

CATHOLIC

ZULU

TERMINOLOGY

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DURBAN. 14th Nov. 1912.

✠ H. DELALLE O.M.I.  
Vic. Ap. of Natal.

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INTRODUCTION  
to the new  
Zulu Catechism  
and the  
Catholic Zulu Terminology.

Freely I own that I hate introductions. Yet, if evil they are, the present introduction belongs to the "necessary evils". The reasons why will appear by its contents.

But the chief reason for introducing the new Zulu catechism to Europeans lies in the fact that it has been written

solely for the Natives.

Not for the Missionaries? No! Not for the catechists such as are European Priests or Brothers or Sisters? No! I repeat, it has been written entirely, totally and wholly for the benefit of the natives, such as they are at present, be they Christians or heathens, Catholics or Protestants, 'adults' of young, middle or advanced years. The only consideration therefore which was allowed to bear weight on the question, how to solve the problem of a new Zulu Catechism, was invariably: "what suits *the natives* better" in order to make them grasp the divine truths of our Holy Faith as easily as possible?

## Origin of the new Zulu Catechism.

It was the Chief Pioneer in the work of writing Zulu catechism, the R. R. Abbot Gerard Wolpert, the 'Mafastele' of the natives, who directed the author to write the new catechism. Why? Because he felt as much, nay, more than anybody else, the failings of what had been the outcome of a verbal or literal translation of the famous Deharbe's (S. J.) so-called 'middle' catechism. What failings?

First there is the fact that *Deharbe* wrote for  
Catholic European children

of about 9 years or more, baptized in infancy. There he may be right in placing the chapter on "faith" at the beginning of his catechism. But it is not suitable for the native; for, the answer to the first question: "What is faith?" contains nothing but ideas strange and unknown to him: "Faith is a virtue infused into us by God, through which we believe beyond doubt what he has revealed and proposes to us through his Church to believe." 'Virtue'—the native has not as much as a word for it; 'infused'—an analogon quite unfamiliar to his mind; 'God'—he does not know Him as yet; 'revealed'—a puzzle; 'his Church'—for which the foreign "iklesia" has been used—fit only to non-plus the poor native. Of course, in a catechism written *for him* this subject can only be treated, when he knows, who and what God is, what relations there are between God and man, what His Church is, and a good many other things.

Again, what *Deharbe* says on the 9th article of the Creed may suffice for a child of Catholic parents, but it will leave the native, raw from the kraal, or worse, coming over from some Protestant sect, in the dark as



to what God's true Church really is and what it is meant for.

Further, what Deharbe wrote on the 1st Commandment of God, he intended for European children, born of Catholic parents, living in a Christian family and in a Christian country. Not a word on heathenism as rampant in our midst! Not a word on sins against this Commandment, sins as numerous in the native's daily life as stars in heaven, whereas, of course, he mentions sins against it as met with in Europe.

Much the same holds good for the other Commandments of God, especially the 6th.

The 5th Commandment of the Church, as usually enumerated in English catechisms, Deharbe omits entirely. Though 'Mafastele' inserted a note on the subject in small print, it has never been brought home to the natives up to the present.

Again, writing for Catholic children, baptized in infancy, Deharbe does not say a word on baptism of adults, nor on receiving converts into the Church.

These are, of course, only a few instances of the most glaring incongruities, though there are a good many more. But we will come back to them farther on.

**Secondly** there is the fact that *Deharbe* wrote  
in a European language.

fully equipped with all the religious terms. 'Mafastele' had grave reasons for carrying through the principle of translating as literally as possible. We will have occasion to see later on, what mischief has been done by this principle, from Colenso down to the present day. In fact, it is responsible for the kind of Zulu which earned the nickname of 'Missionary Kafir', a species of Zulu which is not Zulu.

**Thirdly** 'Mafastele' wrote the translation of Deharbe's catechism

about 16 years ago,

i. e. at a time when Catholic European Missionaries did not know as much of the Zulu language, nor of 'Kafirdom' in general as it exists among the Zulu speaking natives, as they have come to know since.

It took the Church of God whole centuries, before all the religious terms were settled in her dogmatical language. Isn't it puerile to expect Europeans to master such a highly developed language as Zulu with a vocabulary of more than 20,000 words, as soon as they come into contact with it? Nobody but a genius might do it. But unhappily geniuses, they say, are rarely met with. Therefore no wonder that amongst the terms and expressions, as they were used hitherto in our Zulu Catechisms, some are wrong, some others deficient in one way or another, others again less expressive of their intended meaning.

When I read, several years ago, that it took Catholic Missionaries in a certain part of Australia 24 years until they managed to get the words: "In the name of the Father . . ." translated into the vernacular in such a way, that they could regard it as safe in both a grammatical and idiomatic, as well as dogmatical sense, I did not smile at their stupidity, on the contrary I appreciated their long struggle, and experienced the satisfaction they must have felt after having finally mastered the difficulty.

This may suffice to show, why I said above, that the translator of Deharbe's catechism felt more than anybody else the shortcomings of his own work.

But besides these general reasons of his and his Missionaries', there was an

occasio proxima,

if I may say so, for having

a Zulu Catechism on new lines.

This is what happened:—The R. R. Abbot G. Wolpert called the author one day, and read to him a passage from an article by an Austrian Parish Priest on the catechism-question. It read like this:

Why do so many Christians not live a Christian life?

Because they do not know their catechism.

Why do they not know their catechism?

Because

(1) as a rule catechisms are written in such awkward terms that they remain unknown quantities to them;

(2) because they are, as a rule, written in such a skeleton-like way without muscles, without sap, without beauty, that they act like a scarecrow, so that boys and girls are only too glad to get rid of them as soon as they are beyond the school age, and never in their lives are tempted to take them up again as one might a book that has won a place in one's heart.

Then the author of that article proceeds to plead for 'handbooks' or 'textbooks' of religion much in the same way as there are for any elementary science, be it history, geography or arithmetic etc.

Thus the question was raised whether it would not be better to supersede *the traditional catechism* with questions and answers altogether, and write for the natives only a '*handbook*' of religion.

After mature consideration it was decided to *combine the two*, so as to retain as 'skeleton' the questions and answers, and to fill it up with muscles etc. by inserting explanations. This then would present itself as a

lifelike, organic entirety, which by force of its lucid truth would appeal to the reader.

As a matter of fact, by giving due consideration to the wants of the average native, we finally found, we had reached that point to which those Bishops, Priests and Teachers had been led, who for the last few years have met annually at certain centres on the continent for catechetical purposes. Their general verdict, based on scientific reasons as well as on practical experience, is in favour of *a catechism with questions and answers*, both to be as short as feasible, *connected with one another through explanations*.

There are those who plead for a catechism "short and simple", as short and simple (??) as the little English Catechism. There are others who go a step farther. Just the quintessence, they say, an "extract", as it were, of Christian doctrine, distilled and refined, is what the native wants.

«Quot capita, tot sensus», says an old proverb. In looking for an unerring guide in the catechism-question for the natives, there is no better than certain *facts*.

Who and what is the public to whom in our case the Catholic doctrine is to be imparted? It is the

raw heathen,

the Zulu-speaking heathen of South Africa. Well, what of the raw heathen? Only this much: he knows his *heathendom to perfection*; of the *Christian doctrine* he knows *nothing*. And more than that, the *heathenish* ideas which have become his second nature are in most regards *contrary*, in many another *contradictory* to the Christian ideas which are perfectly new to him. This is the position of the raw heathens, 'raw' with regard to Christianity, whether they be also raw on account of their wearing the native attire or not.

True! Who, in his senses, would dream of introducing him to the high scientific speculation of the theological student, as e. g. on the 'relationes & processiones divinæ', on metaphysical definitions of, and distinctions between 'materia & forma', 'substantia', 'essentia', 'persona', 'individualitas', on Thomism & Molinism etc. etc.?

But what we must do, is to set before him the Christian doctrine in as

lucid, palpable, and popular

a way as possible, gradually destroying at the same time his heathenish conviction. If we really mean to attain this end, we must teach him

without presupposing anything.

A European Missionary, baptized in infancy, brought up by a good Christian mother and father, imbued with Christianity by his teachers and by Christian literature, living in a Christian atmosphere at home, at school, in church, everywhere, is bound to make, in teaching heathens, the mistake of presupposing lots of things as *existent* in his native convert's mind which are *non-existent*.

"Be short!" Yes, certainly, no practical catechist will burden his native pupil with theological speculations unnecessary for him to grasp the sense of one single point or the Christian doctrine as a whole. But it is absolutely impossible to be as short with him as may be permissible in the case of a Catholic child. Otherwise in the native pupil's mind *gaps will be left*, which he cannot fill up himself, if we do not do it with the positive doctrine as revealed by God.

By-the-way, there are advocates of a *short* Zulu Catechism with the plea: «Don't force religion down

the poor native's throat wholesale!» Just in order to prevent this unmerciful treatment it cannot be as short as to be contained «on a dozen or so pages of 12<sup>mo</sup> size». How can the raw native digest those gigantic boulders? «By the grace of God»? Grace works "secundum naturam". To postulate such a short Zulu Catechism is to postulate miracles. Miracles being waited for in vain, the result would be: native Christians who have never understood, because they have never digested, the Christian doctrine.

Another fact:—The 'raw' heathen with whom we have to deal is in possession of

a remarkably high degree of logic.

Up to the present day it is a puzzle to the scientific world to have found the Zulu of the 'savages' of South Africa to be such a highly developed language, more developed in certain regards than even Greek, a language of such an outspoken logical and, one might say, philosophical structure as no European language shows—a *puzzle, but a fact*.

Thus, if you tell the average European, who has never seen more than the surface of Kafirdom, that the South African native owns a remarkable degree of logic, he will laugh at you. It may be a *puzzle, but it is a fact* nevertheless.

On the other hand, isn't it a fact recognised by all who have studied Catholic doctrine, that it is built up in such an admirably logical way that, if you have put all the stones in their places, it forms an unassailable structure, but if **you leave just one gap**, the whole building will tumble down?

Now, having on the one side such a logical structure, on the other a mind of such a logical bent, are we Catholic Missionaries, being in possession of this logical

structure, whilst the Protestant Missionaries are not,— I say, are we to be such lazy and indifferent architects as to lay only a few stones on the substratum of the 'raw' native's mind? Are we who are living in superabundance to be so cruel as not to still the hunger and thirst of those minds with that outspoken logical bent, *human* minds with the same inborn craving after truth as any human mind? who, when they have once tasted of this divine repast, are led by a natural desire as well as by divine grace to wish for more?

What of such as are seemingly so much concerned with

the poor native's ease?

"Don't trouble him", they say, "with all the dogmas, the less the better! Let him know the 'Our Father' and 'Hail Mary', the Creed, and a few other things, and have done with it!"

Supposing, not conceding, that the native was put to too much trouble if the whole Christian doctrine were to be imparted to him, it would not be our fault. It would be that of Him who said to us: "Go ye, and *teach all nations . . . teaching them to observe all things whatsoever I have commanded you!*" (Matth. 28, 19-20.) I refrain from any comment. But if we are commanded by our Lord to put ourselves to the trouble to impart *all* his teaching *whatsoever*, the trouble to which the native is put thereby, if trouble it be, is required through a divine command.

I do not believe that any **Catholic** Missionary is to be found who holds that the native is not to be taught the whole Christian or rather Catholic doctrine, because he is

only a 'Kafir'. a 'nigger'.

And why do I not believe it? Because this is an **essentially Catholic** question.

The race, the colour question, can we allow it to enter into the question whether a Catholic Missionary is entitled, or ought to give the 'nigger' less of the Catholic doctrine than the whiteman, because he happens to be a native of South Africa instead of Europe? If we *are*, what we boast of being i. e. Catholics, who believe that 'Catholic' Church means 'Universal' Church, 'the' church for all men, for all times, for all places, the answer must be in the negative. Are we then to level the *social differences*? The Apostles have not levelled them with regard to the slaves and their masters in their times, nor do we in ours. But the catechism-question is purely religious, not social. Therefore, if the native of Europe has a right to be taught the whole of the Catholic doctrine, the native of South Africa has the same.

"But", somebody might say, "why give the native explanations? Tell him what he has to believe, and there is an end of it!" Does the 'superiority of the white race' entitle us to such a procedure? And if it did, would not the consequence be that among the natives the widespread belief would be strengthened, that Christianity is an '*into yabelungu*', not made for natives of S. Africa? Quite recently a Catechist told me, that a certain native, who is under instruction, when asked: "Where is God?", replied: «*Upetsheya*» i. e. He is in Europe. Quite logically! Where else should He be, considering that the Europeans have brought Him to this country? Besides, if no, or insufficient explanations were given, would not that really mean «forcing religion down the poor native's throat wholesale»?

So far the established items are:

- (1) A short Catechism does not fulfil its mission amongst the raw heathens.



- (2) The raw heathen has a right,
- (3) to be taught and explained
- (4) the whole Christian, or rather Catholic doctrine.

### By what means?

By word of mouth, and by writing. This is what the Apostles have done, this is what the Church has done up to the present day. Don't be afraid, kind reader, that I shall here enlarge upon the necessity, the usefulness etc. etc. of catechisms; abler pens than mine have put down all that in black and white. But I must needs say something on the requirements of a catechism meant for our black brother—not yet 'in Christ', the raw heathen. And I am certain, all will agree that its first requirement is, to be—'short and simple'? no! I call it—

easy,

as easy as one can possibly make it. Now, what constitutes an 'easy' catechism? easy for the raw native? I daresay, there will be no objection to my saying, it will be easy,

if written as he speaks.

What did our friend, the Austrian Parish Priest, say? Didn't he say that writing catechisms in awkward terms is one of the reasons why Christians don't live a Christian life?

Now a blunt question: Is 'Missionary Kafir' the Kafir of the Kafirs? or, in other words, a man speaking that jargon, a book written in it, do they speak Zulu as spoken by the Zulu? No! If an extensive proof is wanted, I refer the reader to the contents of this volume. Farther on I shall give a few illustrations.

Can we do away with 'Missionary Kafir' altogether? If it be taken in its bad sense, we can, nay, we must,

if it is true that the catechism is written "solely for the native", and that it must be "easy" for him. If it is what I have called in the title of this book: "Catholic Zulu Terminology", there are certain limits. One of these limits is comprised in the

### foreign words.

It goes without saying that, as far as *proper names* are concerned, we cannot do without them. And even a few foreign *terms* must be retained, although nothing prevents us from using their Zulu equivalents along with them. For instance *isivumelano esidala* or *esitsha* or *umteto omdala* or *omutsha* may stand for *itestamente elidala* or *elitsha*. Others as *isakramente*, *ivangeli*, *upatriarke*, *umprofete*, *umapostole* must be explained, etymologically by giving their original meaning, and theologically by giving the sense in which the Church uses them. I think, this tribute we are bound to pay to traditionalism, considering that these words, in the course of centuries, became part and parcel of the languages of all Christian nations.

There are certain other similar terms, which were not retained by the several Christian nations, especially those of Teutonic and Anglo-Saxon origin. Nothing can prevent us following this example, especially where the pronunciation of the foreign terms is awkward to the natives. Thus for many years *ubuTrinitasu* has been replaced with *ubuTatu*, *iklesia* with *iBandhla* (very happily so, for in the mouths of the natives it turned into *iglesia* or *igalesia* or *igalasia*, without conveying, of course, any meaning of its own to the speaker); *ipurgatori*, in more recent times, with *isihlanzo*. Quite recently we have hit upon a proper Zulu word which, without any difficulty or danger, can be used for divine 'grace', thus instead of *igrasia* we have *ixotsho*, gaining hereby two great advantages: (1) to do

away with the difficulty of pronunciation which made the confusion of 'grace' and 'church' unavoidable i. e. the confusion of *igrasia* = *igilasia* = *igalasia* with *igalasia* = *igalesia* = *igelesia* = *iklesia*; (2) to have a word which immediately conveys of itself an idea of grace to the native. There are a number of similar instances, extant in this volume.

