
| 40 Entrap, to | uku-tiya |
| 14 Err, to cause to | uku-kohlisa |
| 33 Escape, to | uku-sinda |
| 23 Evade, to | uku-pepa |
| 16 Even | kwa, <i>conj</i> |
| 43 Excel, to | uku-dlula |
| 29 Exchange, to | ukw-anana |
| 48 Exhorter | um-yali, aba-1 |
| 4 Extinguish, to | uku-cima |
| 18 Extol | uku-ncoma |

F

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|----------------------------|-----------------------------|
| 20 Facio | ubu-so, 7 |
| 42 Faith (<i>belief</i>) | u-kolo, in-5 |
| 42 " (<i>trust</i>) | i-temba, ama-2 |
| 30 Fall, to | uku-wa |
| 41 Family | u-sapo, in-t-5 |
| 41 Far off | kude, <i>adv</i> |
| 11 Fashion | um-kwa, imi-6 |
| 6 Fat | ama-futa, 2, <i>no sing</i> |
| 45 " to be | uku-tyeba |

F

| | | | | | |
|----|----------------------------------|---------------------------------|----|--------------------------------------|-----------------------|
| 19 | Father, my | u-bawo, o-1 | 41 | Garden | isi-tiya, izi-4 |
| 19 | „ thy | u-yihlo, o-1 | 41 | „ | um-yezo, imi-6 |
| 19 | „ his | u-yise, o-1 | 7 | Garment | in-gubo, in-3 |
| 43 | Fault | i-tyala, ama-2 | 30 | Gate | i-sungu, ama-2 |
| 33 | Fear, to | ukw-oyika | 3 | Gather, to | uku-buta |
| 45 | Feed, to (<i>trans</i>) | uku-funzela | 7 | Gentle, to be | uku-tamba |
| 26 | Feel, to | uku-va | 28 | Gently | kuhle, <i>adv</i> |
| 17 | Follow, my good | w-etu | 24 | Get, to (<i>obtain</i>) | uku-zuza |
| 9 | Ferment, to | uku-bila | 10 | Get up or away | uku-suka |
| 32 | Fetch, to | uku-tabata or t t u | 16 | Girl (<i>marriage-able</i>) | in-tombi, in-3 |
| 42 | Fig | i-kiwane, ama-2 | 28 | Girl, little | in-tombazana, in-3 |
| 15 | Fight, to | uku-lwa | 20 | „ | i-nkazana, 3, ama-2 |
| 29 | Find, to | uku-fumana | 15 | Give, to (<i>as a present</i>) | uku-pa |
| 8 | Fine, to | uku-hlaulisa | 15 | „ (<i>hand over</i>) | uku-nika |
| 8 | „ to pay | uku-hlaula | 5 | „ up | uku-ncama |
| 16 | „ | hle, 2; tle, 1 | 19 | Gizzard | i-gila, ama-2 |
| 36 | Finger | um-nwe, imi-1 | 44 | Glitter, to | uku-kazimla |
| 46 | Finish, to | uku-feza | 47 | Glutton | i-dlakudla, ama-2 |
| 27 | „ | uku-gqiba | 3 | Go, to | uku-ya |
| 23 | Fire | um-lilo, imi-6 | 10 | „ to | uku-hamba |
| 19 | „ to (<i>as a gun</i>) | uku-dubula | 25 | „ for another | |
| 41 | Fireplace | i-ziko, ama-2 | | or for a certain | |
| 19 | Firewood | u-kuni, in-5 | | purpose, to | uku-hambela |
| 38 | „ to get | uku-teza | 26 | „ away, to | uku-mka |
| 27 | Firm, to be | uku-qina | 44 | „ home, to | uku-goduka |
| 27 | „ to make to be | uku-qiuisa | 15 | „ in, to | uku-ngena |
| 12 | Fish, to | uku-loba | 8 | „ out, to | uku-puma |
| 8 | „ | in-tlanzi, in-5 | 26 | „ down, to | uku-hla |
| 22 | Fishmoth | i-nundu, ama-6 | 46 | „ up, to | uku-nyuka |
| 30 | Fit, to be | uku-fancla | 23 | „ in another | |
| 16 | Flesh | i-nyama, i-3 | | direction, to | uku-guquka |
| 24 | Fling, to | uku-posa | 4 | Goat | i-bokwe, i-3 |
| 41 | Float, to | uku-dada | 4 | „ Kafir | im-buzi, im-3 |
| 41 | Flour | um-gubo, imi-6 | 17 | God | u-Tixo, o-1 |
| 14 | Fly, to | uku-papazela | 28 | Good | lungilo, 3 |
| 6 | Fog | i-nkungu, i-3 | 28 | „ to be | uku-lunga |
| 22 | Fold, to (<i>as clothes</i>) | uku-songa | 17 | „ fellow, my | wetu |
| 41 | Fold (<i>for cattle</i>) | ubu-hlauti, 7; in-1-5 | 43 | Gooseberry, Cape | i-tuma, ama-2 |
| 41 | „ (<i>for sheep or calves</i>) | isi-baya, izi-4 | 16 | Gore, to | uku-hlaba |
| 29 | Follow after, to | uku-landela | 3 | Govern, to | uku-lawla |
| 17 | Food | uku-dla, or tya, 8 | 7 | Gown | i-lokwe, i-3 |
| 15 | Foot (<i>human</i>) | u-nyawo, i-5 | 41 | Grahamstown | i-Rini, 2 |
| 15 | „ (<i>of animal</i>), | | 29 | Grass | i-nea, i-3 |
| | foot print | in-qina, ama-2 | 29 | „ twitch, | |
| 36 | Forge, to (<i>as smith</i>) | uku-kanda | | quick, couch | u-qaqqa, o-1 |
| 30 | Foundation | isi-seko, izi-4 | 31 | Grave | i-newaba, ama-2 |
| 41 | Fountain | um-tombo, imi-6 | 15 | Great | kulu, 1 |
| 44 | Fowl | in kuku, in-3 | 17 | Greatly | kakulu, <i>adv</i> |
| 42 | Friend | hlobo, um, aba-1; or isi, izi-4 | 20 | Greatness | uku-kulu, 7 |
| 17 | „ | w-etu | 7 | Grind, to (<i>corn</i>) | uku-sila |
| 15 | Frost | i-ngqele, i-3 | 45 | „ (<i>sharpen on a grindstone</i>) | uku-cola |
| | | | 15 | Groan, to | uku-gula |
| | | | 51 | Groom's man | um-kapi, aba-1 |
| | | | 44 | Grow, to | uku-mila |
| | | | 7 | „ old, to | uku-guga, ukw-alupala |
| | | | 5 | „ tall, to | uku-kula |
| 16 | Gall | i-nyongo, i-3 | 40 | Growl, to | uku-vunguma |
| 41 | Garden | iu-t-simi, ama-2 | 9 | Gruel | isi-dudu, izi-4 |

G

G

| | |
|----------------|----------------|
| 11 Grumble, to | uku-rora |
| 51 Guide | um-kapi, aba-1 |
| 51 " to | uku-kapa |
| 43 Guilt | i-tyala, ama-2 |
| 8 Gum | in-flaka, in-3 |
| 43 Gun | um-pu, imi-6 |

H

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|---------------------------------------|------------------------------------|
| 11 Habit | um-kwa, imi-6 |
| 27 Half do anything, half fill, to | uku-qingatisa |
| 43 Halloo! | Au! <i>interj</i> |
| 36 Hammer | is-ando, iz-4 |
| 36 " to (<i>as a nail</i>) | uku-betelela |
| 36 " (<i>as a smith</i>) | uku-kanda |
| 23 Hand | is-andla, iz-4 |
| 12 Hang down, to | uku-lengalenga |
| 42 Happiness | ulw-onwabo, iz-5 |
| 18 Hard | lukuni, 2 |
| 15 Hare | um-vundla, imi-6 |
| 12 Harm, to | uku-limaza |
| 41 Harvest time | ukw-indla, 8 |
| 31 Haste | ubu-nxamo, 7 |
| 32 Hasten, make haste, to | uku-kauleza, uku- nxama |
| 39 Hat | um-nqwazi, imi-6 |
| 44 Hatch, to | uku-qanduseh |
| 40 Hato | uku-tiya |
| 22 Hawk | u-kozi, in-5 |
| 10 Head | in-tloko, in-3 |
| 43 Headman | isi-bonda, izi-4 |
| 26 Hear, to | uku-va |
| 10 Heart | in-tliziyo, in-3 |
| 41 Hearth | i-ziko ama-2 |
| 44 Heaven | i-zulu, ama-2 |
| 36 Heavy | nzima, 3 |
| 38 Heel | isi-tende, izi-4 |
| 6 Help, to | uku-ceedu |
| 6 " " | uku-siza |
| 23 Hem, to | uku-peta |
| 44 Hen | in-kukukazi, in-3; or isi-izi-4 |
| 26 Herd, to (<i>cattle</i>) | akw-alusa |
| 13 Hero | apa, <i>adv</i> |
| 17 Hide | isi-kumba, izi-4 |
| 3 " oneself, to | uku-zimela |
| 23 High above | pezutu, <i>adv</i> |
| 34 Hill | in-duli, in-3 |
| 35 Hippopotamus | im-vubu, im-3 |
| 7 Hoc, native | i-gaba, ama-2 |
| 7 Hog, wild | in-gulube, in-3 |
| 10 Hold, to | uku-bamba |
| 41 Hole, (<i>in garment</i>) | isi-roba, izi-4 |
| 7 " (<i>in ground</i>) | um-nxuma, imi-6 |
| 41 Home | i-kaya, ama-2 |
| 42 Hope | i-temba, ama-2 |
| 37 " to | uku-temba |
| 4 Horse | i-hashe, ama-2 |

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|---------------------------|-----------------------|
| 43 Hot | shushu, 3 |
| 5 House | in-dlu, in- or izin-3 |
| 4 Human being | um-ntu, aba-1 |
| 16 " nature | ubu-ntu, 7 |
| 12 Hungry, to be- come | uku-lamba |
| 43 Hunt, to | uku-zingela |
| 15 Hunting party | i-nqina, i-3 |
| 31 Hurry | ubu-nxamo, 7 |
| 32 " to | uku-nxama |
| 12 Hurt, to | uku-limaza |
| 31 " an old wound | uku-tunuka |
| 6 Husband | in-doda, 3, ama-2 |
| 35 Hymn | i-culo, ama-2 |

I

| | |
|----------------------------|---------------------|
| 16 Idle, to be | uku-nqena |
| 14 Ignorant person | isi-denge, izi-4 |
| 17 If | ukuba, <i>conj</i> |
| 6 Ill, to be | uku-fu |
| 15 " " | uku-gula |
| 17 In order that | uku-ze, <i>conj</i> |
| 16 Indolent, to be | uku-nqena |
| 21 Industrious, to be | uku-kutala |
| 47 Industrious per- son | isi-kutali, izi-4 |
| 6 Infant | u-sana, in-t-5 |
| 11 Injure, to | uku-bulala |
| 26 " " | ukw-ona |
| 13 Invite, to | uku-mema |
| 42 Iron | isi-nyiti, izi-4 |