Another limit is the necessity of using a certain number of

coined words or expressions,

coined either by the Missionaries, or by the natives themselves. Thus we have *umzimeli* for 'person', *ukutshaya isipambano* for 'to make the sign of the Cross', *ukolo* for 'faith', *umvumokolo* for Creed, *umSindişi* for 'Saviour', and the like.

Recognising these exceptions, nothing can prevent us doing away with

all the rest of 'Missionary Kafir'

i. e. to speak on religious matters in the Zulu of the Zulus. Let us pause here for a moment to review the situation as it exists up to this day. The Missionary, quite confident that

"he knows Zulu",

speaks in the pulpit on *ukutshaywa kwezono*, quite sure that by this he conveys to his hearers the idea of 'punishment for sins' (Germ.: Sündenstrafen). What is actually conveyed to their mind and imagination is 'the beating, the thrashing administered to the sins', as if they were beings with a body who could be beaten or thrashed, or as if they were put into a sack and a thrashing administered to them—a ridiculous idea.

Sometimes I became quite melancholy on realising

that for years and years I as well as all of us—unintentionally though—prevented the natives from understanding, from grasping many of the beautiful teachings of our Lord and his Church by using wrong words or phrases, and words or phrases which, although Zulu, have been forced to express a sense quite alien to actual Zulu speech, and by using grammatical or rather syntactical constructions which had been patented by the Europeans as real Zulu, being in fact far from it.

Somebody will object here and say: "You are painting things too dark altogether; for, if things were as bad as you say,

the natives would not have put up with such ridiculous impossibilities." Well, my dear friend 'Somebody', there are two things to be taken into consideration as regards that.

(1) The native, from early childhood, is trained to such a degree of absolute respect for authority, and consequently to such a degree of politeness, that often it is difficult to draw a line between politeness and hypocrisy. Take now the superiority of the white race which he 'nolens volens' accepts as a fact, take his position of a pupil towards his teacher, of a Subject to his superior, and you will understand why he will not express a doubt, much less dare to expostulate with regard to the Zulu of his master.

Add to this the fact that we, in our blissful ignorance, were the very ones to prevent him from knowing *absolutely* what was really meant in such and such an instance. Add again that, the whole religious domain being 'terra incognita' to him, it would take even a highly gifted native years before he himself would realise all the mistakes and incongruities of Missionary Kafir.

(2) There *have been natives* for several years who approached the missionaries on this subject. It is thus that I—*si licet propria proferre*—through listening to what such natives had to tell me, had my eyes opened to the bare reality of things. This is why I, when starting with the MSS. of the new catechism, made it a condition to have it revised not only by European Missionaries, but also by natives.

*Hæc fabula docet*—we European Missionaries should never cease learning Zulu, *real* Zulu as spoken by the Zulu. Don't believe anyone not grown up amongst the natives, if he is sure that «he knows Zulu».

But let us look also to the other side. Take a native, fresh from heathendom, his head filled with nothing but his own religious i. e. heathen ideas, listening to a European speaking a kind of Zulu with a foreign accent, a Zulu unfamiliar to him, with terms and phrases which convey to him certain ideas—but not those the Missionary intends, or meaning nothing at all, on subjects which had never entered his mind, his heathen ideas not being attacked (because the Missionary does not know them) nor destroyed, and this going on say two or three times a week for two to four years,—

what a terrible, what a pitiable chaos

must arise in such a poor native's mind! If this is the case with a Missionary who may be said to know Zulu well enough, what, if the European catechist is still a beginner, or a dawdler in Zulu? And added to this, the Missionary or Catechist is sure that all the natives are a stupid lot, asses, blockheads and suchlike beings! If it were not so sad, one might laugh at the irony and satire enacted before our eyes, we being ourselves included in the '*dramatis personæ*'.

It is sad, and disastrous at the same time. Who will

believe that this is the way to help our native Christians to arrive at a *Christian conviction*? And if they don't, are they then Christians? If this *is* so, who will be ready to advocate, to protect, to continue for ever 'Missionary Kafir'?

What practical conclusions must we draw for our new Zulu catechism with regard to the

### Catholic Zulu Terminology?

*1st principle:* Have as few foreign terms as possible!

*2nd principle:* Have as few coined terms and phrases as possible!

*3rd principle:* Do away with all terms, phrases etc. entirely wrong, or unpracticable for the purpose!

*4th principle:* Don't force the Zulu idiom!

*5th principle:* Listen to what intelligent natives have to say!

Here are two instances to illustrate *the 4th principle!* *Izindekazi* had been adopted for 'tradition'. Its real meanings are: (1) endless 'stories' as told in conversational talk or tapeworm-like stories; (2) 'stories' of olden times. The sense of 'tradition' in its theological acceptance is 'forced' upon *izindekazi*.—There has been a tendency to force the meaning of 'grace' upon *umusa*, as it has been forced in Xosa upon *ufefe*. *Umusa* means with the Zulu 'kindness' in its *subjective* sense, as owned e. g. by God, the *objective* use in the sense of a favour, of a gift conferred upon another being quite alien to the Zulu idiom. As a comparison: can any such transitive meaning be forced on the English 'mercy'? If we would say in English: "This poor sinner is full of mercy", who will understand that the sinner is full of mercy which God, by pardoning his sins, has bestowed upon him? Anybody will under-

stand—if anything at all—that the sinner is mercifully disposed towards others.

As to *the 5th principle*, the matter cannot be entirely left to the native, otherwise the purity of Catholic doctrine might be jeopardised. Nor should the theologian, though perhaps well versed in Zulu, trust himself alone. Therefore let *the one party* be a missionary who is quite sure as to what the Church means, and at the same time is thoroughly conversant with Zulu; *the other* an intelligent native who is aware of the difference between 'Missionary Kafir' and 'Kafir Kafir', as it were, and who has realised what is expected of him.—En passant, it is quite an art of its own to elicit from the native an unsophisticated statement with regard to words and expressions. If one is not careful to hide one's own opinion from him, he will, out of politeness as remarked above, concede anything.

Here is the place, I think, to answer an objection of a seemingly very serious nature. "Have

no changes of terms and phrases,  
or else at least only  
a very few!"

this is the tenor of the traditionalistic decree, "for those words and phrases are hallowed through their age, through their having been used thousands, yea, millions of times; they are part and parcel of the Catholic religion in these native regions. New changes will produce such a confusion in the poor natives' mind that nobody, neither priest nor faithful, will know where he is." And now listen to the most dreadful effect they will cause: "They will destroy the natives' belief in the unity of the Church, that unchangeable divine unity!"

"Divide et impera!"—let us take one by one. Who will come forth to gainsay the truth of the following propositions?

Nonsense remains nonsense.

Mistake remains mistake.

Defect remains defect.

If they remain such, is it true that they can ever become hallowed? Who has ever heard of a "'hallowed' nonsense"? of a "'hallowed' mistake" or a "'hallowed' defect"? I hold with all reasonable beings that a mistake should be rectified as soon as it is discovered, that defects are to be remedied as soon as possible. "It's never too late to mend."

Besides, are 10, 15, 20, 25 years such a *venerable age*? As a fact, most of the words in question only date back to an age from 10—15 years. But even if it were a period of 25 years and more—methinks, it has been

the age of infancy.

And what says St. Paul of this age? "When I was a child, I spoke as a child . . . But when I became a man, I put away the things of a child." (1. Cor. 13,11.)

Therefore, those words may have been part and parcel of Catholic Zulu Terminology in its infancy; but with the age of manhood they are to be done away with.

{ But certainly! "new changes will produce

confusion in the natives' minds?"

This is precisely



what will not happen!

Why? Because through these changes they will be given *their own* terms, or at least more suitable words in the place of wrong or less suitable ones.

For illustration, take the case of an English child who through 'timor reverentialis' is forced to say «'espionage' of conscience», because his teacher does not happen to know the proper term. If this child were, one day, told to say «'examination' of conscience», do you think for a moment that this change will effect any confusion on the part of the child? On the contrary it will feel quite happy and thankful.—Or if English Catholics had been forced to say «'to be-head' the living and the dead», would they not gladly accept their own proper word: «'to judge' the living and the dead»?—Again, if after using for many years the expression: «our Lord, who was 'taken out' or 'removed' by the Holy Ghost», they were told to say: «our Lord, who was 'conceived' by the Holy Ghost», would they not feel quite relieved upon being given the right term? There is no need to multiply examples. But I ask again, is there any man who would be afraid of causing any confusion in the mind of English people through such "changes"? Can anybody doubt, that on the contrary this *is* the way to put

an end to the confusion

that has reigned before?

This is exactly what we are doing by the "changes" of words and expressions in the new Zulu catechism. For the rest I refer the reader to the contents of this little volume. It has been written without bias or prejudice. If read without bias or prejudice, it will speak for itself.

There may possibly be some who take these changes

as the outcome of idiosyncrasy or even mania on the part of the author, or from a desire to show off, or of any such 'virtue'. If there is any question of idiosyncrasy or mania or desire, it is only to make the catechism and catechetical instruction as *easy for the native* as human frailty can do it.

As to the last 'dreadful' objection—nobody who is in his right mind will contend in earnest that, by doing away with previous confusion in religious matters 'the unity of the Church's doctrine' can possibly be impaired. For it is just the wrong or unsuitable terms which represent *a real danger* for the Catholic doctrine in these regions. There have been instances of these in our Zulu catechisms, though perhaps not quite so bad as those met with in those of other native nations.

I go one step farther in saying, through those 'changes'

religious instruction will be easier  
not only for the native, but

also for the catechist,

because there will be no further need of lengthy explanations which were necessary in order to convey the *right sense* of the *wrong terms*—a paradox, but quite to the purpose. Let me explain what I mean, by quoting one instance.

Up to the present the native's own term for the 'sacrificial act', *ukubonga*, having been overlooked by the European Missionaries for practical purposes, *ukuhlabisa* with the coined substantive *umhlabiso*, and *ukunikela* with the coined substantive *umnikelo* have been used for 'sacrifice' and 'oblation'. I refer the reader to what is said under 'sacrifice' and 'Eucharist'

in this volume. All the theoretical definitions and explanations, necessitated by the use of the *wrong* term *ukhlabisa* and the adoption of *ukunikela* to convey an idea which *ukunikela* does not convey to the native, can be dispensed with, so much so that I in the new catechism, did not insert any such theoretical question as: "What is sacrifice?". For the native, through his heathen practice, is quite conversant with the idea; therefore why importune him with a definition?

Before concluding this linguistic part, I must say something on

### the translation of Holy Scripture,

as ample use has been made in the new catechism of quotations therefrom for the convenience of the catechists as well as fulfilling, at least to a degree, the desire of the natives, so urgently expressed from all sides, for the holy texts.

I know that there are those who hold that

### Colenso's New Testament in Zulu,

with a few changes, would be suitable for our purpose. I freely own that for many years I looked upon it myself as a standard-work. But though I have to take the risk of pride, presumption, and suchlike vices being imputed to me, I am going to prove that it is no standard-work, and that it would not suit our purpose. All the same I continue to look upon Colenso as one of the greatest pioneers of *Catholic* Missionwork, as a *providential* instrument in the hands of God, to prepare our way so far as knowledge of the Zulu language goes.

Judging from the translation itself—I have never seen a paper where Colenso exposes the principles on which he based his translation—, it

seems, he meant it to be *as literal as possible*. Many might be tempted to conclude that he was right in doing so, seeing that the Septuaginta and the Vulgata Edition have been worked on the same principle.

I am not going to enter upon a scientific treatise on Bible versions. But by doing what the exegetical and hermeneutical scientists have done, we distinguish between

### purpose and purpose

of Bible translations. Thus the purpose of the Vulgata was to preserve the Hebrew and the Greek text with their specific *idiomatical*, and even *grammatical* and *etymological* peculiarities in Latin words and phrases, so much so that, very often, the requirements of the Latin idiom had to be sacrificed. This purpose having been achieved, the Vulgata was declared by the Church as authentic. Have

### popular translations

the same purpose? No! They have to serve the double purpose of "source of the faith, and of the edification of the faithful" (*Kaulen*). Therefore

(1) they must preserve the meaning as it is contained in the original text and accepted by the Church;

(2) they must be literal where the literal translation is feasible;

(3) they must conform to the vernacular idiom, so that it imparts in a language as easy and clear as possible the true meaning of the original text.

*Colenso* has been

literal to such a degree

that in many cases his translation, through that very

quality, gives quite a different sense. A few instances:

Luk. 14,19.: "*ngitenge amajoka ama5 ezinkabi*", supposed to mean: "I have bought 5 yoke i. e. 5 pairs of oxen", actually means: "I have bought 5 yokes i. e. 5. wooden yokes for trekoxen."

Philip. 4,13.: "*Nging'enza konke ngoKristo ong'enz'amandhla*" for: "I can do all things in him who strengtheneth me", whereas it may be taken for: 'I can do everything with him . . .', just as the sentence: "*nging'enza konke ngaye*" will convey to the native the thought: 'I am free to do with him as I like, or as I feel inclined'.

Matth. 19,7.: "*inxatanda ukungena ekuhlaleni, . . .*" for: "if thou wilt enter into life, . . .". It was rather an unhappy choice to select *ukuhlala* for 'life' (see Terminology). And it was even more unfortunate to construct *ukungena* with a locative-case which conveys to the native no locative-case-meaning, instead of constructing it with a locative-sentence. The retroversion is: 'if thou wilt step into sitting'. This is only one instance of many mistakes of the same or a similar nature.

In many other cases it is difficult to discern the cause for wrong, or altogether unintelligible translations, whether it was the principle, to remain literal i. e. *to speak Greek with Zulu words*, or want of realising the idiomatical expedients offered by the Zulu language. Thus the Hebrew or Greek text may have a *genitive* form which in Zulu is impossible:—

Eph. 1,13.: "you were sealed with the holy Spirit of promise" is rendered with: ". . . *uMoya wokutenjiswa ocwebileyo*", literally: 'the Spirit of being made to hope for something; or the Spirit "to be made to hope"'. If this is to convey any meaning at all to the native, it will be, that the Holy Ghost is to be made a promise

that He will get something. The expedient in Zulu is here and in all similar cases an attributive adjective or verbal form. In the present instance it would be: *uMoya enanitenjiswa wona*. This is again only a sample of a series of similar translations.

One of the most striking instances, relative to the experiment of *speaking Greek with Zulu words* is furnished by his translation of Eph. 4,15-16. This is also an illustration of the *derivatory* Zulu verbs serving as excellent expedients for our Indo-German prepositions. Anyone who begins to study Zulu will be struck by the scarcity of prepositions in Zulu. On the other hand the intelligent use of the derivatory verbs, especially those formed with *isa* and *ela*, will produce a Zulu as spoken by the Zulu. Here follows Colenso's translation, and ours as it appears in the new catechism:

*Kanti-ke, senz'isiminya Asiti-ke, s'enza (okutshiwo)*  
 (1) *ngokutanda* (2) *isiminya* (1) *s'enziswa l'u-*  
*asikule ngako konke,* *tando* (2),  
*size simlingane* (3) *oy'inhlo-* *sikule kuko konke sikuliswa*  
*ko, uKristo:* (3) *yilowo ol'ikanda uKristo,*  
*ongaye-ke* (4) *umzimba wonke njengaloko* (4) *wonke umzi-*  
*utiwa ne, uhlanganiswa* (5) *mba, o'zito zawo zihlanga-*  
*ngokutela kwamalungu niswe, zijobelaniswe* (5)  
*onke* (6), *ngawo onke amalungu nama-*  
*ngokwenzisisa kwezindawo qupa* (6),  
*zonke, enye neny, ngokuya asebenzisana njengomsebenzi*  
*kwazo* (7), *uz'enzela ukukula yilesa naleso 'sito esinawo,* (7)  
*kwomzimba* (8) *kube ng'u-ukulisa umzimba (wonke)* (8),  
*kwakelwa kwawo* (9) *ngo-uz'ake wona* (9) *wakiswa* (10)  
*kutanda* (10). *l'utando.*

Ad (1): The retroversion of *s'enz'isiminya* is: 'let us make truth, or the truth'. That of: *Asiti-ke, s'enza (okutshiwo) isiminya* . . . 'by doing what is said' sc. what we are told by the truth, let us . . .'

Ad (2): *s'enz'isiminya ngokutanda* will mean with the unsophisticated native: 'let us make truth at our pleasure, sc. if we like, or as we like'. Our translation will convey to the native: 'by doing what we are told by the truth, doing it through charity (lit.: we being made to do it by charity).

Ad (3): Colenso follows here the Greek text: «αὐξήσωμεν εἰς αὐτόν» whereas the Vulgata which we follow has: "crescimus *in illo*", wherefore: *sikuliswa yilowo . . . i. e. we growing in that is through him* (lit.: we being made or helped to grow by him).

Ad (4): *ongaye-ke* might be possibly vindicated as a form feasible according to the Zulu grammar; but there is no doubt that it is not idiomatic i. e. never used by an unsophisticated native, nor have I found a single native who knew what to make of it. Without impairing the sense in the least, we have replaced it with the conjunction *njengaloko*.

Ad (5): Colenso uses here with the *one* thing *umzimba* = body *utiwa ne* and *uhlanganiswa*, whilst both presuppose, with the native, *at least two* things. Therefore we have inserted '*zito zawo* i. e. 'the members of which' are joined.

Ad (6): The Greek text having simply «διὰ πᾶσι; ἀφ᾽ἑ» it does not appear why Colenso inserts *ngokutela*, literally 'through pouring'; very likely he thought of its other meanings: 'to bear' as a tree, or 'to pay' hut tax. Our translation is: 'the members of which are joined and connected by all the joints'. The native having for our one idea of 'joint' two: *ilungu* and *iqupa*, we thought we were entitled to use the two.

Ad (7): The literal retroversion is: "through the utmost 'doing' or 'making' of all the places (localities), the one and the other, one by one, or one after another". The retroversion of ours: "(. . . all the joints) which

work together according to the work of each member".

Ad (8): *uz'enzela ukukula kwomzimba* is literally: "it (the body) is doing *by* or *for itself* the growing of the body", but in order to be Zulu, it has to be *uzikulisela*. However the text supplies no reason for: "it is making *by* or *for itself* increase of the body". The retroversion of ours is: "it makes the body grow".

Ad (9): *kube ng'ukwakelwa kwawo* has proved meaningless to a number of intelligent natives to whom I submitted it. The only possible sense might be: 'so that it be its (the body's) being built for', but who can make anything of it? Our translation is literally: "so that it build itself".

Ad (10): Here we have again the same as under (2). Therefore we have used the *isa*-form of the preceding verb: *wakiswe l'utando*; (9) & (10) combined convey to the native: "so that it build itself up through charity".

A volume of its own would be required to exhaust the subject of Bible-translation into Zulu. But I confine myself to pointing out finally the fact that Colenso, having been a partisan of the 'mystical' section of the Protestant exegetes, knew how to hide his rationalistic views under the cover of linguistic subtleties in more than one place of the parts of the Bible he translated into Zulu, especially in places which we call "dogmatical", to say nothing of his constantly using *ukutemba* and *itemba* for *ukukolwa* and *ukolo* i. e. 'hope' or 'confidence' for 'faith' and 'belief'.

For the rest, any student of Zulu, by comparing the parts of Holy Scripture as contained in my Zulu Epistles and Gospels and in the new catechism, with Colenso's translation, will be able to judge for himself, which is the better, so far as the true rendering of the original, and practical purposes are concerned.

Our starting point was 'easy'. And I hope, I have



shown clearly that one of the necessary conditions to render a catechism *for natives easy*, is that *it should be written as they speak*.

Another requirement is that the Catholic doctrine be put before the convert from heathenism or Protestantism as

an organic entirety,

presupposing nothing

but a 'tabula rasa'.

It is very easy to plead *theoretically* for a short catechism to be simple, or as I say, easy at the same time. Thus the little English Catechism is short, numbering 370 questions and answers on 66 duodecimo-pages. Is it *simple*? The shorter a catechism is, *the more difficult* it is. Hundreds, yea, thousands of things are *presupposed*, others must be read between the lines, another thousand or so is left to the catechist to supply and explain, and to the pupil to retain by heart, there being no possibility for him to look them up in his catechism.— Let us make a long story short! Why is it necessary that here (and anywhere, where the little English catechism is in use), the Catholic Repositories supply supplements to the catechism such as "Doctrine-Explanation Books" (consisting of 9 booklets, each as big or bigger than the catechism itself) and many other books of the same tendency? Why is it that the faithful are urged by the Clergy to buy these books? Is it not because it is generally felt that the little catechism alone cannot entirely and successfully fulfil the mission of imparting the whole of the Catholic doctrine to the ignorant?

"Conceded", you say, "but the fact remains that thus, the catechism is at least short, if not so very simple nor comprehensive." This, if applied to the case of the natives, would suppose that they can do

as the white man, sc. walk into a Cath. Repository and buy such and such a booklet, supplementary to the 'little catechism'. But they cannot, for the simple reason that none have been written as yet. Nor do I for one recommend this system for the natives, nor do I believe that there is among the old 'hands' in the Native Mission work a single one who would. Let anyone therefore demonstrate and prove that those are wrong who hold: for the natives, under the circumstances as they are, 'the' system is to let them have their Catechism *and* the supplementary explanations etc. *in one book*, the more so as by far the majority of natives who are and will be under religious instruction are *adults* in the ecclesiastical sense of the word. Thus their catechism will be—not short, but—simple, or rather 'easy'.

Somebody still objects: "Considering that it is difficult enough for the native to learn a short catechism by heart, what will it be with a long catechism with all its explanations and its quotations from Holy Scripture?" Well, dear friend 'Somebody', don't be so naive! A catechist, worth the name, *knows* that the principal, the essential part of catechetical work does not consist in the catechist's asking one question after the other as they are contained in the catechism, nor in the pupil's learning the answers from the first to the last by heart. Don't think me so stupid, please, as to entertain even for a moment the idea, that the natives should learn the new catechism by heart. Let them commit the *principal* doctrines to *memory*, verbatim if they can. But *the one all important end in view* is to *bring home* to the native pupil's mind *the several individual doctrines* as well as the '*ensemble*' of them as an organic entirety. Nothing else is essential.

For the rest, it is not for me to denounce the little

English Catechism, nor do I intend. I am not so narrow-minded as to ignore the axiom: "Practica est multiplex." But, if this axiom be true, why then, in the name of common sense, be so insistent as to conclude: *Because* the little English Catechism is good enough for English **Catholic** children, it *must* be good enough for the native. First of all: "Niemand muss müssen", as a German philosopher says, and then: "Si duo faciunt idem, non est idem." Therefore, dear friends of the little English Catechism, let us not be biased by *foregone conclusions*, the truth and practicability of which has *not been demonstrated by anyone* as yet.

As to

the length and size of a catechism

meant for *adults* in the ecclesiastical sense, I may refer to the one now in use in all the dioceses of the province of Rome, approved and prescribed by our *Holy Father, Pope Pius X.* himself (14th June 1905). With regard to its size and the number of questions and answers, it is a *giant in comparison with the little English Catechism*. This may be taken as a matter-of-fact proof that a 'simple' catechism is *not necessarily short*; for the catechism referred to *is* simple. If we had no other proof, the fact that it has been approved by the present Holy Father, a veteran in practical parish work, "the parish priest on the Papal Throne", would be a sufficient guarantee.

And He leaves no doubt as to what kind of a catechism he meant to have, saying: "Ci ha consigliato la stampa di un Catechismo, che *esponga* in modo *chiaro i rudimenti* della santa fede, e *quelle divine verità*, alle quali deve informarsi la vita d'ogni cristiano" i.e. 'We have realised the advisability of publishing a catechism, which *explains* in a *clear* manner *the rudiments* of the Holy Faith and those

*divine truths* to which the life of every Christian has to conform'. Nor does He leave us in doubt whether *such a voluminous catechism* was intended for the priests and catechists and the more advanced Christians *only*, or rather *for all 'adults'*; for He expressly says, it is meant for "*provvedere, per quanto è possibile, alla religiosa istruzione della tenere gioventù*" i. e. "providing, as far as possible, religious instruction *for children of tender years*".

For the rest, if we except the "Little Catechisms" as in use in the several dioceses

### on the Continent

for little children of 6—9 years, all other catechisms contain between 600—900 questions and answers, many answers being compounds of 2—6 items. For *easiness*' sake all such compounds have been avoided in the new catechism, each of them forming a question and answer for itself.

This all goes to prove that "short and simple, as the little English Catechism" cannot be

### 'the' criterion

on which a catechism for Native converts from heathenism or Protestantism can, or must be judged. The criterion for its simplicity is "easy", easy for the native, easy in its language, easy in the arrangement of the subjects dealt with.

### Easiness

in this latter sense cannot be attained if the several religious *conceptions* are not *clearly* imparted to or photographed, as it were, on the native's mind. And only thus will he be furnished with the *several* stones with which to build gradually the *whole* wonderful edifice of the Christian doctrine.

Consequently the catechism must contain all the necessary elements, in logical sequence to one another, which will enable the pupil to conceive first one clear and definite idea, and then another, and a third, and so on, until he sees quite naturally how the one is connected with the other. Thus, if I wish the native to understand 'original sin', several other clear conceptions must have previously been formed in his mind, such as that of *God*, His essence, His qualities etc., the *creation*, the *elevation* of man to the *divine* order by *sanctifying grace*, *Satan's* relation to God, and to man, *sin*, *Adam and Eve's* relation to the *whole of mankind*. If one of these elements is wanting, the native will be unable to connect the apparently trivial act of disobedience with its immense disastrous consequences. On the contrary, that the mere plucking and tasting of a fruit should be responsible for such terrible consequences, will present itself as rather a ridiculous caprice on the part of God, especially if sanctifying grace has not been brought home to the pupil. Of course, what has been said on 'original sin', the same holds good similarly with regard to all the other corner stones of Catholic doctrine.

If this absolutely necessary end, as above, were to be attained by *questions and answers alone*, a good many thousands would be required, in order to leave no gap, to presuppose nothing, to provide *all* the necessary elements. Therefore the *bulk* of the new catechism consists of *explanations*, connecting one *question* with the other.

"But do you mean to hand your catechism to the *catechumens, young and old?*" Certainly! They are the very people for whom it is written. True, I hope, also our full-fledged (?) Native Christians will profit by it. But it is not they so much, whom I had in view, as the *catechumens, young and old*; in one

word: *all those who were not baptized in infancy.*  
This new form of catechism will render

the catechist's work much easier.

Those children who can read will be able to prepare the next lesson by going through it in their catechism. Those who cannot yet read, will be prepared by listening to their friends' reading. Again, there will be nothing to hinder the use of the new catechism as a Zulu Reader, just as the Zulu Bible History has been used. The older kraal people will be prepared by one or another of the younger kraal members who know how to read. The Priest, or whoever acts as catechist, explains the lesson 'viva voce': all the obscurities which may still exist in the pupil's mind will disappear, he will interpret the quotations from Holy Scripture in their proper sense with all the weight they bear on the subject, and any questions that may be asked by the pupils will be dealt with by the catechist, who at the same time, in fitting words, will supplement the moral consequences of such and such a point of doctrine. Thus the several divine truths are really brought home to the individual native pupil, they become his mental and spiritual property.

Thus we work up to the tenor of the famous

Encyclica "Acerbo nimis"

on religious instruction,

promulgated by Pius X. on 15th Apr. 1905, where he says: "Erranti igitur pravisque obcæcatæ cupiditatibus voluntati *duce* opus est qui monstret viam, ut male desertas repetat justitiæ semitas. *Dux* autem, non aliunde quæsitus, a natura comparatus, *mens ipsa est: quæ si germana careat luce, divinarum nempe rerum notitia*, illud habebitur quod cæcus cæco ducatum

præstabit et ambo in foveam cadent."

There have been and, I believe, there are still people who take the native for little more than an animal. But, certainly, such are not to be found amongst the missionaries. The natives are men as the rest of mankind, and they have intellect. Therefore their 'leader' in the natural order "*mens ipsa est*", and if the missionary does not supply the "*germana lux*" of the divine order i. e. the "*nonitia rerum divinarum*", "both" missionary and convert "will tumble into the ditch."

Again the natives, as human beings, have a will—depraved, weak— if you like—, but nevertheless a will. And what says the Holy Father on that "will" in his encyclical? "*Stat igitur, ab christiana sapientia, non modo intellectum nostrum mutuari lumen quo veritatem assequatur, sed voluntatem etiam ardorem concipere, quo evehamur in Deum cumque Eo virtutis exercitatione jungamur.*"

Let us follow the Holy Father's reasoning a few steps further and we shall be convinced that we are really bound to *bring home* to the native, catechumen or Christian, the *full* knowledge of the divine truths, to supply him with *all* the means so far as we are able, to form a Catholic conviction.

First, the Holy Father admits the only too well known fact that full knowledge does not necessarily prevent wrong doing. "*Longe equidem absumus, ut ex his asseramus, pravitatem animi corruptionemque morum non posse cum religionis scientia conjungi.*"

But then he proceeds to state a truth so clearly established before our very eyes, in our own midst: There are many natives who are baptized, who receive also the other sacraments, who in one word *pass as Christians, as Catholics*, and yet they *are heathens* in their thought, in their will, in their adhering to

heathen beliefs and practices in hundreds and thousands of forms, in their unchristian life—*out of sheer ignorance*: they know no better, because they have never been instructed to such a degree as to arrive at a conviction. Here are the Holy Father's own words: "Contendimus tamen, ubi *crassæ ignorantie* tenebris mens sit circumfusa, *nullatenus* posse aut *rectam voluntatem* esse aut *mores bonos*. Apertis namque oculis si quis incedat, poterit ille sane de recto tutoque itinere declinare; qui tamen *cæcitate* laborat, huic periculum *certe* quidem imminet."

In the foregoing I have already alluded to such as hold, "it suffices for the native to know by heart the «Our Father», «Hail Mary», the Apostles' Creed, the ten Commandments of God, the six Commandments of the Church, the seven Sacraments, the Acts of Faith, Hope and Charity, and of Contrition. I wonder what the advocates of such a practice may think in view of the words of the Holy Father himself? I rather believe with the Holy Father, that such a 'missionary' and his convert "will both fall into the ditch", because "recta voluntas" and "mores boni" do not co-exist with "crassa ignorantia", just as the philosopher holds: "Nil volitum, nisi cognitum."

Those who advocate giving the native "just an extract, as it were, of Catholic doctrine, distilled and refined"—I am rather afraid, they are in the same boat as the foregoing. For, after all, what is such an 'extract', to be contained on a few duodecimo-pages? Either it is the *Catholic* doctrine, condensed into a few sentences—and then it will remain a hidden treasure to the 'raw' native, useless to him, producing no practical effects either on his mind or his will. Or it is a sort of *rationalistic* Theism with 'Ethics', and then it is a catechism for rationalists, theosophists, to a class of freemasons, to a section of freethinkers



and the like.

Therefore, I repeat, if we mean to have native *Christians*, native *Catholics*, we must

give them the whole of the  
Catholic doctrine

in an 'easy' manner, putting before them all the elements of the *several* truths (questions and answers), connected (explanations) in such a way that his *intellect*, endowed with a good deal of natural logic, can grasp and combine them, while we, on our part, provide him with all that is apt to move his *will*, in order that, with divine grace, he *can* live a Christian life.