J

| | |
|-------------|-----------------|
| 24 Jealousy | ubu-kwele, 7 |
| 12 Joke | ubu-rara, 7 |
| 24 Judge | um-gwebi, aba-1 |
| 27 Just so | cwe, <i>adv</i> |

K

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|-------------------------------|-----------------------|
| 54 Kafir | um-Xosa, 1 ; ama-2 |
| 41 Kei river | i-Nciba, 3 |
| 11 Kick, to | uku-kaba |
| 11 Kill, to | uku-bulala |
| 23 Kindle, to | uku-pemba |
| 20 Kindness | ubu-boke, 7 |
| 54 King William's Town | i-Qonce, 2 |
| 36 Kiss, to | ukw-angu |
| 24 Knife | i-mela, i-3 |
| 44 Knob kerrie | in-duku, in-3 |
| 30 Know, to | ukw-azi |
| 40 Kraal (<i>village</i>) | um-zi, imi-6 |
| 41 " (<i>cattle</i>) | ubu-hlanti, 7; in-t-5 |
| 41 " (<i>calves, sheep</i>) | isi-baya, izi-4 |

L

| | |
|----------------------------|------------------|
| 29 Lame person or thing | isi-qwala, izi-4 |
| 8 Land (<i>earth</i>) | um-hlaba, imi-6 |

L

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|-----------------------|-----------------------|
| 20 Land (country) | ili-zwe, ama-2 |
| 15 Large | kulu, 1 |
| 17 Largely | kakulu, <i>adv</i> |
| 44 Last year | nyakenye, <i>adv</i> |
| 8 Laugh, to | uku-hleka |
| 26 Law | um-teto, imi-6 |
| 16 Lazy, to be | uku-nqena |
| 47 „ person | i-vila, ama-2 |
| 33 Leaf (of a book) | i-pepa, ama-2 |
| 33 „ (of a tree) | i-gqabi, ama-2 |
| 53 Leak, to | uku-neta |
| 26 Lean, to become | uku-bitya |
| 6 Learn, to | uku-funda |
| 10 Leave, to | uku-shiya |
| 42 „ off, to | uku-yeka |
| 46 Left hand, the | i-kohlo, ama-2 |
| 46 Lemon | i-lamuni, i-3 |
| 50 Lend, to | uku-boleka |
| 7 Leopard | in-gwe, izin- or in-3 |
| 14 Letter | i-newadi, i-3 |
| 11 Lick, to | uku-kota |
| 25 Lie down, to | uku-lala |
| 15 Lies | ubu-xoki, 7 |
| 23 Light, to (a fire) | uku-pemba |
| 3 Like, to | uku-tanda |
| 41 „ to be | uku-fana |
| 5 Line (boundary) | um-da, imi-6 |
| 5 „ (mark) | um-gea, imi-6 |
| 15 Lion | i-ngonyama, i-3 |
| 48 Listen, to | uku-pulapula |
| 18 Little | neinane, 1 |
| 23 Live, to | uku-pila |
| 38 Locust | in-kumbi, in-3 |
| 24 Loiter, to | uku-hiliza |
| 18 Long | de, 1 |
| 3 Look, to | uku-kangela |
| 40 Look out! | Lumka! <i>interj</i> |
| 12 Loosen, to | uku-kulula |
| 33 Lop, to | uku-nqumla |
| 42 Lose, to | uku-lahla |
| 30 Lost, to be | uku-lahleka |
| 3 Love, to | uku-tanda |
| 20 „ | u-tando, in-5 |
| 45 Lump | isi-gaqa, izi-4 |

M

| | |
|---------------------|--|
| 10 Mad, to be | uku-geza |
| 47 Magistrate | u-mantyi, o-1 |
| 16 Maiden | in-tombi, in-3 |
| 12 Maim, to | uku-limaza |
| 4 Maize | u-mbona, 1 or 6, o-1 |
| 4 Man (human being) | um-ntu, aba-1 |
| 4 „ young | um-fana, aba-1; or in-dodana, 3, ama-2 |
| 6 „ (married) | in-doda, 3; ama-2 |
| 50 Mane | isi-nci, izi-4 |
| 15 Manner, in this | ngokunjalo, njalo, <i>advs</i> |

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|--------------------------------|------------------------|
| 11 Manners | um-kwa imi-6 |
| 15 Many | ninzi, 3 |
| 4 Mare | i-lashlekazi, ama-2 |
| 5 Mark (line) | um-gea, imi-6 |
| 46 Marriage, to give | |
| a girl in | ukw-endisa |
| 41 Marrow | u-mongo, o-1 |
| 47 Marry, to | uku-tshata |
| 20 Master (chief) | in-kosi, in-3 |
| 12 „ (white man) | um-lungu, aba-1 |
| 8 Masticate | uku-hlafuna |
| 41 Meal (flour) | um-gubo, imi-6 |
| 36 Mealie cob (with grains on) | isi-kwebu, izi-4 |
| 36 „ (without the grains) | um-pa, imi-6 |
| 4 Mealies | u-mbona, 1 or 6; o-1 |
| 16 Meat | i-nyama, i-3 |
| 12 Mediate | uku-lanla |
| 16 Medicine | i-yeza, ama-2 |
| 48 Meet, to go to | uku-hlangubeza |
| 42 Metal | i-ntsimbi, i-3 |
| 4 Milk, sweet | u-bisi, im-5 |
| 32 „ thick | ama-si, 2; no sing |
| 6 Mist | i-nkungu, i-3 |
| 20 Mistress | in-kosikazi, in-3 |
| 12 „ | um-lungukazi, aba-1 |
| 52 „ (of a house) | um-nikazi, aba-1 |
| 34 Mix, to | uku-vuba |
| 15 Moan, to | uku-gula |
| 53 Moist | manzi, 3 |
| 34 Moisten, to | uku-nyakamisa |
| 33 Monday | um-Vulo, imi-6 |
| 17 Money | i-mali, i-3 |
| 11 Monkey | in-kau, in-3 |
| 16 Moon, month | i-nyanga, in-3 |
| 19 Mother, my, our | u-ma(wo), o-1 |
| 19 „ thy, your | u-nyoko, o-1 |
| 15 „ his, her, their | u-nina, o-1 |
| 40 Mould, to | uku-bumba |
| 33 Mount, to | uku-kwela |
| 34 Mountain | in-tabu, in-3 |
| 24 Mouse | im-puku, in-3 |
| 12 Mouth | um-lomo, imi-3 |
| 15 Much | ninzi, 3 |
| 41 Mud | u-daka, in-5 |
| 35 Mumps | u-qilikwana, o-1 |
| 21 Mushroom | in-kowane, in-3 |
| 30 Must not | musu |
| 46 Muzzle | isi-ceme, izi |
| N | |
| 17 Namely | uku-ti, <i>conj</i> |
| 44 Near | kufupi, <i>adv</i> |
| 37 Neck | in-tamo, in-3 |
| 46 Needle | i-nalito, i-3 |
| 41 News | in-daba, 5 <i>plur</i> |
| 33 Newspaper | i-pepa, ama-2 |

N

| | |
|--------------------|---------------------------------|
| 13 Nice | mnandi, 3 |
| 26 Nicely | kakuhle, <i>adv</i> |
| 34 Night | ubu-suku, 7 |
| 22 Nip | uku-mfikila |
| 27 No | hai or hayi <i>adv</i> |
| 24 Nose | im-pumlo, im-3 |
| 15 Notwithstanding | kanti noko <i>conj</i> |
| 13 Now | ngoku or ngokunjo <i>adv</i> |

O

| | |
|------------------|---------------------------|
| 45 Oath, to tako | uku-funga |
| 24 Obtain, to | uku-zuza |
| 43 Oh! | au! <i>interj</i> |
| 16 On | nga, <i>prep</i> |
| 27 Once | kanye, <i>adv</i> |
| 22 Only | odwa, 3 |
| 19 Ooze out, to | uku-eiza |
| 23 Open to | uku-nqika or uku- vulu |
| 44 Openly | ekuhleni, <i>adv</i> |
| 50 Opposite | malunga, <i>adv</i> |
| 16 Ostrich | i-nciniba, i-3 |
| 42 Otter | in-tini, in-3 |
| 44 Overflow, to | uku-pupuma |
| 29 Overtake, to | uku-fumana |
| 52 Owner | um-nini, aba-1 |
| 52 „ female | um-nikazi, aba-1 |
| 10 Ox | in-kabi, in-3 |

P

| | |
|--------------------|-------------------------|
| 33 Pago | i-pepa, ama-2 |
| 33 Paper | i-pepa, ama-2 |
| 12 Partridge | isi-kwatsha, izi-4 |
| 43 Pass by, to | uku-dlula |
| 43 Pat, to | uku-bambata |
| 18 Path | in-dlela, in-3 |
| 8 Pay a fine, to | uku-hlaula |
| 12 Peace, to make | uku-lamla |
| 35 Peel, to | uku-cuba |
| 21 Peep, to | uku-lunguza |
| 4 People | um-ntu, aba-1 |
| 52 „ or place, my, | |
| | our ko-w-etu |
| 52 „ „ thy, | |
| | your ko-w-enu |
| 52 „ „ his, | |
| | her, their ko-w-abo |
| 46 Perfect, to | uku-feza |
| 27 Perfume, to | uku-qola |
| 13 Perhaps | mhlambulubi, <i>adv</i> |
| 3 Perish, to | uku-buba |
| 4 Person | um-ntu, aba-1 |
| 7 Pick, native | i-gaba, ama-2 |
| 16 Pierce, to | uku-hlaba |
| 12 Pig | i-bangu, i-3 |
| 32 Pillar | in-tsika, in-3 |
| 4 Pillow | um-qamelo, imi-6 |