And if this is necessary for all who are expected to live up to the Catholic doctrine, it is the more so with

the first generations

of converts from heathenism or Protestantism. If *they* have not understood Christianity *as it is*, what can be expected of their descendants? of the generations to come? The Apostles gave their converts the *whole* of Christ's doctrine, not withholding even the highest supernatural mysteries from them, making no distinction of race, nor of social position, addressing themselves by word of mouth and by writing to all alike "*Judæi, Græci, et barbari*", masters *and slaves*, learned *and ignorant*.

Now I come to a point which apparently is overlooked rather generally. It is

the peculiar position

in which the converts of this country happen to find themselves. If a whole homogeneous nation together

with its king embrace the Faith, it is a comparatively easy task to make a Christian nation of it. But nothing of the kind is the case in these regions, as we all know.

*First* of all, there is no homogeneous 'nation'.

*Second*, true converts from among the native chiefs are very rare.

*Third*, one sixth of the population are Europeans of all possible denominations, from the practical Catholic down to the freethinker and atheist.

*Fourth*, the would-be-native-convert is placed before the puzzle of decades of '*amabandhla*', all claiming to be 'Christian', to be 'the' Church, from the Catholic Church, and the one nearest to it, so near that it calls itself 'Catholic', down to the Ethiopian Church, which, hiding its political aims under a religious cover, retains of Christian religion scarcely more than the mere title "Church".

*Fifth*, not only in the same country, or the same locality, or the same village, nor even only in the same kraal, nay, *in the one and the same single hut* you find heathens and Catholics together with followers of one or another of the Protestant sects.

*Sixth*, native men and womenfolk, the former of course more than the latter, are thrown together, when working, with Europeans, Arabs, Indians, Malays, Chinese etc., comprising all descriptions of religious views, as well as with others of their own kind, holding all sorts of religious belief.

*Seventh*, there is the fact that the Protestants started mission work amongst the natives of South Africa nearly 50 years before any practical mission work was commenced by the Catholic Church, a fact overlooked by most of us, but one which gives the natives much to think about, as all those know to whom the native thought and conversation is an open book.

In view of this situation, which  
nobody will dare to deny,

I contend: If the Catholic doctrine, pure and genuine, is not *brought home* to the *individual* native convert to such an extent, that he is enabled to form a strong personal conviction that the Catholic Church is *the only true Church*, and that *eternal salvation* will depend on our living up to her teaching, the Catholic Missionary has missed the aim of Catholic mission work.

This sentence contains in so many words the *motif* as well as the *end* which I had in view when writing the new catechism. True, it is not possible that every individual native convert will arrive at the same degree of personal religious conviction. But if this conviction is not attained by a goodly percentage, the Catholic Church will have no future among the Natives of these regions.

Therefore throughout the new catechism, especially so in the 1st Commandment of God, there is the tendency to show the discrepancy between

### Heathenism and Christianity

in order to sever *all* the numberless ties which bind them to heathenism. Furthermore, especially in the 9th article of the Creed, there is the tendency to show the absolute

### impossibility of 'churches'

in God's actual economy of salvation, in order to render converts proof against all adverse influences of European and native followers of Protestantism. Finally, there is the tendency throughout the catechism to let them understand what

## 'divine grace' and 'sin'

means to man, in order to stir them up to actual fight for one against the other.

Thus my critics may appreciate the multitudinous difficulties under which I—a European—laboured to write a catechism which would supply the needs of a native convert from heathenism or Protestantism, as I had for a guide, besides the assistance of divine grace, only experience, gained in actual catechetical work among the natives, and from a few 'old hands' in Native Mission work.

Actual experience has taught us that it is useless, that it is

practically a farce,

to make a catechumen declare solemnly: "I renounce Satan", "I renounce all his works", if he is not aware that heathenism is Satan's work. It is on this account that the first Commandment of God has grown under my handling to such an "exceptional" size. I had to furnish the native with the key to understand the negative part of this Commandment, viz. Satan's relation to God and to man. Then I had to put before him all his heathenism, upon which was brought to bear the searchlight of divine truth: the ancestral spirit worship; the belief in witchcraft, an immense field in which I could lay down nothing more than the fundamental outlines; the belief in witchdoctors or diviners, in superstitious cures—a domain without limits; in dreams, omens, etc. etc. Then I had to show him, if there be a real *umtakati*, the instrument of diabolical agencies, what he should do. At the same time I had to acquaint him with man's real position towards God, as well as with the means Christ has left in his Church, and in it alone, to successfully combat any diabolical

influence, either by the ordinary means i. e. prayer, sacraments, sacramentals, or the extraordinary means i. e. exorcism. Whatever the individual European Missionaries' views may be, here is

the turning point:

either the convert's heathen conviction is destroyed or it is not; if it is not destroyed, don't believe anyone who says, he has made a 'Christian' convert. The evolution of Christianity among the natives in the generations to come, will bear witness to the truth of the above statement.

It is actual experience again which taught me that it is impossible for the native to arrive at any conviction with regard to 'Church and churches', if the subject is treated in a few questions and answers, which may or may not be sufficient for a born Catholic. I therefore had to lay deeply

the foundation stone

of the Church of Christ: the Divinity of Christ, in the 3rd article of the Creed. When I came to the 9th, I had to show the raw native how the Church of Christ was *prepared* by the whole of the Old Testament, and foretold by its prophets; how it was prepared by Christ himself during the last three years of his life here on earth, then through his sacrifice on the Cross, and after his resurrection; how it was *completed* on the first Christian Pentecost. After this I had to show what the Church, newly founded, was like *in the days* of the *Apostles* and *their disciples* and *their immediate successors* of these up to the 3rd century. *Only then* I could put before the pupil the logical question: *Therefore* what is the Church? So he *intelligently* follows me when I show him, that

this one Church of Christ is the *institution* founded by Him to *propagate His work* so long as there is a single human being on earth. He is then made to see how the Apostles, *invested with divine power*, really preserved *the Divine truth* by word of mouth and by writing, and how we find in the writings of their own (New Testament) and those of the 'Fathers of the Church' the whole "*depositum fidei*" through *the unerring teaching* of the Church, whether it be Peter (the Pope) alone, or all the Apostles (Bishops) with Peter in *general councils* of the Church who define an article of the Faith.—He is shown also how by the Apostles and their successors all *the channels of grace* were preserved; and how Peter (the Pope) carried out his mission as *induna enkulu* of Christ, how the Apostles (Bishops) theirs as *izinduna* of Christ with their staff of priests, deacons etc.—Only when the native has clearly seen all this, you can turn to him and ask: "What and which are the marks of the true Church of Christ, by which you can unerringly discern that one true Church among the hundreds of churches, or rather sects, who claim to be it?" And then he will easily follow you, when you start with the Apostolicity of the Catholic Church, concluding with the three other marks.

As to the

#### VI. Commandment of God,

which—alas!—occupies no less than 30 pages in print, although more than half of which are devoted to the respective virtues, let me shed some light on an error, cherished by such as never have been actually engaged in native mission work and by those to whom the words of Psalm 113. apply—to be sung here in a "*tonus peregrinus*"—: «Os habent, et non loquentur; oculos habent, et non videbunt; nares habent, et non

odorabunt; manus habent et non palpabunt.» The error, in one word, is their clinging to «Europa's übertünchte Höflichkeit» i. e. Europe's hypocritical politeness. They forget that we have to deal here with a very realistic people, who «call a spade a spade», who, although they have a few fine euphemisms to their credit, know «everything» *from tender childhood* upwards.

Further, we are in exactly the same predicament in which the Apostles found themselves. They had to «speak out», and they did. There was no other way. And there is no other, if we mean to form a *Christian* conscience in our converts' minds and hearts.

Therefore I challenge anyone to prove the contrary of what is contended here: By speaking with earnestness, as befits his position, on matters relating to the VI. Commandment to natives, young and old, a Missionary **cannot possibly** commit a **real** scandal.

With regard to the way of procedure, in my opinion, all depends upon establishing in the native mind

### the true Catholic belief

concerning the lawful use of the generative power. If we cannot convince the native *child, youth* and adult that any and every use of it *beyond the propagation of mankind through matrimony* is prohibited by God Himself, that consequently to anyone this is a question of heaven or hell, "opera perditâ", they will remain heathens, whether they call themselves such or not.

This will explain the arrangement of matters in the new catechism. The all-important question 602 will not make the slightest impression upon anyone who has not grasped what is treated in the numbers 593, 594, 595, 596. If he has, he will perceive that this is not a doctrine of the *abelungu's*, but a divine command binding all alike, white and black, high and

low, young and old.

As to

divine grace,

I confess that all those catechisms which deal with grace in an offhand manner, and catechists who take no pains to make their pupils see what grace is, and what it means for us, will for ever remain a riddle to me. Nor do I believe that the Zulu language is short of words to explain grace, or that the Zulu brain is so incapable that it is hopeless to try and bring it home to him. Why? Because I know from experience the contrary. And I know again from experience with the natives, that when once the real meaning of 'sanctifying grace' has dawned upon their minds, it acts like a revelation to them, and consequently is a mighty incentive to possess it and to regain it when they happen to lose it, and to toil and suffer for it—just as any other real Christian will do. "Nil novi sub sole."

As the author of the catechism, I shall deem myself

repaid

for all the toiling and plodding and wrestling with the gigantic task, if it will prove for the *native* public an *easy* means of understanding the teachings of our Lord and His Church, and for the catechist a simplifier of his equally gigantic task. If God will grant my further wish, that the book become a guide for many a heathen and non-Catholic native to lead him into "the one fold", and that perhaps to many a Catholic native it acts like a revelation of hidden treasures and a monitor to lead a better life, it would be the 'apex' of my aspirations.

With regard to the usual apology for the shortcomings of the work, I have to offer none but its



gigantic nature. For the rest, the new catechism, being the first of its type, is bound to have its imperfections.

Finally a few words on this volume:—

### «Catholic Zulu Terminology».

That it has been written, is due to the positive order of the R. R. Abbot G. Wolpert, given for the following reasons.

*First*, the attention of all those, who act as catechists, priests and non-priests, European and Native, were to be drawn to the change of terms and expressions in the new catechism.

*Second*, it was deemed advisable to show why certain terms and expressions, used hitherto, are wrong, either grammatically or idiomatically, or dogmatically; again, why others are defective or at least less appropriate. Quite naturally this led to explain

*Third*, why the new terms and expressions were thought fit to be substituted.

It will be found also that the daily prayers, including the five approved litanies, form part of the Terminology.

I am stating what is quite an obvious fact in saying that the «Catholic Zulu Terminology» has been written quite impersonally. Otherwise it would necessarily have had to be directed against the writer of the former Zulu Catechisms. But not only this. I would have had to write against myself. For I have used those wrong and defective terms and expressions just as any other Catholic Missionary has done. As a fact, it has not been written against anybody, its only end being to further the Catholic cause amongst the Zulu-speaking Natives of S. Africa.

It was decided to publish this Terminology in English. But a German and a Zulu index will facilitate its use to the majority of those to whom at present

the catechetical work among the natives is incumbent. Also a Latin index has been added, because the Latin terms, being those of the Church herself, will preclude any ambiguity as to the respective matters which form the several items of the English context.

Finally it has been thought fit, for the purpose of catechists and preachers, to insert in this volume a list of those parts of Holy Scripture, the Catholic Zulu translation of which is to be found in the « *Izifundo namaVangeli* » and in the new *Catechism*.

I need not say expressly that any fair and practical criticisms and suggestions with regard to both the new *Catechism* and this *Terminology* will be welcome. For they will serve the one great end, for which both have been written: the glory of God and the salvation of souls.

I would claim the indulgence of the readers by drawing their attention to the following fact. The "Catholic Zulu Terminology" has been written in the greatest hurry, as a necessity. If therefore it lacks the style and finish which were desirable, it is because I could not adhere to Horace's "Nonum prematur in annum".

It would not only be bad manners, but even want of gratitude, were I not to thank here publicly all those, Europeans and Natives, who have contributed towards perfecting the new catechism, especially the members of the Revisory Board who displayed so much persistent zeal for a period extending over two months.

I also take this pleasurable opportunity to tender here my sincerest thanks to Mr. B. F. Ormond for his assiduous energy in revising the MSS of the English text of this book.

MARIANHILL, Vigil of All Saints Day 1912.

The Author.

CATHOLIC  
Zulu  
Terminology.

## EXPLANATION

of signs and abbreviations.

—	where it occurs in headings, indicates the repetition of the first word.
=	signifies 'equal to'.
cf.	" confer, compare.
i. e.	" id est, that is, namely.
e. g.	" exempli gratia, for example, for instance.
lit.	" literally.
s.	" see.
f.	" fide.
sc.	" scilicet, to wit, understood.
v.	" vide.
viz.	" videlicet, namely, that is.
R. B.	" Revisory Board.
Z.-E. Dict.	" Zulu English Dictionary.

**Abraham** s. proper nouns.

**abstinence, DAY OF** — s. day.

**Acolytes** s. Orders.

**act, HEROIC** — OF CHARITY *inqaba yotando*. In native thought this is a charity surpassing comprehension. Therefore, as no literal translation is possible, the above covers well enough the meaning of "heroic" charity.

**Acts**, in the sense of «Actus Apostolorum» *ukwEnza kwabApostole*. This *general* term is preferable to *izenzo zabApostole*, which might be apt to produce in the native mind the impression of 'bad deeds' of the Apostles. *Imisebenzi yabApostole* is out of the question.

**Adam** s. proper nouns.

**admirable, MOTHER MOST** — '*Nina omangalisayo*. She is 'mater admirabilis' i. e. causing admiration, on account of her being the Mother of God, and because of the several astonishingly great miracles wrought in her favour, thereby preserving her virginity notwithstanding the fact of her motherhood. The retroversion of the former translation '*Nina obukekayo* is *mater speciosa*.

**JESUS** —. The above applies analogically to 'Jesus, admirable' '*Jesu omangalisayo* instead of the former '*Jesu obukekayo*.

**adore**. The result of protracted and careful inquiries has been, that *ukukulekela inkosi* means: to go through the ceremony of paying homage to the king; therefore, 'to adore God' is in proper Zulu speech: *ukukulekela uNkulunkulu*. It will be found, in the catechism this expression has been reserved to express 'to adore God',

whilst with reference to the Bl. Virgin and the Saints in general *ukudumisa* is employed.

As the very same word occurs in *ukukulekela nbani ku'Nkulunkulu* = to pray for one to God, *ukukulekela* as such is equivocal. But this is of no account, there being a good many equivocations in all languages—one of the imperfections of human speech.

Thus again, not only the derivatory *ukukulekela*, but also *ukukuleka* itself is equivocal. If standing alone, it means 'to pay homage', 'to salute'. If joined with an accusative and a locative, or *ku'bani*, it either means 'to ask something from somebody', or 'to tie up a beast to something', as can be seen in: *ukukuleka into enkosini* and *ukukuleka imbuzi esibondeni*.

Note that *ukukuleka uNkulunkulu* would mean 'to tie up God', and not 'to adore God'.

**advocate** (in the 'Salve Regina') *ummeli*. There is no reason why 'advocate' here should be *ummeleli*, whilst everywhere else it is *ummeli*.

**after**, — CHRIST s. before.

**afterwards**, AND — s. then.

**agony of Our Lord** (on the Mount of Olives) *usizi okungati olwokuyalela olwamfikela uJesu*.

The natives have no special word for 'agony'. Therefore all attempts at a literal translation as *uvalo*, *itwetwe* were bound to be beside the mark. In the native mind the death agony is not dissociated from any other misery, which they comprehend under the term "*usizi*". All my native informants were emphatic in this regard. In contradistinction to any other 'misery', it is *usizi lwokuyalela* or *usizi oyalelayo anato*. But in the case of Our Lord on the Mount of Olives it was not agony of one actually dying. Therefore *okungati* had to be inserted.

**alive** s. life.

**allow** *ukuvuma*. There is a difference between positively, actively allowing, and permissively allowing. So, God allows men to enter his eternal dwelling place *uNkulunkulu uyavumela abantu ukungena kwake, endhlini yake emiyo njalo*. In rather inaccurate English speech God may also be said to allow man to go to hell; it would be dogmatically wrong, or at least misleading, to say *uNkulunkulu uyavumela abantu ukulshona esihogweni*; here it is 'permissively' allowing, which see under 'let, negative'.

**altar**, THE SACRAMENT OF THE— *iSakramente las'elatini*. Besides this expression *iSakramente lelati* is frequently heard; but it should be relegated to the past, for the genitive *lelati* has not a leg to stand on, not being a 'genitivus possessivus', nor 'objectivus', nor 'qualitatis', whereas the locative *las'elatini* is based upon the fact that *kuyabongwa elatini* = the sacrifice is performed *on the altar*, and that *isinkwa esipendukisiveyo siyakwezwa elatini* = the consecrated species is preserved *on the altar*.

In the Catechism the two expressions *iSakramente lokubonga* and *iSakramente las'elatini* are used side-by-side, covering 'Eucharist' and 'the Sacrament of the altar'. I need not point out that, though both mean substantially the same, they should not be used indiscriminately.

**altar-bread** s. sacrifice.

**altar-wine** s. sacrifice.

**Alphonsus Liguori** s. proper nouns.

**among, of**. In expressions like: 'who *among* you', 'two *of* his disciples' etc. *pakati* has been the rule up to the present. It is one of the many instances of literal translation. The native, in such cases, would use *ku* or

some other expedient. 'Who among you?', in proper native speech, is: *ng'umupi kinina?* The partitive idiom in «two of his disciples» is strange to Zulu; there it is rather: two disciples of his = *ababili abafundi bake*.

Among the whole mankind it is only the Bl. Virgin who . . . *esintwini sonke ng'uMaria yedwa o . . . . .* To say here *pakati kwesintu sonke* is a Europeanism, and as such impossible Zulu.

**and.** The translation of this little conjunction is not so easy as a beginner may think when he is told, 'and' is *na* in Zulu. True, *na* joins, as a rule, substantives, adverbs etc. But there are exceptions. For instance, one day when reading with natives the following version of «God and the Father of Our Lord Jesus Christ» *uNkulunkulu noYise wenKosi . . . . .*, they surprised me with the question: Are they two or one? I, of course, replied: It is one. Therefore it has to be: *uNkulunkulu, ong'uYise futi wenKosi . . .*

Other instances of this kind occur where two substantive-like relative-forms follow one another. Thus, if we were to translate «he who eateth my flesh, and drinketh my blood . . . » with: *Odhla inyama yami nopuza igazi lami*, the native would be led to understand that our Lord spoke of two different persons, one eating, the other drinking. Colenso tried to avoid this by employing the participle: *Odhla inyama yami, epuza igazi lami*. Here oneness is beyond question. But «incidit in Scyllam qui vult vitare Charybdim» — what hereby is conceived by the native mind is the image of one who is performing the rather impossible action of eating *and* drinking *simultaneously*, the retroversion being: He who eats my flesh *while* drinking my blood. The only expedient is to co-ordinate the two relative-forms without any further ado: *Odhla inyama yami, opuza igazi lami, . . .*



The same mistake has found its way into the formula concluding certain prayers: Who livest and reignest . . . *Wena opila ubusa* . . . Certainly the meaning is not that He liveth while or because He reigneth. Therefore: *Wena opila, obusa izikati ngezikati.*

**and then**, — afterwards s. then.

**Angel of great counsel** s. counsel.

**Annunciation B. V. M.** *Olwokwaziswa kuka'Maria.* There is no reason for *ukwaziselwa* as in use hitherto.

**Anointed, THE — OF THE LORD.** I need not say that this is the English version of 'Christ'. I refer the reader to what is said under 'Saint', in order to avoid any further remarks on the coined word *isiGcotshwa senKosi.*

Of course, this word is applicable to any 'anointed', priests, kings, and even those who have received the Sacrament of Confirmation.

**Ark of covenant** *inDhlwana yesiVumelano* instead of the former *indhlwana yemVumelano* (s. Testament).

**at**, — **LEAST** *okungenani.* The example given by my native informants was this. You send a boy to fetch ten oranges from the kitchen. He comes back saying: "There are not ten left." You send him back with the message: "*Akatumele okungenani a'situpa* (sc. *amale-ntshisi*)" i. e. he (sc. the cook) should send at least six. *Okungenani* is, of course, the negative relative-form of *akunani* = it does not matter. In the above, the native mode of thinking is: under the circumstances, i. e. considering that the full number is unobtainable, it no longer matters; I take therefore what *can* be obtained; but all the same it should be six.

Therefore the new form of the 3rd and the 4th Commandment of the Church is respectively: *Vuma . . . okungenani kanye ngonyaka!* and: *Y'amukela ikomunione, okungenani kanye ngonyaka!* Both convey to the native:

it is bad enough, but considering that you do not actually go frequently to the Sacraments, you are bound nevertheless to go at least once a year. Thus the above wording clearly implies that a Catholic should go frequently, not only once a year, and this is the crucial point that had to be saved.

— THE RIGHT HAND. All conversant with *nga* as a local preposition = near by (in der Nähe von) will see why *ngakwesokunene* has been replaced by *kwesokunene*.

**Asperges.** Anyone, familiar with the religious customs of the heathen natives of these parts, is aware of the fact that, just as for instance the ancient Romans had their "holy water" = aqua lustralis, so also the heathens around us have theirs = *intelezi*.

It is prepared in the following manner. Certain herbs, all called *intelezi*, are collected and pounded together on a stone; these, when ready, are mixed with water contained in a vessel. When this process is completed the *intelezi*, with its supposed mystical powers toward off the magical influences of *abatakati* as well as lightning, is fit for use. Now comes the method of using. Supposing a kraalhead thinks the *abatakati* are working against him or his, he selects two boys to perform the "Asperges", as it were, in the evening. One taking the vessel, the other is armed with an ox tail, or a native broom, or branch of a tree. They start at one end of the kraal, proceeding behind the huts, and come round to the front of them, also sprinkling the entrance of each in turn. The idea is to *ukubiyela umuzi utango*, to erect a magic hedge round the kraal which will form an impossible barrier to any of the above evil agencies. The "Asperges" against lightning is substantially the same, though the rite of performing is somewhat different.

'Sprinkle' in its heathen liturgical sense is *uku-c'ela*. At the time, when *uku-fafaza* (to sprinkle with a downward motion) found its way into the Catholic Zulu Prayer Books, none of the Missionaries apparently were aware of a heathen "Asperges", nor that the terminus technicus for it is *ukucela*, and not *ukufafaza*.

After the foregoing I need hardly point out why, in the new Catechism, 'holy water' is called *intelezi ey'ingcwele*. On the one hand *ey'ingcwele* determines the Christian signification of their own term *intelezi*. On the other by giving them their own term, they will easily grasp the idea of 'holy water', if once the substance of Christian Sacramentals has been explained. For the rest, the translation of parts of the «*benedictio aquæ*», as on pp. 294—295 of the catechism, will show the native that holy water, if used in the right spirit, is a means to ward off the one real *umtakati*, Satan and his angels.

The fact that the *originally heathen* Latin term "aqua lustralis" is used in conjunction with "aqua benedicta" in ecclesiastical language, precludes all objections which might be raised against the use of *intelezi* as being a *heathen* term. *Accommodation* is one of the most striking features of Catholic mission work from the days of the Apostles down to the present. Have not the Missionaries of the Teutonic nations retained the use of the birch tree which was sacred to Wodan? And up to the present day in Germany the birch tree is sacred to Our Sacramental Lord, as can be witnessed year by year on Corpus Christi day. But, of course, hundreds of similar instances from different countries could be quoted.

**assume human nature** s. incarnation.

**attrition** s. perfect.

**avarice** s. covetousness.

**avert, convert** *ukupenduka ku'bani, ukupendukela ku'bani*. In order to grasp more easily the thought underlying these constructions, let us take as example *ukubuya* and *ukubuyela*. *Ubuyile eTekwini* means: he has *come back from* Durban. *Ubuyele eTekwini* means: he has *gone back to* Durban. Again: *Ubuyile ku'mlungu*: he has come back from the white man (in whose employ he may have been). *Ubuyele ku'mlungu*: he has gone back to the white man.

Thus the English translation of: *Isono . . . ng'ukupenduka ku'Nkulunkulu kupendukelwe kwenye into* (No. 403 of the catechism) is: Sin is to avert from God and to convert to something else.

**bad principle of the heart** s. good.

**banished, poor** — CHILDREN OF EVE *tin' abaka'Eva esibandhlululiwe*. The old version is: «*tin' abaka'Eva esibotshelwe lapa emazweni*». Very likely the translator, whoever he may have been, was originally on the right track, taking it that any 'banished' person is a sort of 'prisoner' = *isibotshwa*; probably instead of using the substantive: *esiy'izibotshwa lapa . . .* he thought better to use the verb *ukubotshwa*; and remembering that the Zulu idiom requires the *ela*-form when a locative follows, he came to write *esibotshelwe lapa . . .* But he might have remembered as well that *ukubopela* means with the native 'to inspan', as oxen into a waggon; 'to saddle up', as a horse.

There being no proper Zulu word for 'banished' = 'exul', we have to find some equivalent. When questioning natives on the subject, I referred to the well-known banishment of Cetshwayo to St. Helena. They were unanimous that he was an *isibotshwa* of a kind on the one hand, but on the other more so: he was 'cut off from' his country, from his people,

from all intercourse with them = *wabandhlululwa y'inkosi uHulumeni*. Thus the full expression would be *isibotshwa esibandhlululiwe*. But considering that, to the native mind, anyone *obandhlululiwe* presents himself quite naturally as a kind of *isibotshwa*, it is enough to use the former alone, the latter understood. Therefore the new version: *Siyalengezela wena tin' abaka'Eva esibandhlululiwe*.

A well instructed native Christian will easily grasp the meaning of the *ukubandhlululwa* of Eve's children. When God created man, invested with sanctifying grace and all its supernatural consequences, the *iBandhla lika'Nkulunkulu* was established, consisting of God as its head or chief and of man as its members. When the first sin was committed, God, the chief, 'cut' man 'off from' the *ibandhla* = *wababandhlulula*.

**baptism**, FORM OF — s. sign.

**B. C. s. before.**

**bear**, CARRY. "Jesus quem visitando Elizabeth *portasti*" = "Jesus whom thou hast *borne* in visiting Elizabeth" = "Jesus, den du zu Elisabeth *getragen*". It would be unZulu to use here *ukutwala* as also the version: *owahamba naye uyakubona uElizabeth*. Our one idea 'to bear' or 'to carry' is divided in Zulu into several which are not interchangeable. To carry on the head is *ukutwala*, on the shoulders *ukwetshata*, on the back (as a child) *ukubeleta*, with the hands *ukupata ezandhleni*, with the arms close to the breast *ukugona*, to bear, to carry in the womb *ukumita*, in the forms of the perfect-stem *miti*.

To say: *uMaria watwala ujesu esiswini* conveys to the native something either unintelligible or ridiculous. If he hears: *uMaria watwala ujesu*, he will construe it that our Lady carried our Lord on her head.

The other version: *owahamba naye uyakub.* . . . , will

leave the native with the impression, that when the Bl. Virgin went to see Elizabeth, the birth of Jesus was accomplished, and she took him, carrying him on her back as native mothers do their infants, or Jesus went on foot with her.

Therefore the new version is: *ufesu owaummiti uhambela ku'Elizabeth*.

Thus also in the «Regina cœli»: *owafanela ukummita for . . . . ukumtswala*.

It is equally wrong to translate: «. . . . in their hands they (the Angels) shall bear thee up . . . .» ("Ps. 90,11.) by: *azikutwale ngezandhla zazo*. The hands are not the head, *ukumtswala* is here impossible. The native members of the R. B. were in favour of: *azikufukule ngezandhla*.

TO — ONE s. suffer.

TO — WITNESS s. witness.

**become man** s. incarnation.

**before, after.** *Pambi kwa* and *emva kwa* as prepositional expressions of *time* are rather difficult to handle, and even when skillfully handled, in most cases, leave it open to doubt whether *pambi kwa* means before or after, and whether *emva kwa* means after or before. Why? Because it all depends from which standpoints things are viewed. With the native even the *temporal* meaning of *pambi* and *emva* takes its rule from their original *local* application.

Most Europeans, who in going through the rudiments of Zulu have been taught that *pambi* means 'before', are quite sure that *pambi kuka'Kristo* means B. C. i. e. before Christ, and *emva kuka'Kristo* A. D. i. e. after Christ; yet both may have just the opposite meaning. It would be too long here to go through all the possible suppositions in which the sense of *pambi* and *emva* would vary accordingly.

It will suffice to point to the one expedient there is in Zulu to avoid all ambiguity with regard to the temporal 'before' and 'after', viz. the two particles *se* and *ka* e. g.

in the year 70 B. C. *ngonyaka wama70, uKristo engakazalwa*;

in the year 70 A. D. *ngonyaka wama70, uKristo es'ezelwe* or *wazalwa*;

(By the way, for B. C. we might introduce the abbreviation *K. kz. uKristo engakazalwa*; for A. D. *K. z. = uKristo wazalwa*.)

before Christmas *kungakatshayi uKisimusi*, or, as the case may be, *sekuzakutshaya uKisimusi*;

after Christmas *sekutshayile uKisimusi*, or *kutshayile* or *kwatshaya uKisimusi*.

There will be a burial before confessions *kuyakulahlwa umuntu kungakavunyiswa*.

. . . after confessions . . . *sekuvunyisiwe* or *ukupela kwokuvunyiswa*.

In certain cases *ukwandulela* and *ukulandela* are in place, e. g. on the Saturday before Easter *ngomgqibelo owandulela isonto lepasika*; on Monday after Easter *ngomsombuluko olandela isonto lepasika* or *olandelana nesonto lepasika*.

BEFORE GOD. Where it means 'in the presence of God', *pambi* is in its place e. g. How can I do such a thing before the Lord? *Into enjè ngingay'enza kanjani pambi kwenKosi na?* The reason is the strictly local, or temporal sense of *pambi*.

But to use the selfsame *pambi* where 'before God' is synonymous with 'in God's view', 'according to the divine law' or the like, is again another instance of literal translation so frequently met with in 'Missionary Kafir'. The proper expedients in Zulu are: *ekuboneni*

*kuka'Nkulunkulu, emehlweni ka'Nk. . . . , njengokubona kuka'Nk. . . . , emtetweni ka'Nk. . . . , njengomteto ka'Nk. . . .* Therefore, in proper Zulu, 'To do such and such a thing is a great sin before God' is not: *Ukwenza ukuti kuy'isono esikulu pambi kuka'Nkulunkulu, but; . . . ekuboneni kuka'Nk. . . .* Quite a number of such instances will be found in the new catechism, especially on pp. 366 & 367.

**Benediction** s. bless.

**benefactors** *abasisizayo b'enz'okuhle kitina.* This was the outcome of a long mental struggle on the part of my native informants with 'benefactor', for which the natives have not a literally corresponding idea.

**beseech.** This is often the simple translation of *supplices* deprecamur, which means: we beseech you on our knees. Therefore, if 'supplices' is to be rendered, it must be by *siyacela siguqile*, not *sitobile* which means either 'with bowed heads' or 'humbly'.

**Bethlehem** s. proper nouns.

**ukubila** in the sense it is used on pp. 274—275 of the catechism, differs in pronunciation from *ukubila* = to boil. The *b* of the former is aspirated (*ukub<sup>h</sup>ila*), whilst that of the latter is not.

**bless, TO —, BLESSING, BENEDICTION; CONSECRATE, CONSECRATION.** The words in use hitherto were *ukubusisa, isibusiso, umbusiso.* All natives questioned on the point agreed in saying that any unsophisticated native, when told that *uyakubusiswa*, will understand but one thing, namely that he will be treated to plenty of *utshwala* and *inyama*.