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|---|---------------------------------|
| 46 Pin | isi-pelite, izi-4 |
| 22 Pinch | uku-mfikila |
| 46 Pipe | i-nqawa, i-3 |
| 41 Pith | u-mongo, o-1 |
| 38 Pity, to | uku-sizela |
| 40 Place (<i>locality</i>) | in-dawo, in-3 |
| 40 „ (<i>village</i>) | um-zi, imi-6 |
| 20 „ where the grass has been lately burned | i-hlungu, ama-2 |
| 38 Plant, to | uku-tyala |
| 17 Plate | isi-tya, izi-4 |
| 12 Play, to | uku-dlala |
| 43 Pleascd, to be | uku-xola |
| 46 Plough, to | uku-lima |
| 11 Pluck, to (<i>as fruit</i>) | uku-ka |
| 47 Plunderer | um-pangi, aba-1 |
| 41 Point at or to- wards to | ukw-alata |
| 41 „ out, to | ukw-alatisa |
| 45 „ (<i>as with knife or axe</i>) | uku-baza |
| 43 Pole | isi-bonda, izi-4 |
| 41 Poor person | i-hlwemtu, ama-2 |
| 16 Porcupine | i-ncanda, i-3 |
| 9 Porridge | isi-dudu, izi-4 |
| 32 Post | in-tsika, in-3 |
| 38 Potato (<i>common</i>) | i-tapile, i-3 |
| 10 „ sweet | i-batata, ama-2: or i-i-3 |
| 31 Pour, to | uku-galela |
| 17 „ out (<i>spill</i>) | uku-palaza |
| 29 Power | ama-ndla, 2, <i>no sing</i> |
| 18 Praise, to | uku-ncoma |
| 37 Pray, to | uku-tandaza |
| 37 Prayer | in-tandazo, in-3 or um-imi-6 |
| 47 Preacher | um-shumayeli, aba-1 |
| 13 Present there | kona, <i>adv</i> |
| 16 Pretty | hle, 2, tle, 1 |
| 16 Prick, to | uku-hlaba |
| 15 Privately | ngasese, <i>adv</i> |
| 37 Promise, to | uku-tembisa |
| 30 Proper, to be | uku-fanela |
| 5 Pull, to | uku-tsala |
| 30 „ (<i>draw</i>) | uku-rola |
| 5 „ down, to | uku-diliza |
| 22 „ out, to | uku-ncotula |
| 26 Punish, to | ukw-ohlwaya |
| 29 Pursue, to | uku-landela |
| 28 Push, to (<i>urge on</i>) | uku-quba |
| 28 „ (<i>thrust away</i>) | uku-tyala |
| 29 Put on, to | ukw-ambata |
| 6 „ on, in, into | uku-faka |
| 4 „ out | uku-cima |

Q

| | |
|------------|------------------|
| 18 Quarrel | in-gxabano, in-3 |
| 15 „ | uku-lwa, 8 |
| 15 „ to | uku-lwa |

Q

| | |
|-----------------|-------------------|
| 41 Queenstown | u-Komani, 1 |
| 26 Quiet, to be | uku-ti tu |
| 24 Quiver | um-pongolo, imi-6 |

R

| | |
|---|----------------------|
| 42 Rain | im-vula, im-3 |
| 42 " to | uku-na |
| 22 Ramble about, to | uku-hambahamba |
| 35 Rat | i-buzi, ama-2 |
| 21 Ravine | um-fula, imi-6 |
| 18 Read, to (<i>a book</i>) | uku-lesesha or lesa |
| 6 " (<i>learn</i>) | uku-funda |
| 47 Rebel | u-kakakampetu, o-1 |
| 23 Recover, to (<i>from sickness</i>) | uku-pila |
| 44 Refuse, to | ukw-ala |
| 13 " | uku-mangala |
| 27 Rejoice, to (<i>in-trans</i>) | uku-vuya |
| 27 " (<i>trans</i>) | uku-vuyisa |
| 23 Repeat, to | uku-pinda |
| 23 Repent, to | uku-guquka |
| 48 Report, to | uku-bika |
| 30 Reprove, to | uku-tetisa |
| 41 Resemble, to | uku-fana |
| 24 Rest, to | uku-pumla |
| 24 " cause to | uku-pumlisa or pumza |
| 3 Return, to | uku-buya |
| 39 Reward | um-vuzo, imi-6 |
| 39 " to | uku-vuza |
| 20 Rib | u-bambo, im-5 |
| 45 Rich, to be | uku-tyeba |
| 22 Ridge | um-mango, imi-6 |
| 52 Riem | in-tambo, in-3 |
| 28 Right | lungile, 3 |
| 28 " to be | uku-lunga |
| 34 " todo or make | uku-lungisa |
| 46 Right hand, the | uku-nene, 8 |
| 18 Ringworm | isi-tshanguba, izi-4 |
| 27 Rip open, to | uku-qaqa |
| 8 Rise, to (<i>as the sun</i>) | uku-puma |
| 41 Rising of the sun | im-pumalanga, im-3 |
| 39 River | um-lambo, imi-6 |
| 18 Road | in-dlela, in-3 |
| 47 Robber | um-pangi, aba-1 |
| 4 Rock rabbit | im-bila, im-3 |
| 20 Rod | ulu-ti, izin-5 |
| 22 Roll, to (<i>as a garment</i>) | uku-songa |
| 45 " (<i>as a horse</i>) | uku-qikaqika |
| 45 " (<i>as a wheel</i>) | uku-qengqa |
| 46 Ropo | i-ntsontelo, i-3 |
| 40 Rot, to | uku-bola |
| 40 Round, to make | uku-bumba |
| 35 Rub off, to | uku-cuba |
| 4 " out, to | uku-cima |
| 7 Run, to | uku-baleka |
| 16 " over | uku-nyatola |

S

| | |
|--|---------------------------------|
| 12 Saddle | i-sali, i-3 |
| 47 Sailor | u-matitlosi, o-1 |
| 50 Sale, to offer for | uku-funisa |
| 43 Satisfied, to be | uku-xola |
| 26 " | ukw-anela |
| 33 Saturday | um-Gqibelo, imi-6 |
| 33 Save, to | uku-sindisa |
| 19 Say, to | uku-ti |
| 43 " so | uku-tsho |
| 11 School | isi-kolo, izi-4 |
| 35 Scissors | isi-kela, izi-4 |
| 30 Scold, to | uku-tetisa |
| 45 Scorch, to | uku-fusa, uku-raula |
| 19 Scorn, to | uku-cekisa |
| 6 Scorpion | u-nomadudwane, o-1 |
| 17 Scrape, to | uku-pala |
| 26 Scratch, to | ukw-onwaya |
| 41 Sea | u-lwandle, i-5 |
| 12 Seat | isi-hlalo, izi-4 |
| 3 See | uku-bona |
| 26 " | uku-va |
| 42 Seed | im-bewu, im-3 |
| 4 Seek, to | uku-funa |
| 8 Seem, to | uku-nga |
| 40 Send, to | uku-tuma |
| 16 Serpent | i-nyoka, i-3 |
| 30 Servant | isi-caka, izi-4 |
| 24 Serve, to | uku-konza |
| 26 Set, to (<i>as the sun</i>) | uku-tshona |
| 41 Setting of the sun | in-tshonalanga, in-3 |
| 45 Sharpen, to (<i>as on grindstone</i>) | uku-lola |
| 45 " (<i>as with knife or axe</i>) | uku-baza |
| 24 Shave, to | uku-guya |
| 20 Sheep | im-vu, izim-3 : i-gusha, i-3 |
| 37 Shelf | i-tala, ama-2 |
| 46 Shell | i-qokobe, ama-2 |
| 10 Shield for war | i-kaka, ama-2 |
| 31 Shin bone | in-tungo, in-3 |
| 11 Shine, to | uku-kanya |
| 47 Ship | isi-kepe, izi-4 |
| 48 Shoe | isi-hlangu, izi-4 |
| 19 Shoot, to | uku-dubula |
| 4 Shut, to (<i>the eyes</i>) | uku-cima |
| 6 Sick, to be | uku-fa |
| 34 Sickness | isi-fo, izi-4 |
| 50 Side, on this | nganeno, adv |
| 15 Sight, out of | ngasese, adv |
| 26 Sin, to | ukw-ona |
| 46 Sing, to | uku-vuma |
| 45 Singe, to | uku-raula |
| 39 Sinner | um-oni, ab-1 |
| 11 Sip, to | uku-puza |
| 24 " cause to | uku-puzisa |
| 20 Sister | u-dade, o-1 |
| 37 Sit, to | uku-hlala |
| 26 Skim, to | ukw-ongula |
| 17 Skin | isi-kumba izi-4 |

S

| | | |
|----|--------------------------|--------------------------------------|
| 9 | Skin, to | uku-hlinza |
| 41 | Sky | i-zulu, ama-2 |
| 8 | Slander | uku-hleba |
| 42 | Slave | i-koboka, ama-2 |
| 37 | Sleep | ubu-tongo, 7 |
| 25 | " to | uku-lala |
| 24 | Slip off, to | uku-punyuka or puncuka |
| 43 | Slow, to be | uku-cota |
| 14 | Slug | in-kun.ba, in-3 |
| 18 | Small | ncinane, 1 |
| 33 | Smear, to (a floor) | uku-sinda |
| 19 | Smell | i-yumba, ama-2 |
| 16 | " to | uku-nuka |
| 46 | Smoke, to (a pipe) | uku-tshaya |
| 45 | " (over a fire) | uku-fusa |
| 14 | Snail | in-kumba, in-3 |
| 16 | Snake | i-nyoka, i-3 |
| 45 | Snare | um-gibe, imi-3 |
| 52 | Sneeze | uku-timla |
| 3 | Snuff, to take | uku-gwada |
| 15 | So large | ngaka, 3 |
| 19 | So, to be or do | uku-ti |
| 48 | " it is | kunjalo, adv |
| 42 | Soap | i-sepa, i-3 |
| 37 | Soft, to be | uku-tamba |
| 4 | Soldier | i-soldati, ama-2 |
| 25 | Son | u-nyana, o-1 |
| 41 | Sore | isi-londa, izi-1 |
| 29 | Sorrow | u-sizi, in-t-5 |
| 14 | Sour | muncu, 3 |
| 45 | Sow, to | uku-hlwayela |
| 8 | Spark | in-tlantsi, in-3 |
| 13 | Speak, to | uku-teta |
| 8 | " evil of | uku-hleba |
| 25 | Spear | isi-kali, izi-4; um- konto, imi-6 |
| 19 | Spider | isi-gcawu, izi-1 |
| 17 | Spill, to | uku-palaza |
| 54 | Spoil, to take in war | uku-timba |
| 15 | Spoor | i-nqina, ama-2 |
| 35 | Spring-bok | i-badi, ama-2 |
| 26 | Sprinkle, to | uku-fefa or uku-ti fa |
| 47 | Spy | in-tlola, in-3 |
| 46 | Squeeze, to | uku-faxanga |
| 47 | Squints, one who | i-gxwemu, ama-2 |
| 16 | Stab, to | uku-hlabu |
| 53 | Stable | isi-tali izi-4 |
| 34 | Stack | isi-ta, izi-4 |
| 18 | Stagger, to | uku-hexa |
| 43 | Stake | isi-bonda, izi-4 |
| 10 | Stand, to | uku-ma |
| 21 | Star, the morning | i-kwezi, ama-2 |
| 9 | Stare | uku-jonga |
| 24 | Steal, to | uku-ba, (= e-ba) |
| 31 | Stem (of a pipe) | in-tungo, in-3 |
| 26 | Stick | in-tonga, in-3 |
| 28 | " fast to, to | uku-namatela |
| 26 | Still, to be quite | uku-ti cwaka |