Now, if the natives had no word corresponding to our idea of blessing, we should have to make the best of a bad case, and retain it. But *uku-hlahlamelisa* is radically one with *inhlanhla* = *in-hlahta* (as it is pro-



nounced in Zululand proper). Anyone acquainted with the native idea of *inhlanhla* will admit that it means essentially the same as we understand by 'blessings from above', the accidental difference lying in the pagan expecting *inhlanhla* from the *amadhlozi* and his superstitious charms and practices, and the Christian expecting it from the true God.

*Uku-hlahlamela* = 'to come across anything good' may be equivocal, in so far as it means also 'to come down upon one (acc.) by luck or chance, as any good fortune, or bad fortune.' But with *uku-hlahlamelisa* there is no equivocation, it has but the one meaning 'to make one come across good things', across *inhlanhla*.

Therefore to the native mind 'the blessings of God' represent themselves quite naturally as *uku-hlahlamelisa kuka'Nkulunkulu, uku-hlahlameliswa ng'u'Nkulunkulu, inhlanhla evela ku'Nkulunkulu, inhlanhla asihlaba yona uNkulunkulu*.

The blessings of the Church, the Church i.e. her priests being only instrumental in bestowing the blessings of God upon men, are consequently *uku-hlahlamelisa kweBandhla; uku-hlahlamelisa kwabapriste; uku-hlahlameliswa l'iBandhla, ng'abapriste; inhlanhla umpriste ahlaba yona umuntu*.

By means of sacramental 'benediction' *ujesu uyasihlahlamelisa*.

Of course, as *ukubusisa* is replaced by *uku-hlahlamelisa*, also *isibusiso* is by *isihlahlameliso*. Therefore:

The priest gives sacramental benediction: *umpriste ugcina isihlahlameliso seSakramente*. It would not do to say *umpriste uhlahlamelisa ngeSakramente*, because it is our Lord himself who does the *uku-hlahlamelisa*, the priest being merely an instrumental agent.

The ecclesiastical benedictions: *izihlahlameliso ze-Bandhla*.

The Pope's, the Bishop's, the Priest's blessing: *isihlahlameliso sika'Papa, somBishopu, somPriste*, unless it were better rendered by a verbal form of *ukuhlamlamela*.

In the ecclesiastical 'benedictions' very often two things are combined: exorcism and blessing. The object of the former is to extract, as it were, the person or thing from any satanical power, to drive away Satan and his demons, so as to secure the subject in question, to *render it proof* against diabolical influences. Now the pagan native is quite familiar with the idea of 'rendering proof' a person or thing against any magical agencies, the latter being crystalised in his mind under the one word *umtakati*. This idea he expresses by *ukugoma*, and sometimes *ukubila (b'ila)*, which see in "The Collector", Nos 271 & 272. Anyone acquainted with the native views on preternatural and supernatural bad agencies knows that the belief in them forms by far the greatest part of his pagan 'religion', that, in other words, his daily life is a continuous chain of pagan 'sacramentals', if I may say so.

Any Missionary who has penetrated somewhat deeper into many a *pagan's* attitude as to embracing the Christian religion will be aware of the terror he experiences in thinking that, by becoming a Christian, he would have to give up all *his* means of warding off those numberless evils that might descend upon him, and thus become a helpless prey to the terrible army of evils threatening him day by day and night by night.

Again, have not Missionaries who are trying to 'christianise' full-fledged (?) native *Christians* by enlightening them on the vanity and sinfulness of those pagan 'sacramentals' — I say, have they not come across many cases of mortal dread and horrible ignorance, in which those Christians believe that by living up to their creed they would be deprived of all and any means to avert

evil? Why? Because all such natives have never understood that in the true Church of God (and in her alone), besides the most powerful means consisting in the *ukubonga* (sacrifice), there is an *ukugoma* for anything and everything, for all necessities.

Furthermore, a native on hearing of Satan, will conceive him in his mind as an *umtakati*, nay, as 'the' *umtakati*, as the father and head of all *abatakati*. The main point therefore is to make the native grasp the real relation between God and Satan, and between man and Satan. This is why two little chapters on this subject were inserted in the new catechism. If then the native is told that in the true Church of God there is an *ukugoma kwabapriste*, that its efficiency lies in the power of God and in our redemption through the Son of God, in divine power administered through the priests of the true God and His true Church, if finally the conditions for a proper hope in this *ukugoma* and the above *ukuhlahlamelisa* are brought home to him, then, and only then, two necessary ends will be attainable: (1) to draw him away from his heathenish reliance on vain rites, observances and 'medicines', by enabling him to form a clear conviction that his only true hope lies in the help from the one true God, who has provided for him in His Church all the means to protect him and his against all bad influences of the true *umtakati*; (2) to ward off the danger of a superstitious hope in the sacramentals of the Church.

Besides these two words *ukugoma* and *ukuhlahlamelisa* a third occurs in connection with this subject: *ukucwebisa*. Why? Because there are "benedictions" which properly speaking are "consecrations" in the sense of rendering something "sacrosanct to the Lord". Thus the churches, the altars, the vestments etc. etc. are "blessed" by being segregated from profane use, and dedicated to the Lord. The act of segregating and

dedicating figures in the native mind as *ukwetula into enKosini*, and such things themselves as *izetulo zenKosi*. By the fact that they become *izinto zika'Nkulunkulu*, they become in Christian terminology *ingcwele*. Consequently the act of rendering them such is *ukucwebisa*.

From the foregoing it is evident that these three words *ukugoma*, *ukuhlahlamelisa* and *ukucwebisa* are not synonymous, and consequently not interchangeable. All the same, just as the Latin term «*benedictio*» very often includes also «*exorcism*», in the same way, where one of these three Zulu terms is used, the others can be easily understood. Thus in ecclesiastical language 'holy water' appears as «*aqua benedicta*», though an essential part of the "benediction" is formed by the "exorcism" of the two ingredients, salt and water. Vice versa I am of opinion that the literal translation of «*benedicere aquam*» i. e. *ukuhlahlamelisa amanzi* is not so near to the native way of thinking as *ukugoma amanzi*. If the blessing of holy water has once been explained to him, he will easily combine in his mind the two subsequent things: the negative *ukugoma* which consists in getting it out of any diabolical power, and the positive *ukuhlahlamelisa* which is effected by bestowing divine power of conferring grace on man.

The «*ubusisiwe wena esifazaneni, ibusisiwe . . .*» had to be changed into *uhlahlamelisiwe* and *ihlahlamelisiwe* respectively, for the same reason as given at the beginning of this article. For the Bl. Virgin has not been feasting on meat and beer, nor has our Lord: She has come across *inhlanhla*, and so has the human nature of her divine Son.

**Blessed** ARE THE MERCIFUL s. merciful.

— ART THOU AMONGST WOMEN ETC. s. bless (at the end).

— BE GOD ETC. (after Benediction). The old

version has *kabongwe* for 'blessed be'. It is an historical fact that these "Praises" were introduced for the purpose of reparation for the blasphemous use of the holy and most holy names. 'To blaspheme' is in Zulu *ukujivaza uNkulunkulu*. Careful questioning elicited that in the natives' own view the contradictory of *ukujivaza* is *ukubabaza*. In so far "*Kabongwe uNkulunkulu*" becomes; "*Kabatshazwe uNkulunkulu*."

But both impart a merely transitory act, not a permanent state, the latter being clearly implied in "*Benedictus sit*"; for the retroversion of either *kabongwe* or *kabatshazwe* would be 'benedicatur'. Therefore the new version makes use of the *eka*-form: *Akababazeke uNkulunkulu etc.*

**Blessed**, in contradistinction to 'Saint' and 'Venerable Servant of God', has been rendered with *isiTuswa*, which met with the full approval of the members of the R. B. As to its coinage see 'Saint'. If 'blessed' takes the place of an attributive adjective, either the verbal form *otusekayo*, or the relative *oy'isiTuswa* will have to be used, e. g. the blessed Nicholas (von der Flüe) *uNikolaus otusekayo* or *uNikolaus oy'isiTuswa*.

**blessing** s. bless.

**bloody sacrifice** s. sacrifice.

**Book of books** s. genitive.

**bound to** s. obliged.

**bread**, OUR DAILY —. There could scarcely be any great objection to the hitherto used *usipe ukudhla kwelu* . . . i. e. give us our daily *food*, if it were not for the significant *species of food* used by Our Lord both in the prayer He taught His disciples, and at the institution of the Bl. Sacrament. This I never felt so vividly, until I came to translate the Decree on frequent and daily communion, where the *isinkwa setu semihla ngemi-*

*hla* of the Lord's Prayer is adduced as one of the reasons why the faithful should receive holy communion daily. Since our Lord chose the specific 'bread' in preference to the generic 'food', referring to the sacramental 'bread', as clearly expressed in the Gospel according to St. Matthew (6,11.): "panem nostrum supersubstantialem", we have to do the same in Zulu. Therefore: *Sipe nanhla isinkwa setu semihla ngemihla.*  
— OF LIFE S. isa.

**breath.** "He *breathed* into his face the breath of life." (1. Mos. 2,7.) "He *breathed* on them." (Joh. 20,22.)

The Vulgata has 'inspirare' and 'insufflare' respectively, whilst the Septuaginta and the Greek text of the New Testament have in both places ἐμπνέω. Up to the present *ukupepetela* has been used in both instances.

As to the meaning of the words used in the Greek and Latin text, there is no doubt that 'breathing' in the sense of the German 'ein'- or 'anhauchen' is meant, not 'blowing' or the German 'blasen'.

Therefore 1. Mos. 2,7. is in Zulu: *Wat' epefumulela ebusweni bwake, wampefumulisa umpefumulo opilisayo.* Joh. 20,22.: *Wapefumulela kubona or ngakubona.*

En passant, *ukupepetela* is the right word for the translation of "ter exsufflet" in Baptism.

**brightness** OF ETERNAL LIGHT '*kukanya kwokukanya kwapakade.* \*Umlilo aucwebi, uyakanya\*' was the natives' verdict. Hence the change.

**but** DELIVER US FROM EVIL. No doubt, anybody who has a 'sensus — not 'Latinus', but — Zuluicus' will subscribe to Bryant's N.B. at the word *kodwa* in his Z.-E. Dict.: "In such sentences as that in the Lord's Prayer — 'lead us not into temptation, but deliver us from evil' — the word 'but' could not be properly translated by *kodwa*. In such instances, no connecting

particle would seem to be required in Zulu."

When we translate the sentence: *Ungayidedeli le'ndoda ibulale lowo'mfo, yibonise ukuti kungcono ukuba immangalele enkantolo*, we certainly shall, or at least may insert 'but': Don't let this man kill that person, *but* persuade him that it is better to bring an action against him. If the native in such a connection inserts anything at all, it may occasionally be a *qa*, or *qa pela*.

'From evil' had been rendered by *kuko okubi*; it is replaced now by *k'okubi*, the former being unZulu.

Thus we get: "*ungasidedeli silingwe, usisindise k'okubi*."

**capital SINS, — VIRTUES** *izono ezizalayo, izilungo ezizalayo*. Up to the present *inhloko* (s. head) has been used in the translation of such expressions as 'capital sins', 'capital virtues', 'chief mysteries'. *Inhloko* denotes the foremost, the leader, as e. g. the first of a train of ox wagons, the first pair of a procession of children, and the like. But *no necessary* connection exists between the wagon that happens to be the foremost, and the others, neither is there between the two children who happen to be the first pair, and the rest. But from our European metaphor as implied in 'capital' a *necessary* relation between the 'caput' i. e. head and the members of its body is inferred. It was therefore fit to substitute another metaphor, more in conformity with native thought, by calling the capital sins and virtues *izono* and *izilungo ezizalayo* respectively. Thus they are the *oyise* and *onina*, and such sins or virtues as result from them are their *abantwana*.

**cardinal virtues** *izilungo ezisekelayo*. There is no word in Zulu for «cardo» i. e. pivot or hinge. But the metaphor implied by *ukusekela*\* = propping up, supporting, may easily suggest that those *izilungo* are supporting the whole edifice of perfection.

carry s. bear.

**Catholic, THE.** — CHURCH *elakuwo wonke elezikati zonke, elabantu bonke*. Whether Colenso did it purposely or otherwise, I dare not say; at any rate his translation of 'Catholic' Church: *elikulo lonke*, or in full: *iBandhlo elikulo lonke izwe* serves admirably the purpose of 'National Church'. It is true, the native uses in certain instances *izwe*, where we use 'world'. Again, there is no doubt that in others *izwe* and *umhlaba* are interchangeable, when by them the 'land', the 'place', the 'farm' of somebody is understood. But if the native is to express 'world' in the sense of 'the whole earth' or 'the universe', he never uses *izwe*, but *umhlaba*. Considering therefore that 'Catholic' Church means the 'universal' Church, the one destined for the whole earth, it has to be *elakuwo wonke*, sc. *umhlaba*.

It will also be remarked that *elikulo* has been changed into *elakuwo*; for the 'Catholicity' of the Church, in its *primary* sense, does not consist in its actually comprising the whole earth, but in its being *destined to do so*; therefore the genitivus objectivus, which, for the rest, is quite familiar to Zulu.

Zulu has no one word to express 'universal' = 'catholic'. The *local* meaning of 'universal' we have given in the above. Where its *temporal* meaning is referred to, the 'universal' Church is in Zulu *elezikati zonke* i. e. the one *for all times*. If finally 'universal' refers to *the whole of mankind*, it is *elabantu bonke* i. e. the one for all men.

**uku-caza, uku-casisela.** Note the difference between the aspirated *c* of *uku-caza* (*c<sup>h</sup>aza*) and the unaspirated *c* of *uku-casisela*; again between the *z* of the former, and the *s* of the latter. As to their respective meanings I refer the reader to Bryant's Z.-E. Dict.

**uku-cela.** If it is pronounced with an aspirated *c*



(*ukuc'ela*), it means 'sprinkle' (*aspergere*); if with an unspirated, 'ask' (*petere*).

**uku-cela, uku-ncenga.** In proper Zulu speech the construction of these two words are: *ukucela into ku' bani* = demand something from somebody = ask somebody for something = the Latin '*petere alqd ab alqo*'; *ukuncenga ubani ukuba . . .* = ask somebody to do . . . = request somebody that he may . . . = the Latin '*rogare alqm, ut . . .*', e. g. *ngizocela imali ku'mfo wetu* I shall ask my brother for money, or with another shade of meaning: *ngizauncenga umfo wetu ukuba angipe imali* I shall ask (beseech) my brother to give me money. Expressions therefore as *ngiyancenga ukuvuma* and the like, heard nowadays even in the mouths of natives, are due, no doubt, to deference towards the "Zulu" of their European superiors, belonging as they do to the genus 'Missionary Kafir'.

**character,** IMPRESS AN INDELIBLE — s. impress.

**charity,** IMPERFECT —, PERFECT — s. perfect.

**chastise** s. punish.

**chastisement** s. punishment.

**chief** MYSTERIES OF FAITH *izindaba ezinkulu zokolo*.

See 'head' and 'capital'. It was out of deference to the native trend of thought that the above was substituted for the former *izinhloko zokolo*.

**Christian perfection** s. perfection.

**Church, CHURCHES.** Where we, in English or German etc., usually insert 'many, more, several' or its equivalents, when we ask e. g.: "Has Christ founded many churches?", there is no such need in Zulu, the plural prefix having such a distinctive character of plurality, that in many instances, where we Europeans add to a Zulu plural the corresponding form of *ningi*, the native receives the impression of 'a wooden

wood'. This is why in the new catechism, as a rule, *amaBandhla* by itself is used as antithesis of *iBandhla*.

THE MARKS OF THE — s. mark.

**clothe**, TO — THE NAKED s. naked.

**collection** in the sense of 'to contribute one's share of the Church collection' *ukukipa isicelo seBandhla* (cf. 'offer').

I do not mean to do away with the coined word *umnikelo* in the sense of an 'offering', although it should no longer be used for 'sacrificial offering' or 'oblation' (s. offering and 'sacrifice'). Coined though it is, yet it is understood nowadays by Catholic and Protestant natives alike as an 'offering' in money or kind for the benefit of the Church or the congregation.

But there are two reasons for using *ukukipa isicelo seBandhla*. The one lies in its being the real Zulu expression for the above; the other is that, on this very account, it brings home to the natives the *obligation* to contribute their share towards the Church. How so? Because '*isicelo senkosi*' means to the native 'the contribution asked for by the chief'. It is undeniably a fine euphemism for the chief's imposing 'tithes', as it were. Although it is only '*isicelo*', it is understood to be a real '*umteto*', and no one would dare to refuse to comply with the "request" of the chief. When the individual native pays in the amount, he is said to "*ukukipa isicelo senkosi*".

The application is easy. The Church is the chief. She therefore "requests" — *liyacela* — her people to contribute, according to their ability, towards her wants. In the case of contempt of this commandment she, being his chief, punishes him, even, if need be, by denying sacramental absolution.

It appears that whatever is within the range of the

5th Commandment of the Church is viewed by the native as *isicelo seBandhla*, be it the ordinary or an extraordinary collection, or the dues as set down by the Bishop for stipends, for the 'stole' (baptism, marriage, burial), and for dispensations. Therefore we can say: *Noma ikolwa likipa umnikelo amasonto ngamasonto* (or *inyanga ngenyanga*, as the case may be), *noma likipa umnikelo wemissa* (or *wokubongisa*), *noma likipa umnikelo wombapatizo noma owomtshado noma owokulahlala ofileyo*, *noma likipa umnikelo wokubonga ngenyumelo yomBishopu*, *liyakipa njalo "isicelo seBandhla"*.

**Comfortress** OF THE AFFLICTED '*mDuduzeli waba'lusizi*. *Umduduzeli* has been suggested by natives in place of *umtokozisi*.

**commit**, TO — IMPURE SINS. In Missionary Kafir *ukushinga* has a value it does not possess in proper Zulu. With the native *ukushinga* = *ukuklina* is more or less midway between *ukuganga* and *ukuxwala*. But these three words are *general* terms for *any* wrong doing, none being reserved to wrongs against the VIth Commandment. Therefore, in proper Zulu, anyone doing, or going wrong with regard to that commandment may be said to *ukushinga*; but not all, of whom the native predicates *ukushinga*, are sinners of this special kind. Further, in cases of grievous sins against purity or chastity, *ukushinga* is rather too light an expression, because, as long as one is only said to *ukushinga*, the native will understand that he is doing no very bad thing, in which case he would rather expect *ukuxwala*.

If such sin is to be called by its proper name; *uku-feba* is 'the' word. And there is a very good reason for using it, where there is need to do so, because there are many things which in the view of God and his Church are *ubufebe*, which in the heathen native view are

not. Much will therefore depend upon making the native understand by the use of the proper term in the proper place, what according to the VIth Commandment of God is ranging as *ukufebe* or *ubufebe*.

Do I mean to say that *ukushinga* should never be used with regard to these sins? Certainly not. It may be used, when speaking of these *as well as of any other* sins i. e. it is not restricted to sins of this kind alone. And secondly, in many cases it should be *ukuxwala* instead of *ukushinga*.

**Communion, RECEIVE HOLY** — s. Eucharist.

**conceive.** Up to the present the word *ukutabata* has been used. Anybody conversant with Zulu knows that *ukutabata* is synonymous with *ukutata*, or rather that *ukutata* is but the shortened form of *ukutabata*. *Ukutata* means 'to take', including the idea of taking away or removing that which is taken. For instance, *hamb' uyotata incwadi endhlini*, go and take the book in the room, the idea being that the book which is in the room is to be taken, and removed thence. Further it is an acknowledged fact that no unsophisticated native, in his own actual speech, ever uses the word *ukutabata* or *ukutata* in the sense of 'conceive', neither of human beings nor of animals.

It will be well to introduce here the following striking illustrations of the incongruities consequent upon the use of *ukutabata* = *ukutata* for 'conceive'. The retroversion of *watshatwa ngoMoya ocw.*, as used hitherto in the Apostles' Creed, means with the native: **He was taken or removed from somewhere and taken along to some place or person through the agency of the Holy Ghost.** But no unsophisticated native will ever understand that by this expression is meant: He was *conceived* through the agency of the Holy Ghost. Again Luke 2,21: "before He was conceived

in the womb" has been translated into: "*engakatatshatwa esiswini*" which simply means: **before He was taken or removed from the womb**, either implying a surgical operation, or even something worse, of which no Christian mind could think without horror in connection with the Blessed Virgin and her Divine Child. I may point out also that, with *ukutata* or *ukutabata* used for 'conceive' as above, there is no possibility of saving the «*Virgo in partu*» and «*Virgo post partum*». For (1) as it appears from the foregoing, *ukutatshatwa esiswini* in the native mind does not refer to conception. (2) It refers to the birth, and specifically to an artificial birth. (3) If so, **the Bl. Virgin has necessarily been violated**. The question therefore whether *ukutabata* can or should be retained for 'conceive' is not one of "good and better", but of "right and wrong."

As to the idiomatical expression *ukutata isisu*, it means 'to become pregnant = to conceive', literally 'sumere ventrem', to which corresponds *ukuba nesisu* 'to be pregnant', literally 'esse cum ventre'. Both, no doubt, are applicable to the Bl. Virgin.

But to argue that, because a woman may be said to *ukutata isisu* when conceiving, the same expression in the passive voice can or must be applicable to the child, is more than logic, and the logical Zulu language can bear. For by conversion into the passive voice, *isisu* becomes the subject: *isisu sitatwa* = venter sumitur. As a matter of fact, the natives never use the passive. In short, it is an absolute impossibility to translate the passive conception of our Lord, or the immaculate conception B. V. M. with the idiom *ukutata isisu*.

For conception, active and passive, the natives have only one word: *ukumita*. Its use entirely corresponds with 'concipere': (1) It can be used alone: *uMabani wamita* N. concepit. (2) It can be used with the acc. of the child: *ukumita ubani* concipere aliquem. (3) It can

be used in the pass. voice: *ukumitwa ubani* concipi ab aliqua.

But does *ukumita* really mean 'to conceive'? Does it not mean 'to be pregnant'? Any Zulu scholar worth the name will subscribe to the following.

*Ubanibani uyalamba.* So-and-so *becomes* hungry.

" *uyakatala.* " *becomes* tired.

" *uyamita.* " *becomes* pregnant.

Now, both common sense and physiology tell us that 'to become pregnant' = 'to conceive', that therefore the moment of becoming pregnant is the moment of conception.

*Ubanibani ulambile.* So-and-so *has become and is* hungry.

" *ukatele.* " " " *tired.*

" *umili.* " " " *pregnant.*

Of course, hundreds of such instances might be adduced. But these will suffice to those who are familiar with the genius of Zulu.

But is *ukumita* actually used in both the act. and pass. voice by the natives? Is it a transitive verb?

For answer I quote here two sentences as they were uttered by natives. A married woman, referring to a certain child of hers, said in the course of a conversation: "*Ngammita lo'mntwana impi yamaNgisi namaBunu isaqala ukupatana*". A native man in trying to give an accurate statement of his age, said: "*Ngamitwa ngombidhli ka'Somtseu*". For the rest, let any Thomases go to old native men and women, heathen or Christian, and lead them on to the subject in question.

But is *ukumita* and *ukumitwa* used in decent native society? It is. And if it were not, only one conclusion could be drawn, namely that the act expressed by *ukumita* or *ukumitwa* is considered by them as bad, *which it is certainly not*; for they have, as stated already, *only this word* for it. As a matter of fact, if referred to married women, to lawful intercourse, it is as de-

cent as *ukuzala*, or *ukuncela*, or any other word referring to motherhood. If *intombi emifi* i. e. 'a pregnant girl' is viewed by the natives as a very bad thing, it is not on account of *ukumita* being a bad, an indecent word, but because her conduct is looked upon as shameful.

Considering that in Zulu there is but the one word *ukumita* which corresponds with the Latin term 'conci-pere', we would be left without any means to express in Catholic Zulu Terminology 'conception', if *ukumita* and *ukumitwa* were to be shunned. To contend its incompatibility to be used in connection with our Lord and the Bl. Virgin, would savour of prudish hypocrisy. If this incompatibility could be established, conception as such would be incompatible with both. And yet He deigned to be conceived. And His divine Mother was conceived, and was accorded the unique privilege to conceive Him. And in the eyes of His Church the *ukumita* of any Christian woman, if sanctified by the holy sacrament of matrimony, is by no means regarded as bad, but, on the contrary, as a holy thing.

As to *ukukulehwa*, used hitherto in the 'Angelus' and in the 1st joyful mystery, it appears that it does not refer to 'conception', but to *perceptible pregnancy*, its literal meaning being 'to be grown for' sc. by the child. Secondly it is against the genius of the language to join it with an accusative e. g. *wamkulehwa*, though the accusative is understood.

From the foregoing it will be seen why the following changes were necessary.

(1) In the Apostles' Creed: "was conceived by the Holy Ghost" *owamitwa ngoMoya ocw.* in place of *watshatwa ngoMoya ocw.*

(2) In the Angelus: "and she conceived of the Holy Ghost" *waes'emita ngoMoya ocw.* instead of *wakulehwa ngoMoya ocw.*

(3) In the Rosary: "quem concepisti de Spiritu s." *owammita ngoMoya ocw.* instead of *owamkulehwa ngoMoya ocw.*

(4) In the expression: "Immaculate Conception B. V. M." *ukumitwa okunganindekile kuka'Maria* instead of *ukatatshatwa okunganindiweyo kuka'Maria.*

**Confessor** in its liturgical sense *umVumukolo*. Note the difference of *umvumokolo* (*imivumo-kolo*) contracted from *umvumo wokolo*, and *umvunukolo* (*abavumukolo*) contracted from *umvumi ukolo* = *ovum' ukolo*. Thus we can dispense with the Latin *uKonfessore*.

**confession**, LAST — s. penance.

**congregation**, THE — OF THE FAITHFUL *umpakati wamakolwa.*

**conscience**, EXAMINE THE — s. conscience.

**consecrate** s. bless.

**consecration** s. bless.

**Consoler** s. Paraclete.

**convert** s. avert.

**correction**, FRATERNAL -- *ukululekisa okwomzalwane.*

**counsel**, ANGEL OF GREAT — *'siTunywa sesivumelano esikulu.* Cf. 'Testament' & 'Gospel'.

MOTHER OF GOOD — *'Nina wokululeka okuhle,*  
The native members of the R. B. preferred *ukululeka* to *isiluleko.*

**counsels**, THE EVANGELICAL — *iziluleko zas'evangelini.*

**court lady** s. handmaid.

**covetousness** *ubuqonqela.* The former *ukuncitshana* has been a mistake, as it does not denote at all the vice or capital sin of avarice or covetousness.

**create** *uku-dala.* There is no doubt that with the native



*ukudabula* also has the sense of creating, as is shown by such sayings as these: *UNkulunkulu wadabula abantu ohlangeni*: God brought man into being from the original stem; *ukudabuka kwomhlaba* the coming into existence of the world; *umdabuko* or *indabuko* creation, and even the Creator himself, at least in certain localities (cp. Callaway's "UNKULUNKULU"). But all the same, it seems advisable to use generally *ukudala* for 'create'; for *ukudabula* is equivocal, having also several other meanings; secondly, perhaps one day the philologists will tell us that *ukudala* is but a contraction of *ukudabula*, with the one single meaning of creating.

**Creator *umDali*.** According to what is said under 'create', *umDali* is preferable to *umDabuli*, especially so, because nowadays *umdabuli* means also a 'surveyor'. As *umDayi* is nothing but the *tefula*-form of *umDali*, it should not be used in localities where the *tefula*-speech is not in vogue.

**Cross, THE SACRIFICE OF THE — s. sacrifice.**

THE SIGN OF THE — s. sign.

**cry, TO THEE DO WE —.** *UBanibani ukala ku'Bani* is unZulu. One would expect: *Siyazikalela kuwe*, if *ukukala* were the right word; but it is not; for *ukuzikalela ku'bani* means 'to speak of one's ailments etc. to another'—which, of course, is quite different from «*clamare ad aliquem*».

The new word *ukulengezela* has been suggested by natives, their reason being that it is used, inter alia, of a child 'crying out', 'shouting' = 'clamans': «*Ma, ma!*», when calling to its mother who is not there, being far away, perhaps, collecting firewood in a distant bush. Such a child is said to *ukulengezela unina*. Therefore the new version: *Silengezela wena*.

dash s. knock.

**day**, — OF DEVOTION *usuku oluy'ingwele*. For further explanation *olungena'mteto wesonto kambe* may be added.

— OF OBLIGATION *usuku olunomteto wesonto* (s. obligation).

— OF FASTING *usuku lwokuzila*, — OF ABSTINENCE *usuku lwokuzila inyama*. The heathen acceptance of the expression *usuku lwokuzila* (cf. Bryant's Z.-E. Dic. *ukuzila, izilo, mnyama*) can easily be transferred into Catholic terminology for "fasting day", the more so as, even in its heathen meaning, it is understood that it is a day of 'penance', of refraining from pleasure-seeking or merry-making. If once explained what a fasting day = *usuku lwokuzila* means in its Catholic acceptance, the restriction contained in *usuku lwokuzila inyama* will convey the idea that it is 'a day of abstinence from meat' in contradistinction to *usuku lwokuzila*, 'a day of entire abstinence' i. e. of fasting.

**Deacon** s. Orders.

**delight of all Saints** s. isa.

**deliver us** *sihlangulise* & *sisindise*. It will be found, in both the Litany of the Holy Name of Jesus and that of All Saints, that one part of the invocations, to all of which the response is "libera nos", is answered in Zulu with *sihlangulise*, the other with *sisindise*. If the latter were used throughout, the native would think, we expect God to deliver us from those evils, enumerated there, only when they have actually befallen us. My native informants contend that *ukuhlangulisa* includes both 'preserving from' an evil which threatens us, and 'delivery from' it when it is already upon us. On the other hand, to the second part beginning with «per sanctam incarnationem tuam» no response fits in better than *sisindise*.

**descended into hell** s. hell.

**detract** *ukuhleba; ukuhlakaza umuntu, ukuhlakaza izono, iziposiso zomuntu; ukuhlenhlela, ukuncenceta; ukuhlala umuntu kwabakulu*. These words cover all the different degrees of detraction. It goes without saying that they want intelligent handling in accordance with the matter under discussion.

**devotion**, DAY OF — s. day.

VESSEL OF SINGULAR — '*sitsha esinqabile sesineke sokuka'Nkulunkulu*. The former *sobukuleko* did not convey any distinct meaning to the natives. I state but a too well known fact in saying that there is no proper Zulu equivalent for 'devotion'. Yet devotion essentially consists in assiduous care for religious things, therefore *isineke sokuka'Nkulunkulu* will serve the purpose.

**die in**, HOPE OF THOSE THAT — THEE '*litamba labafa bebambelele kuyo*. The former *labafayo kuwe* is meaningless.

**dispensation** *invumelo*, or forms of the verbs under 'dispense'.

**dispense** *ukuvumela, ukuyekela*.

— RELIGIOUS *ukujuba*.

**divine** in the sense of «belonging to the divine order» *oku'luhlobo lwobuNkulunkulu*. Grammatically it is 'a pari' with '*lukuni, butakataka etc.* Its meaning is illustrated by utterances similar to the following: «*Ai! Yekani umhlola! akuse'luhlobo lwobuntu, ubunja lobu!*» i. e. . . . it is no longer 'human-like' . . .

In fact the above adjective-like expression '*luhlobo lwobuNkulunkulu* covers admirably even the letter of "divine order".

— NATURE s. nature.