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|----|--------------------------------|-------------------------------|
| 41 | Sting (of a bee, etc.) | uluw-avila, iz-amvi- la, 5 |
| 47 | Stingy person | i-vimba, ama-2 |
| 16 | Stink, to | uku-nuka |
| 14 | Stint, to | uku-vimba |
| 29 | Stone | ili-tye, ama-2 |
| 21 | " rounded for grinding corn | im-bokotwe, im-3 |
| 46 | Stoop, to | uku-nqwila |
| 23 | Stop, to | uku-peza |
| 41 | Story | u-daba, 5 |
| 26 | Straight, to be | uku-ti ewi |
| 29 | Strength | ama-ndlu, 2, no sing |
| 15 | Strife | uku-lwa, 8 |
| 30 | Strike, to | uku-beta |
| 46 | String | i-ntsontelo, i-3 |
| 23 | Strive, to | uku-pika |
| 36 | Strong, to be | ukw-omelela |
| 14 | Stupid person | isi-denge, izi-4 |
| 6 | Succour, to | uku-siza |
| 26 | Suck, to | ukw-anya |
| 26 | Suffice, to | ukw-anclu |
| 10 | Summer | i-hlolo, ama-2 |
| 26 | Sun | i-langa, ama-2 |
| 33 | Sunday | i-Cawa, i-3 |
| 30 | Support, to | uku-sekela |
| 17 | Surround, to | uku-pahla |
| 7 | Swallow, to | uku-ginya |
| 45 | Swear, to | uku-funga |
| 9 | Sweat, to | uku-bila |
| 13 | Sweet | mnandi, 3 |
| 29 | Swell up, to | uku-dumba |
| 41 | Swim, to | uku-dada |

T

| | | |
|----|-------------------------|--------------------|
| 42 | Table | i-tafile, i-3 |
| 32 | Tail (of animal) | uma-sila, imi-6 |
| 19 | " (of bird) | isi-sila, izi-4 |
| 32 | Take, to | uku-tabata or tata |
| 12 | " | uku-su |
| 27 | " out | uku-kupa |
| 44 | " out a little | uku-capula |
| 34 | " away | uku-susa |
| 26 | " off or down | uku-tula |
| 12 | " off (loosen) | uku-kulula |
| 45 | " an oath | uku-funga |
| 26 | " care of the sick | ukw-ongu |
| 44 | " root, to | ukw-mila |
| 40 | " care | wa-fa! interj |
| 47 | Talkative person | um-tetateti, aba-1 |
| 18 | Tall | de, 1 |
| 37 | Tame, to be | uku-tamba |
| 26 | Taste, to | uku-va |
| 39 | Teaching | u-fundiso, im-5 |
| 38 | Tear | i-nyembezi, 1-3 |
| 5 | " to | uku-razula |
| 47 | Teases, one who | um-katazi, aba-i |
| 29 | Tell, to | uku-tyela |
| 20 | Temple (of the head) | in-tlafuno, in-3 |

T

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|---|--|
| 12 Tempt, to or test | uku-linga |
| 48 Tempter | um-lingi, aba-1 |
| 17 That | ukuba, ukuti, uku- ze, <i>conjs</i> |
| 53 Thatch, to | uku-fulofa |
| 13 There | apo, <i>adv</i> |
| 44 Therefore | ngoko, <i>conj</i> |
| 27 Thing | in-to, izin- or in-3 |
| 4 Think, to | uku-camanga or cinga |
| 51 Thirst | i-nxano, ama-2 |
| 43 Thorn apple | um-tuma, imi-6 |
| 24 Throw, to | uku-posa |
| 42 " away | uku-lahla |
| 44 Thunder | uku-duduma |
| 15 Thus | njalo or ngoku- njalo, <i>adv</i> |
| 42 Tickle, to | uku-cumbacumba |
| 47 Tidy person | i-homba, ama-2 |
| 4 Tie, to | uku-bopa |
| 52 " (unite by tying) | uku-xokelcla |
| 28 Time | i-xesha, ama-2 |
| 43 Tire out, to | uku-dinisa |
| 14 To | ku, <i>prep</i> |
| 50 Tobacco | i-cuba, ama-2 |
| 50 " to ask for | uku-ncaza |
| 53 " to give | uku-ncazela |
| 14 Today | namhla, namhlanje, <i>adv</i> |
| 31 Toddle, to | uku-bataza |
| 21 Together | kunye, <i>adv</i> |
| 14 Tomorrow | ngomso, <i>adv</i> |
| 20 Tongue | u-lwimi, i-5 |
| 40 Tooth | i-zinyo, ama-2 |
| 17 Touch, to | uku-pata |
| 35 Track | um-gaqa, imi-6 |
| 45 Trap | um-gibe, imi-6 |
| 10 Travel, to | uku-hamba |
| 16 Tread on, to | uku-nyatela |
| 26 Treat, to (<i>as a doctor</i>) | uku-nyanga |
| 17 Tree | uma-ti, imi-6 |
| 25 Trot, to | uku-quqa |
| 9 Trouble, to | uku-kataza |
| 14 Truly, in truth | ngenyaniiso, ngene- nc, <i>adv</i> |
| 42 Trumpet | i-xilongo, ama-2 |
| 19 Trunk (<i>of ele- phant</i>) | um-boko, imi-6 |
| 37 Trust, to | uku-temba |
| 13 Truth | i-nyaniso, i-3 |
| 12 Try, to | uku-linga |
| 38 Tune | i-ngoma, 1-3 |
| 47 Turbulent person | um-xokozeli, aba-1 |
| 23 Turn, to | uku-guquka |
| 33 " down | uku-goba |
| 10 " round | uku-jika |
| 47 Turncoat | u-kakakampetu, o-1 |

U

| | |
|---------------|------------|
| 15 Ugly | bi, 2 |
| 27 Understand | uku-qonda |
| 28 Upright | lungile, 3 |

V

| | |
|-------------------------------|--------------------|
| 35 Verso | i-vesi, i-3 |
| 17 Very | kakulu, <i>adv</i> |
| 17 Vessel (<i>for food</i>) | isi-tya, izi-4 |
| 40 Village | um-zi, imi-6 |
| 25 Visit, to pay | uku-hambela |
| 20 Voice | ili-zwi, ama-2 |

W

| | |
|--------------------------------------|----------------------------|
| 39 Wages | um-vuzo, imi-6 |
| 15 Wagon | i-nqwelo, i-3 |
| 10 Walk, to | uku-hamba |
| 4 Want, to | uku-funa |
| 34 Wart | in-tsumpa, in-3 |
| 7 Wash, to | uku-hlamba |
| 16 Wasp | u-nomeva, o-1 |
| 48 Waste | uku-cita |
| 11 Water | ama-nzi, 2, <i>no sing</i> |
| 18 Way | in-dlela, in-3 |
| 7 Wear out, to | uku-guga, ukw- alupala |
| 8 Weed, to | uku-hlakula |
| 12 Weeds | u-kula, 5 <i>no plur</i> |
| 43 Week | i-veki, i-3 |
| 11 Weep, to | uku-lila |
| 26 Well | kakuhle, <i>adv</i> |
| 41 West | in-tshonalanga, in-3 |
| 53 Wet | manzi, 3 |
| 53 " to get | uku-neta |
| 14 When | xeshikweni, xu |
| 50 Whereas | ekubeni, <i>conj</i> |
| 16 Whisper, to | uku-sebeza |
| 13 White | mhllope, 3 |
| 15 " backed (<i>of cattle</i>) | nkone, 3 |
| 12 " man | um-lungu, aba-1 |
| 12 " woman | um-lungukazi, aba-1 |
| 39 Wicked | kohlakele, 3 |
| 6 Widow | um-hlolokazi, aba-1 |
| 6 Wife | um-fazi, aba-1 |
| 52 " my | um-ka-m, 1, <i>no plur</i> |
| 52 " thy | um-ka-ko, 1, " |
| 52 " his | um-ka-ke, 1, " |
| 52 Will | in-tando, in-3 |
| 44 Willow tree | um-ncunuba, imi-6 |
| 13 Wind | u-moya, imi-6; or u-o-1 |
| 34 Wipe, to | uku-sula |
| 8 Wish | uku-nga |
| 16 With | na, <i>prep</i> |
| 17 Within | pakati, <i>adv</i> |
| 6 Witness | i-nqina, ama-2 |

| W | |
|---------------------------|---------------------|
| 12 Witticism | ubu-rara, 7 |
| 20 Woman | i-nkazana, 3, ama-2 |
| 6 „ (<i>marricd</i>) | um-fazi, aba-1 |
| 16 „ (<i>unmarricd</i>) | in-tombi, in-3 |
| 13 Wonder, to | uku-mangala |
| 20 Word | ili-zwi, ama-2 |
| 31 Work | um-sebenzi, imi-6 |
| 8 „ to | uku-sebenza |
| 9 Wormwood | um-hlonyane, imi-6 |
| 43 Worry | uku-dinisa |
| 10 Wring off, to | uku-jika |
| 50 Wrinkle | um-bimbi, imi-6 |
| 30 Write, to | uku-bala |
| 26 Wrong, to do | ukw-ona |

| Y | |
|---------------------|----------------------|
| 44 Year | um-nyaka, imi-6 |
| 44 „ this | nonyaka, <i>adv</i> |
| 44 „ last | nyakenye, <i>adv</i> |
| 11 Yellow wood tree | um-koba, imi-6 |
| 27 Yes | ewe, <i>adv</i> |
| 10 Yesterday | i-zolo, ama-2 |
| 50 „ day before | i-zolo e-li-nye |
| 15 Yet | kauti, <i>conj</i> |
| 34 Yonder | paya, <i>adv</i> |
| 11 Young of animals | i-tole, ama-2 |

| Z | |
|----------|----------------|
| 19 Zebra | i-qwara, ama-2 |

KAFIR-ENGLISH

Before each word is given the number of the Lesson in which it first occurs.

For all numerals see Lesson 35.

| A | |
|----------------------------------|-------------------------------------|
| 35 Ahluko, is- iz-4 | chapter |
| 36 Aka, ukw- | to build |
| 44 Ala, ukw- | to refuse |
| 41 Alata, ukw- | to point at or towards |
| 41 Alatisa, ukw- | to point out |
| 7 Alupala, ukw- | to grow old, wear out |
| 26 Alusa, ukw- | to herd cattle |
| 29 Ambatu, ukw- | to put on |
| 29 Anana, ukw- | to exchange, barter |
| 23 Andla, is- iz-4 | hand |
| 36 Ando, is- iz-4 | hammer |
| 38 Andula, ukw- | to do just then |
| 26 Anela, ukw- | to suffice, be contented, satisfied |
| 36 Anga, ukw- | to kiss |
| 26 Anya, ukw- | to suck |
| 13 Apa, <i>adv</i> | here |
| 13 Apo, <i>adv</i> | there |
| 26 Apula, ukw- | to break |
| 25 Apusa, ukw- | to become dry (<i>as a cow</i>) |
| 41 Avila, ulw- iz-am- vila, 5 | sting (<i>of a bee, etc.</i>) |
| 43 Aul <i>interj</i> | oh! halloo! |
| 30 Azi, ukw- | to know |
| 9 Azi, im- im-3 | cow |

| B | |
|---------------------------------|---------------------------------|
| 7 Ba, uku- | to be |
| 24 Ba, uku (=eba) | to steal |
| 43 Babela, uku- | to burn grass round a hut, etc. |
| 35 Badi, i- ama-2 | butterfly, spring-bok |
| 30 Bala, uku- | to write |
| 7 Baleka, uku- | to run |
| 10 Bamba, uku- | to hold, catch |
| 43 Bambata, uku- | to put |
| 18 Bambezela, uku- | to detain, delay |
| 20 Bambo, u- im-5 | rib |
| 43 Banda, uku- | to be cold |
| 4 Banc, isi- izi-4 | candle |
| 10 Batata, i- ama-2 or i-i-3 | sweet potato |
| 31 Bataza, uku- | to toddle |
| 39 Batyi, i- i-3 | coat |
| 19 Bawo, u- o-1 | my father |
| 41 Baya, isi, izi-4 | kraal for calves or sheep |
| 45 Baza, uku- | to sharpen, point |
| 20 Bele, ubu-7 | kindness |
| 30 Beta, uku- | to beat, strike |
| 36 Betela, uku- | to hammer |
| 42 Bewu, im- im-3 | seed |
| 15 Bi, 2 | bad, ugly |
| 5 Bida, uku- | to confuse |

B

| | |
|----------------------|---------------------------------------|
| 48 Bika, uku- | to report |
| 9 Bila, uku- | to boil, ferment effervesce, sweat |
| 4 „ im- im-3 | rock rabbit |
| 50 Bimbi, um, imi-6 | wrinkle |
| 4 Bisi, u- im-5 | sweet milk |
| 26 Bitya, uku- | to become lean |
| 3 Biza, uku- | to call, demand |
| 19 Boko, um- imi-6 | elephant's trunk, chimney |
| 21 Bokotwe, im- im-3 | a round stone for grinding corn |
| 4 Bokwe, i- i-3 | goat |
| 40 Bola, uku- | to rot |
| 50 Boleka, uku- | to borrow, lend |
| 3 Bona, uku- | to see |
| 43 Bonda, isi- izi- | pole, stake, head- man |
| 3 Bopa, uku- | to bind, tie |
| 3 Buba, uku- | to die, perish |
| 11 Bulala, uku- | to injure, kill |
| 40 Bumba, uku- | to mould, make round |
| 40 „ im- im-3 | ball |
| 3 Buta, uku- | to gather |
| 3 Buya, uku- | to return |
| 3 Buza, uku- | to ask, enquire |
| 35 Buzi, i- ama-2 | rat |
| 4 „ im- im-3 | Kafir goat |

C

| | |
|------------------------|---|
| 30 Caka, isi- izi-1 | servant |
| 4 Camanga, uku- | to think |
| 12 Cambu, u- in-5 | cream |
| 44 Capula, uku- | to take out a little |
| 33 Cawa, i- i-3 | Sunday |
| 19 Cekisa, uku- | to despise, scorn |
| 4 Cela, uku- | to ask for |
| 46 Ceme, isi- izi-1 | muzzle |
| 4 Cima, uku- | to shut (<i>the eyes</i>), extinguish, put out, rub out |
| 4 Cinga, uku- | to think |
| 48 Cita, uku- | to waste |
| 19 Ciza, uku- | to ooze out, dis- charge |
| 43 Cota, uku- | to be slow |
| 50 Cuba, i- ama-2 | tobacco |
| 35 Cuba, uku- | to peel, rub off |
| 35 Culo, i- ama-2 | hymn |
| 42 Cumbacumba, uku- | to tickle |
| 26 Cwaka, uku-ti | to be quite still |
| 26 Cwi, uku-ti | to be straight |

D

| | |
|------------------|----------------------------|
| 5 Da, um- imi-6 | line, boundary |
| 41 Daba, u- in-5 | story; <i>in plur</i> news |

| | |
|----------------------------|----------------------------------|
| 5 Dada, i- ama-2 | duck |
| 41 Dada, uku- | to swim, float |
| 20 Dade, u- o-1 | sister |
| 41 Daka, u- in-5 | mud |
| 40 Dawo, in- in-3 | place |
| 18 De, 1 | long, tall |
| 14 Denge, isi- izi-1 | dumb person, stupid, ignorant |
| 24 Devu, in- in-5 | beard |
| 41 Dikeni, e- | Alice |
| 5 Diliza, uku- | to pull down |
| 43 Dinisa, uku- | to tire out, worry, dun |
| 5 Dla, uku- | to eat |
| 17 „ „ 8 | food |
| 47 Dlabantu, isi- izi-1 | cannibal |
| 47 Dlakudla, i- ama-2 | glutton |
| 12 Dlala, uku- | to play |
| 18 Dlela, in- in-3 | path, way, road |
| 5 Dlovu, in- in-3 | elephant |
| 5 Dlu, in- iziu-3 | house |
| 13 Dlula, uku- | to pass by, excel |
| 6 Doda, in-3, ama-2 | man, husband |
| 4 Dodana, in-3, ama-2 | young man |
| 19 Dubula, uku- | to fire, shoot |
| 27 Duda, uku- | to dance |
| 27 Dudo, um- imi-6 | dance |
| 9 Dudu, isi- izi-1 | gruel, porridge |
| 44 Duduma, uku- | to thunder |
| 44 Duku, in- in-3 | knob-kerric |
| 34 Duli, in- in-3 | hill |
| 24 Dulu, 3 | dear |
| 16 Duma, uku- | to buzz (<i>as bees</i>) |
| 29 Dumba, uku- | to swell up |
| 47 Dyoba, uku- | to make dirty |

E

| | |
|-------------------------|-------------------------------|
| 50 Ekubeni, <i>conj</i> | whereas |
| 44 Ekuhleni, <i>adv</i> | openly, clearly |
| 46 Endisa, ukw- | to give a girl in marriage |
| 27 Ewe, <i>adv</i> | yes, just so |
| 46 Ezantsi, <i>adv</i> | below (<i>lower</i>) |

F

| | |
|-------------------|-----------------------------------|
| 6 Fa, uku- | to be ill, sick, die |
| 26 Fa, uku-ti | to sprinkle |
| 6 Faka, uku- | to put on, in, into |
| 41 Fama, uku- | to resemble, be like |
| 4 „ um- aba-1 | young man |
| 30 Fanela, uku- | to be fit, proper |
| 46 Faxanga, uku- | to squeeze |
| 6 Fazi, um- aba-1 | woman, wife |
| 6 Fe, im- im-3 | sweet cane |
| 26 Fefa, uku- | to sprinkle |
| 46 Feza, uku- | to complete, per- fect, finish |

F

| | |
|------------------------------|------------------------|
| 6 Fika, uku- | to arrive |
| 34 Fo, isi-izi-4 | sickness |
| 46 Fohla, uku- | to break through |
| 6 Fu, ili-ama-2 | cloud |
| 21 Fula, um-imi-6 | ravine |
| 53 Fulela, uku- | to thatch |
| 29 Fumana, uku- | to find, overtake |
| 4 Funa, uku- | to seek, want |
| 6 Funda, uku- | to learn, read |
| 39 Fundiso, u- im-5 | teaching, doctrine |
| 45 Funga, uku- | to swear, take an oath |
| 50 Funisa, uku- | to offer for sale |
| 45 Funzela, uku- | to feed |
| 45 Fusa, uku- | to smoke, scorch |
| 6 Futa, ama-2 <i>no sing</i> | fat |

G

| | |
|-------------------------|--|
| 7 Gaba, i-ama-2 | native pick, hoo |
| 40 Gabuka, uku- | to break (<i>as a fog</i>) |
| 31 Galela, uku- | to pour |
| 45 Gaqa, isi-izi-4 | lump |
| 35 Gaqo, um-imi-6 | track |
| 6 Gea, um-imi-6 | line, mark |
| 19 Geawu, isi-izi-4 | spider |
| 10 Geza, uku- | to be mad |
| 45 Gibe, um-imi-6 | trap, snare |
| 19 Gila, i-ama-2 | gizzard |
| 7 Ginya, uku- | to swallow |
| 33 Goba, uku- | to beud, turn down |
| 43 Godola, uku- | to be cold |
| 44 Goduka, uku- | to go home |
| 33 Gqabi, i-ama-2 | leaf (<i>of tree</i>) |
| 27 Gqiba, uku- | to finish |
| 33 Gqibelo, um-imi-6 | Saturday |
| 16 Gqira, i-ama-2 | doctor |
| 7 Gubo, in-in-3 | blanket, garment, clothes |
| 41 „ um-imi-6 | flour, meal |
| 46 Gubu, i-ama-2 | drum |
| 7 Guga, uku- | to grow old, wear out |
| 15 Gula, uku- | to be ill, groan, moan |
| 7 Gulube, in-in-3 | wild hog |
| 23 Guquka, uku- | to turn, repent, go in another direction |
| 20 Gusha, i-i-3 | sheep |
| 24 Guya, uku- | to shave |
| 3 Gwada, uku- | to take snuff |
| 47 Gwala, i-ama-2 | coward |
| 7 Gwe, in-iziu- or in-3 | leopard |
| 9 Gweba, uku- | to blame, condemn |
| 24 Gwebi, um-aba-1 | judge |
| 7 Gwenya, in-in-3 | alligator |

| | |
|----------------------|---------------------------------|
| 18 Gxalano, in-in-3 | quarrel (<i>disagreement</i>) |
| 36 Gxoboza, um-imi-6 | bog |
| 42 Gxota, uku- | to drive away |
| 47 Gxwemu, i-ama-2 | one who squints |

H

| | |
|----------------------------|--|
| 27 Hai or hayi, <i>adv</i> | no |
| 10 Humba, uku- | to go, walk, travel |
| 22 Hambahamba, uku- | to ramble about |
| 25 Hambela, uku- | to go for another, for a certain purpose, pay a visit, call on |
| 12 Hangu, i-i-3 | pig |
| 4 Hashe, i-ama-2 | horse |
| 4 Hashekazi, i-ama-2 | mare |
| 18 Hexa, uku- | to stagger |
| 24 Hiliza, uku- | to loiter |
| 26 Hla, uku- | to come or go down, descend, dismount |
| 16 Hlaba, uku- | to pierce, prick, stab, gore |
| 8 „ um-imi-6 | earth, land |
| 8 Hlafuna, uku- | to masticate, chew |
| 8 Hlakula, uku- | to weed |
| 37 Hlala, uku- | to sit, dwell |
| 12 Hlalo, isi-izi-4 | seat |
| 7 Hlamba, uku- | to wash |
| 48 Hlangabeza, uku- | to go to meet |
| 48 Hlangu, isi-izi-4 | boot, shoe |
| 41 Hlanti, ubu-7, in-t-5 | cattle fold, kraal |
| 8 Hlaula, uku- | to pay a fine |
| 8 Hlaulisa, uku- | to fine |
| 16 Hle, 2 | pretty, fine, beautiful |
| 8 Hleba, uku- | toslander, backbite, speak evil of |
| 8 Hleka, uku- | to laugh, laugh at |
| 9 Hlinza, uku- | to skin |
| 10 Hlobo, i-ama-2 | summer |
| 42 „ um-aba-1; isi-izi-4 | friend |
| 6 Hlolokazi, um-aba-1 | widow |
| 9 Hlonyane, um-imi-6 | wormwood |
| 20 Hlungu, i-ama-2 | place where grass has been lately burned |
| 45 Hlwayela, uku- | to sow |
| 41 Hlwempu, i-ama-2 | poor person |
| 20 Hlwili, i-ama-2 | clot of blood |
| 9 Hobe, i-ama-2 | dove |
| 47 Homba, i-ama-2 | tidy person, dandy |

I

51 Indla, ukw-8 harvest time,
autumn

J

11 Ja, in- izin-3 dog
10 Jika, uku- to turn round,
wring off
48 Joli, in- in-3 carver
9 Jonga, uku- to stare

K

52 Ka-m, um-1 *no pl* my wife
52 Ka-ko, „ „ your „
52 Ka-ke, „ „ his „
11 Ka, uku- to dip (*water*),
pluck (*fruit*)
11 Kaba, uku- to kick
10 Kabi, in- in-3 ox
10 Kaka, i- ama-2 war shield
47 Kakakampetu, u-
o-1 rebel, turncoat
26 Kakuhle, *adv* nicely, well
17 Kakulu, *adv* very, largely, great-
ly
11 Kala, uku- to cry or call out
40 „ um- imi-6 bridle
25 Kali, isi- izi-4 assegai, spear
47 Kalipa, i- ama-2 brave man
36 Kanda, uku- to hammer (*as a*
smith), forge
3 Kangela, uku- to look
15 Kanti, *conj* yet
15 Kanti, noko *conj* but notwithstand-
ing
11 Kanya, uku- to shine
27 Kanye, *adv* once, altogether
51 Kapa, uku- accompany, to
guide
51 Kapi, um- aba-1 guide, groom's man,
bride's maid
11 Kasa, uku- to crawl, creep
9 Kataza, uku- to annoy, trouble,
bother
47 Katazi, um- aba-1 one who teases
11 Kau, in- in-3 monkey
32 Kauleza, uku- to make haste,
hasten
41 Kaya, i- ama-2 home
44 Kazimla, uku- to glitter
35 Kela, isi- izi-4 scissors
47 Kepe, isi- izi-4 ship
42 Kiwane, i- ama-2 fig
11 Koba, um- imi-6 yellow-wood tree
42 Koboka, i- ama-2 slave
15 Kodwa, *conj* but
39 Kohlakele, 3 bad, wicked
51 Kohlela, uku- to cough
14 Kohlisa, uku- to cause to err,
deceivo
46 Kohlo, i- ama-2 the left
11 Kolo, isi- izi-4 school
42 „ in- in-5 faith
11 Kolwa, uku- to believe
41 Komani, u- 1 Queenstown
9 Komo, in- in-3 cattle, cow
13 Kona, *adv* present there
25 Konto, um- imi-6 assegai, spear
24 Konza, uku- to serve
20* Kosi, in- in-3 chief, master
20 Kosikazi, in- in-3 chief's wife, mis-
tress
11 Kota, uku- to lick
21 Kowane, in- in-3 mushroom
52 Ko-w-abo his, her, their
people or place
52 Ko-w-enu thy, your „
52 Ko-w-etu my, our „
22 Kozi, u- in-5 eagle, hawk
14 Ku, *prep* to
41 Kude, *adv* far off
44 Kufupi, *adv* near
28 Kuhle, *adv* gently
44 Kuku, in- in-3 fowl
44 Kukukazi, in-
in-3: or isi- izi-4 hen
5 Kula, uku- to grow tall
12 „ u- 5, *no plur* weeds
15 Kulu, 1 large, great
20 „ ubu-7 greatness
12 Kulula, uku- to loosen, take off
14 Kumba, in- in-3 slug, snail
17 „ isi- izi-4 skin, hide
38 Kumbi, in- in-3 locust
19 Kuni, u- in-5 firewood
48 Kunjalo, *adv* it is so
21 Kunyc, *adv* together
27 Kupa, uku- to take out
26 Kusasa, *adv* early in the morn-
ing
21 Kutala, uku- to be diligent, in-
dustrious
47 Kutali, isi- izi-4 an industrious
person
11 Kwa, um- imi-6 fashion, habit,
manners
16 „ *conj* even, also
12 Kwatsha, isi-
izi-4 partridge
36 Kwebu, isi- izi-4 ear of corn, mealie
cob (*with grain*
on)
33 Kwela, uku- to climb, mount
24 Kwele, ubu-7 jealousy
6 Kwenkwe, in-3,
ama-2 boy
51 Kwenkwana, in-3
ama-2 little boy
21 Kwezi, i- ama-2 morning star

L

- 42 Lahla, uku to throw away, lose
 46 Lahle, i- ama-2 cinder, charcoal
 30 Lahleka, uku- to be lost
 25 Lala, uku- to lie down (*and hence*) to sleep
 12 Lamba, uku- to become hungry
 39 Lambo, um-imi-6 river
 12 Lamla, uku to make peace, arbitrate, mediate
 46 Lamuni, i- i-3 lemon
 29 Laudela, uku to follow after, pursue
 26 Langa, i- ama-2 sun
 3 Laula, uku to govern
 12 Lengalenga, uku to hang down
 18 Lesesha, uku- or lesu to read
 24 Levu, isi- izi-4 chin, beard
 11 Lila, uku- to cry, weep
 23 Lilo, um- imi-6 fire
 46 Lima, uku to dig, plough
 12 Limaza, uku to maim, hurt, harm
 12 Linga, uku- to try, attempt, test, tempt
 48 Lingi, um- aba-1 tempter
 41 Lo, isi- izi-4 a fierce animal
 12 Loba, uku- to fish
 7 Lokwe, i- i-3 dress, gown
 45 Lola, uku- to grind, sharpen
 12 Lomo, um- imi-6 mouth
 41 Londa, isi- izi-1 sore
 18 Lukuni, 3 hard
 11 Luma, uku- to bite
 40 Lumka! *interj* look out!
 28 Lunga, uku- to be right, good
 28 Lungile, 3 good, right, upright
 34 Lungisa, uku- to do *or* make right
 12 Lungu, um- aba-1 white man, master
 12 Lungukazi, um- aba-1 white woman, mistress
 21 Lunguza, uku- to peep
 15 Lwa, uku- 8 quarrel, strife
 15 " " to quarrel, fight
 41 Lwandle, u- i-5 sea
 20 Lwimi, u- i-5 tongue

M

- 10 Ma, uku- to stand
 17 Mali, i- i-3 money
 50 Malunga, *adv* opposite
 13 Mangala, uku- to wonder, refuse, commence a suit
 22 Mango, um- imi-6 ridge
 47 Mantyi, u- o-1 magistrate
 53 Manzi, 3 wet, moist

- 47 Matilosi, u- o-1 sailor
 19 Ma(wo), u- o-1 my mother
 4 Mbona, u-1 *or* 6, o-1 mealies, maize
 50 Mbovane, i- i-3 ant
 23 Mdaka, 3 dirty, dun coloured
 24 Mela, i- i-3 knife
 13 Memu uku- to invite
 14 Mfama, ubu-7 blindness
 22 Mfikila, uku- to pinch, nip
 13 Mfusa, 3 brown
 13 Mhlaumbi, *adv* perhaps
 13 Mhlope, 3 white
 44 Mila, uku- to grow, take root
 33 Mini, i- i-3 day
 26 Mka, uku- to depart, go away
 13 Mnuandi, 3 sweet, nice
 13 Mnyama, 3 black
 53 " ubu-7 darkness
 41 Mongo, u- o-1 marrow, pith
 13 Moya, u- imi-6; *or* u- o-1 wind
 14 Muncu, 3 acid, sour
 30 Musa do not

N

- 16 Na, *prep* with, and, also
 42 Na, uku- to rain
 28 Nakuba, *conj* although
 46 Nalite, i- i-3 needle
 28 Namatela, uku- to adhere, stick-fast to
 14 Namhla, namhla-
nje, *adv* to day
 29 Nca, i- i-3 grass
 5 Neuma, uku- to give up, despair
 16 Neanda, i- i-3 porcupine
 50 Neaza, uku- to ask for tobacco
 50 Neazela, uku- to give
 6 Needa, uku- to help, assist
 50 Nei, isi- izi-4 mane
 41 Neiba, i-3 the Kei river
 18 Neinane, 1 little, small
 16 Neiniba, i- i-3 ostrich
 18 Neoma, uku- to extol, praise, admire
 22 Neotula, uku- to pull out
 44 Neunuba, um-imi-6 willow tree
 31 Newaba, i- ama-2 grave
 14 Newadi, i- i-3 book, letter
 29 Ndla, ama-2, *no plur* power, strength
 46 Nene, uku-8 the right
 53 Nctu, uku- to get wet, leak
 8 Nga, uku to wish, seem
 16 " *prep* by means of, about on
 15 Ngaka, 3 so large
 50 Nganeno, *adv* this side of
 46 Ngapantsi, *adv* below (*under*)

N

| | | | |
|-------------------------------------|---|-------------------------------|---------------------------------------|
| 15 Ngasese, <i>adv</i> | privately, out of sight | 16 Nuka, uku- | to smell, stink |
| 15 Ngena, uku- | to go in, come in, enter | 22 Nundu, i- ama-2 | fishmoth |
| 14 Ngenyaniso, nge-nene, <i>adv</i> | truly, in truth | 36 Nwe, um- imi-6 | finger |
| 15 Ngesi, i- ama-2 | Englishman | 32 Nxama, uku- | to make haste, hurry |
| 44 Ngoko, <i>conj</i> | therefore | 31 Nxamo, ubu-7 | hurry, haste |
| 13 Ngoku, ngokunje, <i>adv</i> | now | 51 Nxano, i- ama-2 | thirst |
| 14 Ngokuba, <i>conj</i> | because | 10 Nxiba, uku- | to dress |
| 15 Ngokunjalo, <i>adv</i> | thus, in this manner | 48 Nxila, uku- | to be drunk |
| 38 Ngoma, i- i-3 | tuno | 11 „ i- ama-2 | drunkard |
| 14 Ngomso, <i>adv</i> | to-morrow | 7 Nxuma, um- imi-6 | hole |
| 15 Ngonyama, i- i-3 | lion | 44 Nyaka, um- imi-6 | year |
| 15 Ngqele, i- i-3 | frost, cold | 27 Nyamakazi, i- i-3 | animal |
| 15 Nika, uku- | to give (<i>hand over</i>) | 34 Nyakamisa, uku- | to moisten |
| 52 Nikazi, um- aba-1 | the female owner, the mistress of a house | 41 Nyakenye, <i>adv</i> | last year |
| 15 Nina, u- o-1 | his, her, their mother | 16 Nyama, i- i-3 | meat flesh |
| 15 Ninzi, 3 | much, many | 25 Nyana, u- o-1 | son |
| 52 Nini, um- aba-1 | owner | 26 Nyanga, uku- | cure, to treat (<i>as a doctor</i>) |
| 15 Njalo, <i>adv</i> | thus, in this manner | 16 „ i- i-3 | moon, month |
| 20 Nkazana, i-3, ama 2 | woman, girl | 41 Nyango, um- imi-6 | door way |
| 15 Nkone, 3 | white-backed (<i>of cattle</i>) | 13 Nyaniso, i- i-3 | truth |
| 11 Nkonyana, i- i-3; or ama 2 | calf | 16 Nyatela, uku | to tread on, run over |
| 6 Nkungu, i- i-4 | fog, mist | 15 Nyawo, u- i-5 | foot (<i>human</i>) |
| 6 Nomadudwane, u- o-1 | scorpion | 27 Nyazi, um- imi-6 | basket |
| 16 Nomeva, u- o-1 | wasp | 16 Nye, 2 | one, another |
| 44 Nonyaka, <i>adv</i> | this year | 38 Nyembezi, i- i-4 | tear |
| 46 Nqawa, i- i-3 | pipe | 42 Nyiti, isi- izi-4 | iron |
| 16 Nqena, uku | to be indolent, lazy, idle | 16 Nyoka, i- i-3 | serpent, snake |
| 23 Nqika, uku- | to open | 19 Nyoko, u- o-1 | thy, your mother |
| 6 Nqina, i- ama-2 | witness | 16 Nyongo, i- i-3 | gall, bile |
| 15 „ „ | foot, foot-print, spoor | 16 Nyosi, i- i-3 | bee |
| 15 „ „ | hunting party | 46 Nyuka, uku- | to go up, ascend |
| 33 Nqumla, uku- | to cut off, lop | 11 Nzi, ama-2, <i>no sing</i> | water |
| 39 Nqawzi, um- imi-6 | hat | 36 Nzima, 3 | heavy |
| 15 Nqwelo, i- i-3 | wagon | | |
| 46 Nqwila, uku- | to stoop | | |
| 16 Ntaka, i- i-3 | bird | | |
| 42 Ntambama, i- i-3 | afternoon | | |
| 42 Ntsimbi, i- i-3 | metal, bend | | |
| 46 Ntsontelo, i- i-3 | string, rope | | |
| 27 Ntsundu, 3 | brown | | |
| 4 Ntu, um- aba-1 | human being, man, person, people | | |
| 16 „ ubu- 7 | human nature | | |
| 16 Ntwana, um- aba-1 | child | | |
| 44 Ntywila, uku- | to dive | | |

O

| | |
|---------------------------------|---|
| 22 Odwa, 3 | only, alone |
| 36 Ohlwaya, ukw- | to punish |
| 26 Oma, ukw- (<i>intrans</i>) | to dry up |
| 36 Omelela, ukw | to be strong |
| 25 Omisa, ukw- (<i>trans</i>) | to dry |
| 26 Ona, ukw- | to injure, do wrong, sin |
| 26 Onga, ukw- | to be careful of, economical, take care of the sick |
| 26 Ongula, ukw- | to skim |
| 39 Oni, um- aba-1 | sinner |
| 38 Onka, is- iz-4 | bread |
| 22 Onke, 3 | all |
| 42 Onwabo, ulw-iz-5 | happiness |
| 26 Onwaya, ukw- | to scratch |
| 33 Oyika, ukw- | to fear |
| 48 Oyisi, um- aba-1 | conqueror |

P

- 15 Pa, uku- to give (*a present*)
 36 Pa, um- imi-6 mealie cob (*without the grains*) or stalk
 17 Pahla, uku- to surround
 17 Pakati, *adv* within
 17 Pala, uku- to scrape
 17 Palaza, uku- to spill, pour out
 47 Pangi, um- aba-1 robber, plunderer
 46 Pantsi, *adv* below (*under*)
 14 Papazela, uku- to fly
 17 Pata, uku to touch, carry (*in the hand*)
 34 Paya, *adv* yonder
 17 Pefumla, uku to breathe
 17 Pehla, uku to churn
 23 Peka, uku- to cook
 31 Peko, i- ama-2 bowl (*of a pipe*)
 23 Pela, uku- to come to an end
 22 „ i- ama-2 cockroach
 46 Polite, isi- izi -1 pin
 23 Pema, uku- to kindle, light (*a fire*)
 23 Pepa, uku- to dodge, evade
 33 Pepa, i ama-2 leaf (*of book*), page, paper, newspaper
 23 Peta, uku- to hem
 23 Peza, uku- to cease, stop
 23 Pezu, *adv* above
 23 Pezulu, *adv* high above
 23 Pika, uku- to strive, contend
 47 Piki, um- aba-1 one who contradicts
 23 Pila, uku- to live, recover (*from sickness*)
 23 Pinda, uku- to double, do over again, repeat
 23 Pola, uku- to become cool
 24 Pongolo, um- imi-6 quiver
 24 Posa, uku- to throw, flying
 43 Pu, um- imi-6 gun
 24 Puku, im- im-3 mouse
 48 Pulapula, uku- to listen
 8 Puma, uku- to go out, come out, emerge, rise
 41 Pumalanga, im- im-3 rising of the sun, East
 24 Pumla, uku- to rest
 24 Pumlisa, uku- or pumza to cause to rest
 24 Pumlo, im- im-3 nose
 24 Panyuka, uku- or puncuka to slip off
 24 Pupa, uku- to dream
 44 Pupuma, uku to overflow
 11 Puza, uku- to sip, take a drink
 24 Puzisa, uku- to cause to drink or sip

Q

- 27 Qala, uku- to begin
 4 Qamelo, um- imi-6 pillow
 27 Qanda, i- ama-2 egg
 44 Qandusela, uku- to hatch
 27 Qaqa, uku- to rip or cut open
 29 Qaqaqa, u- o-1 twitch, quick or couch grass
 25 Qata, i- ama-2 ankle
 52 Qauka, uku- to break (*as a rope*)
 17 Qekaza, uku- „ in pieces
 9 Qela, uku- to be accustomed to
 45 Qengqa, uku- to roll (*as a wheel*)
 48 Qezula, uku- to break off
 45 Qikaqika, uku- to roll (*as a horse*)
 27 Qili, i- ama-2 crafty person
 35 Qilikwana, u- o-1 mumps
 27 Qina, uku- to be firm
 27 Qinisa, uku- to make to be firm, be certain
 27 Qingatisa, uku- to half do anything, half fill
 46 Qokobe, i- i-3 shell
 27 Qola, uku- to perfume
 54 Qonce, i-2 King William's Town
 27 Qonda, uku- to understand
 28 Quba, uku- to push
 22 Qumba, uku- to be angry
 13 Quntube, i- ama-2 bramble, blackberry
 25 Quqa, uku- to trot
 29 Qwala, isi- izi-1 lame person or thing
 19 Qwara, i- ama-2 zebra

R

- 12 Rara, ubu- 7 joke, witticism
 24 Rara, 3 bitter
 45 Raula, uku- to scorch, char, singe
 5 Razula, uku- to tear
 41 Rini, i-2 Grahamstown
 41 Roba, isi- izi-1 hole (*in a garment*)
 30 Rola, uku- to draw, pull
 11 Rora, uku- to be dissatisfied, grumble

S

- 12 Sa, uku- to take, convey
 12 Sali, i- i-3 saddle
 6 Sana, u- in-t-5 infant, baby
 30 Sango, i- ama-2 gate
 41 Sapu, u- in-t-5 family
 8 Sebenza, uku- to work
 31 Sebenzi, um- imi-6 work
 16 Sebeza, uku- to whisper
 30 Sekela, uku- to support
 30 Seko, isi- izi-1 foundation
 12 Sela, uku- to drink

S

| | |
|------------------------------|-------------------------------------|
| 42 Sepa, i- i-3 | soap |
| 34 Seza, uku- | to give to drink |
| 10 Shiya, uku- | to leave |
| 47 Shumayeli, um-aba 1 | preacher |
| 43 Shushu, 3 | hot |
| 32 Si, ama 2, <i>no sing</i> | thick milk |
| 32 Sibekela, uku- | to cover |
| 32 Sika, uku- | to cut |
| 7 Sila, uku- | to grind (<i>corn</i>) |
| 19 Sila, isi- izi-4 | tail (<i>of bird</i>) |
| 32 „ um- imi-6 | „ (<i>of animal</i>) |
| 33 Sinda, uku- | to smear (<i>a floor</i>) |
| 33 „ uku- | to escape |
| 33 Sindisa, uku- | to save, (<i>cause to escape</i>) |
| 6 Siza, uku- | to help, succour |
| 38 Sizela, uku- | to pity |
| 29 Sizi, u- in-t-5 | sorrow |
| 20 So, ubu- 7 | face |
| 33 Soka, i- ama-2 | bachelor |
| 4 Soldati, i- ama-2 | soldier |
| 33 Sondela, uku- | to approach |
| 33 Sondeza, uku- | to bring near |
| 22 Songa, uku- | to fold, roll |
| 10 Suka, uku- | to get up <i>or</i> away |
| 33 Suku, u- in-t-5 | day |
| 34 Suku, ubu- 7 | night |
| 34 Sula, uku- | to clean, wipe |
| 34 Susa, uku- | to take away |

T

| | |
|-----------------------|----------------------------|
| 34 Ta, isi- izi-4 | stack |
| 34 Taba, in- in-3 | mountain |
| 32 Tabata, uku- | to take, fetch |
| 42 Tafile, i- i-3 | table |
| 34 Takata, uku- | to bewitch |
| 37 Tala, i- ama-2 | shelf |
| 53 Tali, isi- izi-4 | stable |
| 37 Tamba, uku- | to be soft, gentle, tame |
| 37 Tambo, i ama-2 | bone |
| 52 „ in- in-3 | riem |
| 37 Tamo, in- in-3 | neck |
| 3 Tanda, uku- | to love, like |
| 37 Tandaza, uku- | to pray |
| 37 Tandazo, in- in-3; | |
| or um- imi-6 | prayer |
| 37 Tando, in- in-3 | will |
| 20 „ u- in-5 | love |
| 38 Tapilo, i- i-3 | potato |
| 32 Tata, uku- | to take, fetch |
| 37 Temba, uku- | to trust, hope |
| 42 „ i- ama-2 | hope, faith |
| 37 Tembisa, uku | to promise, cause to trust |
| 38 Tende, isi- izi-4 | heel |
| 22 Tenga, uku- | to buy |
| 13 Teta, uku- | to speak |

| | |
|--------------------------|---|
| 47 Tetateti, um-aba-1 | talkative person |
| 30 Tetisa, uku- | to reprove, scold |
| 26 Teto, um- imi-6 | law, command |
| 38 Teza, uku- | to get firewood |
| 19 Ti, uku- | to say, to be so, do so |
| 17 „ um- imi-6 | tree |
| 20 „ ulu- izin-5 | rod |
| 28 Tile, 3 | certain |
| 54 Timba, uku- | to take spoil in war |
| 52 Timla, uku- | to sneeze |
| 42 Tini, in- in-3 | otter |
| 17 Tixo, u- o-1 | God |
| 40 Tiya, uku- | to, entrap, hate |
| 41 „ isi- izi-4 | garden |
| 20 Tlafuno, in- in-3 | temple (<i>of the head</i>) |
| 8 Tlaka, in- in-3 | gum |
| 8 Tlantsi, in- in-3 | spark |
| 8 Tlanzi, in- in-3 | fish |
| 16 Tle, 1 | pretty, fine, beautiful |
| 10 Tliziyo, in- in-3 | heart |
| 10 Tloko, in- in-3 | head |
| 47 Tlola, in- in-3 | spy |
| 27 Tlombe, in- in-3 | dance |
| 51 Tlomi, in- in-3 | bashfulness |
| 27 To, in- izin-3 or in- | thing |
| 42 Toba, uku- | to bow, bend |
| 11 Tole, i- ama-2 | calf, young of other animals |
| 28 Tombazana, in- in-3 | little girl |
| 16 Tombi, in- in-3 | marriageable girl, maiden |
| 41 Tombo, um- imi-6 | fountain |
| 26 Tonga, in- in-3 | stick |
| 37 Tongo, ubu- 7 | sleep |
| 5 Tsala, uku- | to pull |
| 34 Tshaba, u- | enemy |
| 13 Tshakazi, um-aba-1 | bride |
| 18 Tshanguba, isi- izi-4 | ringworm |
| 47 Tshata, uku- | to marry |
| 46 Tshaya, uku- | to smoke (<i>a pipe</i>) |
| 43 Tsho, uku- | to say so, affirm |
| 26 Tshona, uku- | to disappear, set (<i>as the sun</i>) |
| 41 Tshonalanga, in- in-3 | the disappearing <i>or</i> setting of the sun, the West |
| 32 Tsika, in- in-3 | post, pillar |
| 41 Tsimi, in-3, ama-2 | garden |
| 34 Tsumpa, in- in-3 | wart |
| 26 Tu, uku-ti | to be quiet |
| 26 Tula, uku- | to take off <i>or</i> down |
| 31 Tulu, isi- izi-4 | deaf person |
| 40 Tuma, uku- | to send |
| 43 „ i- ama-2 | Cape gooseberry |
| 43 „ um- imi-6 | thorn-apple |

T

| | |
|------------------------------------|---|
| 31 Tungo, in- in-3 | stem (<i>of a pipe</i>), shin-bone |
| 31 Tunuka, uku- | to hurt an old wound |
| 36 Twala, uku- | to carry (<i>as a bur- den</i>) |
| 5 Tya, uku- | to eat |
| 17 " " 8 | food |
| 17 " isi- izi-4 | vessel, basket, plate |
| 25 Tyabuka, uku- <i>intrans</i> | to chafe |
| 25 Tyabula, uku- <i>trans</i> | " |
| 28 Tyala, uku- | to push |
| 38 " uku- | to plant |
| 43 " i- ama-2 | fault, guilt, debt |
| 43 Tyatyamba, uku- | to bloom |
| 29 Tye, ili-ama-2 | stone |
| 45 Tyeba, uku- | to be fat, rich |
| 28 Tyela, uku- | to tell |
| 17 Tyesi, i- i-3 | box |
| 43 Tyisa, uku- | to chew the cud |
| 46 Tyumza, uku- | to crush |

U

| | |
|------------------------|---------------|
| 17 Ukuba, <i>conj</i> | that, if |
| 17 Ukuti, <i>conj</i> | that, namely |
| 17 Uku-zo, <i>conj</i> | in order that |

V

| | |
|----------------------|------------------------------|
| 26 Va, uku (=eva) | to hear, feel, taste, see |
| 43 Veki, i- i-3 | week |
| 38 Vela, uku- | to appear, come from |
| 35 Vesi, i- i-3 | verse, |
| 47 Vila, i- ama-2 | lazy person |
| 14 Vimba, uku- | to stint |
| 47 " i- ama-2 | stingy person |
| 20 Vu, im- izim-3 | sheep |
| 34 Vuba, uku- | to mix |
| 35 Vubu, im- im-3 | hippopotamus |
| 23 Vula, uku- | to open |
| 42 " im- im-3 | rain |
| 33 Vulo, um- imi-6 | Monday |
| 46 Vuma, uku- | to consent, sing |
| 19 Vumba, i- ama-2 | smell |
| 15 Vundla, um- imi-6 | hare |
| 40 Vungama, uku- | to growl |
| 46 Vusa, uku- | to awaken, alarm |
| 27 Vuya, uku- | to rejoice |
| 27 Vuyisa, uku- | to cause to rejoice |
| 39 Vuza, uku- | to reward |
| 39 Vuzo, um- imi-6 | reward, wages |

W

| | |
|-------------------------|---------------------------|
| 30 Wa, uku- | to fall |
| 40 Wa-fal <i>interj</i> | tako care! |
| 39 Wela, uku- | to cross |
| 17 Wetu | my good fellow, friend |

X

| | |
|-------------------------------------|---------------------------------------|
| 28 Xesha, i- ama-2 | time |
| 14 Xeshikweni, or xa, <i>adv</i> | when |
| 42 Xilongo, i- ama-2 | trumpet |
| 52 Xokelela, uku- | to tie (= <i>unite by tying</i>) |
| 15 Xoki, ubu-7 | lies |
| 47 Xokozeli, um- aba-1 | turbulent person |
| 43 Xola, uku- | to be pleased, satis- fied |
| 54 Xosa, um-8, ama-2 a | Kafir |

Y

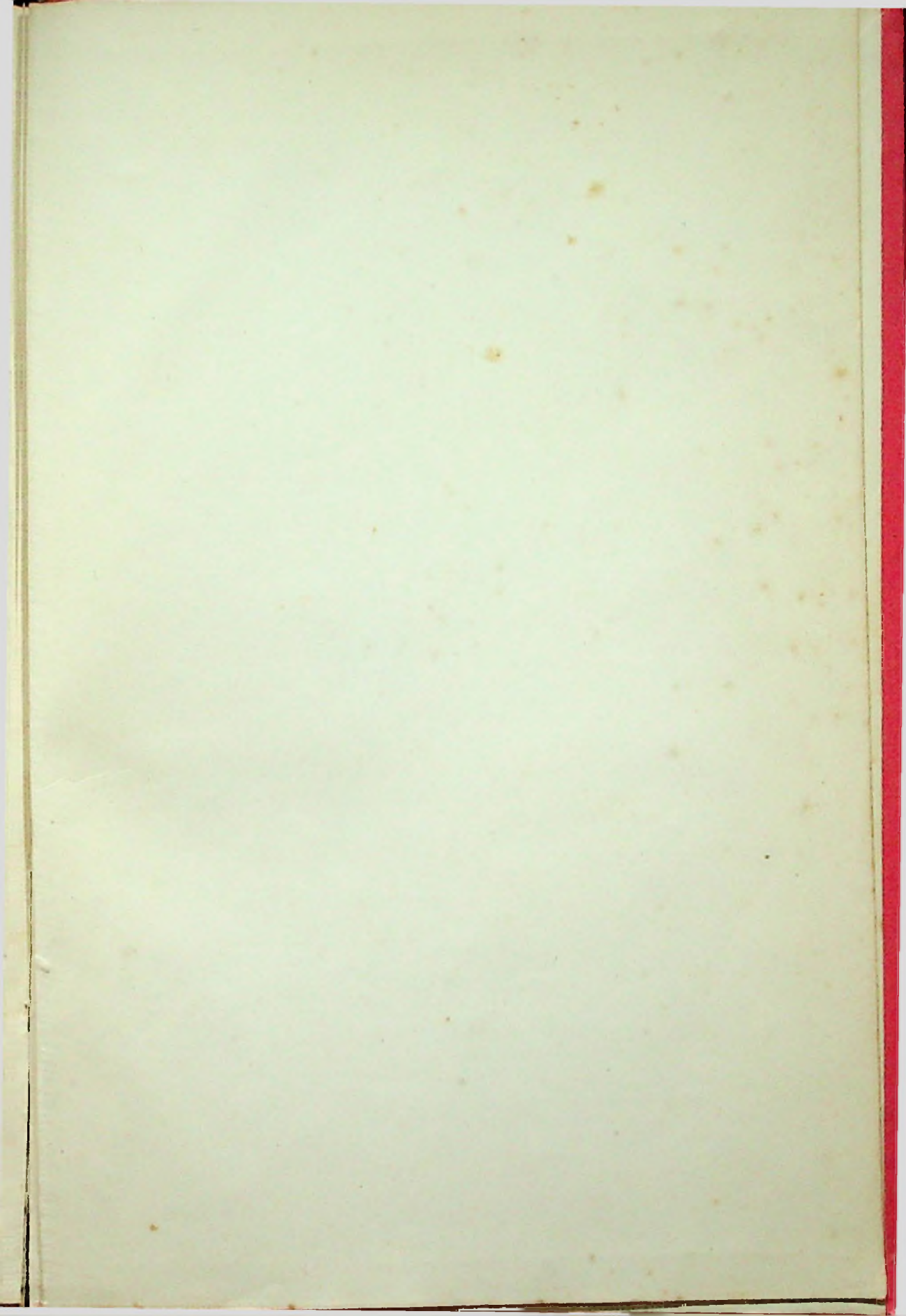
| | |
|--------------------|----------------------------|
| 3 Ya, uku- | to go |
| 48 Yali, um- aba-1 | admonisher, ex- horter |
| 42 Yeka, uku- | to let alone, leave off |
| 16 Yeza, i- ama-2 | medicine |
| 41 Yezo, um- imi-6 | garden |
| 19 Yihlo, u- o-1 | thy, your father |
| 19 Yise, u- o-1 | his, her, their father |

Z

| | |
|-------------------------|------------------------------|
| 11 Za, uku- | to come |
| 48 Zenzisi, um- aba-1 | dissembler |
| 40 Zi, um- imi-6 | place, kraal, village |
| 41 Ziko, i- ama-2 | fire place, hearth |
| 42 Zimba, um- imi-6 | body |
| 3 Zimela, uku- | to hide one self |
| 43 Zingela, uku- | to hunt |
| 41 Zinyati, um-6 | the Buffalo river (Natal) |
| 40 Zinyo, i- ama-2 | tooth |
| 12 Zisa, uku- | to bring here |
| 10 Zolo, i- ama-2 | yesterday |
| 50 Zolo, i- e-li-nye, 2 | day before yester- day |
| 44 Zulu, i- ama-2 | sky, heaven |
| 24 Zuza, uku- | to get, obtain, ac- quire |
| 20 Zwe, ili- ama-2 | country, land |
| 20 Zwi ili- ama-2 | word, voice |

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