**do penance** s. penance.

**donation** s. offer.

**doubt of faith** *ukungabaza ngezindaba zokolo*. All the natives I questioned on the subject were unanimous in preferring this word to the former *ukukononda*. For the rest I refer the reader to Bryant's Z.-E. Dict., and to the natives themselves for the difference between *ukungabaza*, *ukukononda* and *ukubalisa*.

**duty** s. obliged.

**dying**, when used in connection with Extreme Unction *ofayo*. Although *ukugula* and *ukufa* are very often interchangeable, yet *ukugula* is the lighter term of the two. Thus a sickly person is called an *isiguli*, which implies no immediate danger of death.

On the other hand Extreme Unction is not administered except in the case of apparent danger of a fatal issue. Therefore the terms *ofayo*, *abafayo* seem to deserve preference.

**ecclesiastical year** s. year

**Elects**. The coinages *isiketwa* & *isenyulwa* have been arrived at by the same process as to be found under 'Saint'.

**enter** *ukungena*. *Ukungena*, in real Kafir speech, imparts a strictly local meaning; it goes therefore with a locative which denotes *locality* as in expressions like: *ukungena ezulwini*, *esihogweni*, *enhliziyweni* (the latter being some approach to a metaphor, though the idea of locality is apparent enough). It is on the other hand quite unZulu to join *ukungena* with any other locative, as the following examples will show. *Ukungena ekuhlaleni okumiyo*, hitherto the rendering of 'enter into life everlasting', would presuppose that the native says: *ukungena ekuhlaleni*, which he never does. In fact a green Native will be lost when he hears: *UBanibanitungena ekuhlaleni*, i. e. the So-and so enters into the sitting. In such instances a localive sentence must be

recurred to, e. g. he has entered into life everlasting *ungene lopo kukona ukupila kwapakade*; into eternal death *lopo kukona ukufa kwapakade*. The same holds good, of course, for *ukungenisa*.

As to *ukungenisa ekulingweni* see 'lead'; it appears that, the locative *ekulingweni* having no locative meaning, the expression is unZulu.

*Ukungenisa ekwoneni* is equally untenable. In native thought 'lead into sin' is 'to cause, to make, to help one to sin' = *ukwonisa*, e. g. this person may lead you into sin, may be for you an 'occasion of sin' *lo'muntu angakwonisa*; irascibility may lead you into sins *ulaka lungakwonisa*.

**ember-day** *olwokuzilela inkati yesine yomnyaka.*

**eternal**, PERPETUAL, EVERLASTING,

1. IF ATTRIBUTIVE as in 'eternal life'. *Okumiyo*, as used hitherto, according to my native informants, does not necessarily convey the idea of eternity; on the contrary it may be taken for *kus'emi*, so that at a certain time it must come to an end. If absolute eternity is to be expressed in Zulu, *okungena'kuqala* and *okungena'kupela* must be used both at the same time.

If special stress is laid on the endlessness of eternity, i. e. if the point is to make the native understand that eternal life has *absolutely no* end, 'eternal' must be interpreted by *okungena'kupela*, which may be intensified by the addition of *nanini*.

But for ordinary purposes my informants recommend the use of *pakade*. Thus 'eternal life' is *ukupila kwapakade*, 'eternal death' *ukufa kwapakade*, 'eternal joy' *ukutokoza kwapakade*, eternal punishment *inhlaulo yapakade*.

If *okumiyo* is used for eternal, it should be accompanied by *njalo*; but care must be taken to combine it only with such words as, in native thought, admit a con-

nection with *ukuma* i. e. 'to stand', e. g. *uNkulunkulu omiyo njalo*, the eternal God, *inKosi emiyo njalo* the Lord from all eternity. — In native thought *ukupila*, *ukufa*, *ukutokoza*, *ukuhlupeka* do not 'stand' = *akumi*.

2. IF ADVERBIAL, in the sense of 'from eternity', 'for ever', and the like. Those who are in heaven shall live for ever, those who are in hell shall die for ever: *Abas'ezulwini bayakupila kuze kube pakade*, *abas'esihogweni bayakufa kuze kube pakade*. God exists from all eternity: *UNkulunkulu ukona seloku kwaba pakade*. These examples show that *pakade* requires a proper setting; it cannot stand by itself.

Another expedient for expressing 'for ever' or 'from eternity' is *nini*, *nanini*. The just will go to heaven to possess eternal bliss: *Abalungileyo bayakungena ezulwini, bazotokoza kona kuze kube nini*, or *yikona bazotokoza nanini*, or *nanini nanini*.

The expression "*izikati zezikati*", as met with in Zulu Prayer Books for "*per omnia sæcula sæculorum*" is unZulu; it must be *izikati ngezikati*.

- DEATH s. 'eternal' & 'life'.
- LIFE s. 'eternal' & 'life'.
- PUNISHMENT s. 'eternal' & 'punishment'.
- REST s. rest.

**Eucharist** *iSakramente lokubonga* (s. sacrifice). As explained under 'sacrifice', it is quite noteworthy, how remarkably well *ukubonga* covers *εὐχαριστεῖν* = 'to thank', in both it being understood that pleasing praises are rendered. Again, just as *εὐχαριστεῖν* means idiomatically to give thanks or praises by means of a sacrifice, so also the idiomatic use of *ukubonga* conveys exactly the same idea. Consequently, if the native has once been shown that the real object of the *ukubonga* can be only the true God, he will necessarily grasp at once the meaning of *isakramente lokubonga*, as soon

as he is familiar with the term *isakramente*. In fact, this expression will do away with numerous lengthy explanations which would be necessary if any other than the native's own term is used. It will moreover go far, I venture to say, in bringing home to him quite naturally that for the *ukubonga amadhlozi* there is neither need nor purpose, since in the true Church of the true God there is a means of *ukubonga uNkulunkulu*, no longer through sacrificing *inkomo* and *imbuzi* etc., but through repeating on the altar the one true sacrifice of our Saviour on the Cross.

When the native has once grasped the meaning of *isakramente*, the effect of *isakramente lokubonga* in his mind will be: the sacrament for offering sacrifice i. e. the means to offer sacrifice to God.

Again, when the true meaning of *isakramente lokubonga* has once dawned upon the native, the connection of Holy Communion with the Holy Eucharist will be to him a matter of course; for when he as a pagan offered sacrifice to the *amadhlozi*, it was a matter of course to eat the sacrificial meat and to drink the sacrificial beer (*ukudhla inyama ebongile, ukupuza utshwala obubongile*). Therefore receiving Holy Communion represents itself to the native mind quite naturally as *ukudhla inyama ebongile*, and *ukupuza igazi elibongile lenDodana ka'Nkulunkulu*.

**Evangelical counsels** s. counsels.

**everlasting** s. eternal.

**Examination of conscience** s. examine.

**examine the conscience** *ukutitinya izono*. As to *ukuhlolisisa inhliziyo*, by examining the instances where the natives actually use *ukuhlola*, we shall not find one that coincides with the thought as expressed by 'examination of conscience'. The *first* meaning given in Bryant's

Z.-E. Dict. is "to spy out, spy at, as a scout, the enemy in wartime". Certainly we, in examining our conscience, are not enacting the part of a spy, nor can we locate our conscience, or find out what move may be taken next by it. *Another* meaning: "to explore, survey, as a country". The exploring done by us in examining the conscience is quite different from exploring a country, whether it be habitable etc., while 'surveying' is quite out of the question altogether. A *third* meaning is: "examine, as an article bought (cp. *ukuvivinya*)", again a mode of examination totally distinct as to that of the conscience, as we do not examine it in order to know whether it be good for use or not. A *fourth*: "examine, as mothers were in former times regularly accustomed to do *pu'denda earum filiarum* by way of supervision against illicit intercourse" has no place here. A *fifth*: *ukuhlola ngamehlo* presupposes a certain degree of unfriendly suspicion, with which one runs his eyes cursorily over somebody or something. Thus it is apparent that by *ukuhlola*, and consequently also by *ukuhlolisisa inhliziyo*, the effect produced on the brain of the native is not the same as that which is produced by 'examination of conscience'.

On the contrary, the very same idea of 'examination of conscience' as we have it, the native has also where he says: *induna yatitinya namhla icala lika'Banibani* i. e. the *induna* was investigating, inquiring, looking into the case of So-and-so, prior to taking it to the chief. When 'examining the conscience', everyone is his own *induna*, and investigates, inquires, looks into (*uyatitinya*) his own case, in order to find out his *amacala* or *izono*, prior to taking it before the Lord, or rather his deputy, the confessor. Of course, it would not do to say *ukutitinya inhliziyo*, either *umuntu utitinya icala lake* or *izono zake*.



**excommunicate** *ukubandhlulula*. The suffix *ula* serves in many Bantu languages to indicate the contrary of the original verb (whether this feature can be traced in all Bantu languages, I do not know). Grammarians of languages of the Tshwana group (to which Sutu belongs) give us to understand that even nowadays the above use of *ula* is quite in vogue with regard to any verb, otherwise capable of having a contrary sense. In Zulu this is not the case, the number of verbs suffixed with *ula* having been settled, nobody knows how long ago. But there are instances which show clearly that *ula* has in Zulu the same effect as in other Bantu languages e. g. *uku-pumula* is the contrary of *uku-puma*, *uku-tandulula* that of *uku-tanda* (to wind).

Thus also the meaning of *uku-bandhlulula* is contrary to that of *i-bandhla*, i. e. 'to cut one off from the *ibandhla*'. *IBandhla* being the Zulu term for Church, *uku-bandhlulula* in ecclesiastical language entirely corresponds with 'excommunicate'.

What freak of the Zulu idiom it is that nowadays *ukubandhla* actually means the same as *ukubandhlulula*, is beyond my ken; I content myself with stating the fact.

**Exorcists** s. Orders.

**eyes**, THINE — OF MERCY s. mercy.

**false Pope** *uPapa ongesiye*. The translation *uPapa mbumbulu* was a blunder, because *mbumbulu* means false in the sense of 'treacherous', whilst a 'false' Pope is simply one who is not Pope, whether he was at the same time treacherous or not.

The same applies similarly to 'false prophets'. As an illustration of the right use of *mbumbulu* may serve:—*abazalwane abambumbulu* i. e. falsi fratres (2. Cor. 11, 26.)

**fasting**, DAY OF — s. day.

**Father, Mother.** It has been suggested by some to change in the 'Gloria Patri' and the Litanies the *uYise* into *uBaba*, and to say: *Udumo alube ku'Baba . . . ; 'Nkulunkulu, 'Baba was'ezutwini*. But nice as it would be, it is unfeasible. For wherever the Holy Trinity is referred to, there is only one who can say to the 1st person in the Godhead '*Baba*', and this is the 2nd person, the Son of God, the Firstborn in the *ordo divinus*. If we created beings call the 1st person «Father» in immediate relation to the second, it is *his*, sc. the Son's *Father*, and not *our Father*. And «his father» is in Zulu *uyise*.

If our *divine* birth by means of sanctifying grace were of absolutely the same nature as the divine birth of the 2nd person in the Godhead, then, *and only then*, would we be entitled to change *uYise* into *uBaba*. This remark shows at the same time that such a change would be dogmatically misleading.

There was also one who urged to change '*Nina*' into '*Mame*' wherever it occurs in the litany B. V. M. For similar reasons as above, the change is impossible. The titles we give the Bl. Virgin in those invocations, she enjoys solely on account of being *his*, sc. Christ's *Mother* i. e. *unina*.

**fear of the Lord**, THE SPIRIT OF THE — s. isa.

**forgiveness of sins** *ukutetelelwa izono*. Someone forgives another his sins = *uBanibani uyatelelela uBani izono zake*. Thus it appears that *ukutetelela*, just as any verb on *ela*, has a double accusative: one of the person, and the other of the object. In changing the sentence into the passive voice, it is, of course, the accusative of the person which becomes the subject: *uBani uyatelelwa ng'uBani izono*. Therefore we can speak of *ukutetelelwa kuka'Bani*, lit. 'the being pardoned of So-and-

'so', and of the *ukutetelelwa izono*, 'the forgiveness of sins'. *Ukutetelelwa kwezono* is impossible Zulu.

**form OF BAPTISM ETC.** s. sign.

**fortitude OF THE MARTYRS** s. isa.

THE SPIRIT OF — s. isa.

**fragment** (of the consecrated species) *isihlepu, ucezu*. In native thought the remnant of a thing, from which something has been broken off (i. e. into *ehletshuliwe*) figures as *isihlepu*, whilst the broken off chip or particle is an *ucezu*. Therefore, where in our case *isihlepu* or *ucezu* is to be used, depends entirely upon which of the two parts one is speaking.

**Francis de Sales** s. proper nouns.

**fraternal correction** s. correction.

**free will** s. will.

**future**, THE — WORLD, THE WORLD TO COME *izwe elipambili* or *lapambili*. If we re-translate the expression used hitherto: *izwe elizayo*, we get: the world which is coming, which is on its way to us. It is quite obvious that this expression makes the native think, that *izwe* is marching towards us, whereas it is we who are journeying towards it.

Therefore, *pambili* having both a local and a temporal meaning, *izwe elipambili* or, as the case may be, *lapambili* seems to be the right translation.

**general**, — CONFESSION s. penance.

— JUDGMENT s. judgment.

**generative power** *ubuntu, amandhla obuntu, amandhla okuzala*.

**genitive**, IDIOMATIC —, I here refer only to the 'reduplicative' or 'superlative' genitive of nouns which have no transitive sense, e. g. the Book of books. In Zulu I am aware of but two similar instances, 'similar',

because in reality they have the character of a 'genitivus possessivus':— *inkosi yamakosi* and *indoda yamadoda*. The latter seems to imply a chief-like position of an *indoda epete amadoda*.

The proper Zulu equivalent of this — I believe originally Hebrew — idiomatic genitive is the *idiomatical* locative: *indoda emadodeni*, *insizwa ênsizweni* etc. etc. The literal translations *incwadi yezincwadi*, *iVirigo lama-virigo*, *Ocwebileyo wabaCwebileyo* are absolutely unZulu. In proper Zulu speech

the Book of books becomes *inCwadi ezincwadini*.

Virgin of virgins " *iVirigo emavirigweni* or *in-*

" *Casakazi emancasakazini*.

Sanctus sanctorum " *isiCwebi ezicwebini*.

Cantica canticorum " *iHubo emahubweni*.

In the Latin "sæcula sæculorum" we have another form of idiomatic genitive (s. eternal, at the end).

**Ghost, THE HOLY** — s. Trinity.

**gifts, THE SEVEN** — OF THE HOLY GHOST *amaxotsho ay'isi 7 oMoya ocw*. These 'gifts', being such of the Supreme Lord, present themselves quite naturally as *amaxotsho* to any native who knows the distinction between *xotsho* and *isipo*.

**give, TO** — ONE A PENANCE *ukunqumela uBani inhlaulo*. *Ukunika inhlaulo* is one of the instances of Missionary Kafir. If an unsophisticated *ikehla* hears somebody say: *UBanibani wanika uBanibani inhlaulo*, if it conveys any meaning at all, he will take it as an equivalent to: *wamnika imali yenhlaulo* or rather *yokuhlaula* i. e. he gave him the money *wherewith* to pay the fine, or in our case, the penance.

Why *ukunqumela*? The chief, or the *induna*, in his capacity as judge, *inquma indaba* = decides the case of So-and-so, and in doing so *iyamnqumela inhlaulo*

i. e. he decides 'for him' the amount of the fine. The application to the 'judge' in confession is obvious.

TO — ONE'S LIFE S. life.

**Glory** BE TO THE FATHER ETC. The wording of the first part which has been in use up to the present: «*Udumo alube ku'Yise naku'Ndodana naku'Moya ocwebileyo*» is grammatically deficient, if the equal right of each of the three Divine Persons to glory is taken into consideration. It is also dogmatically wrong on account of the religiously preserved relic of olden times: "*ku'Ndodana*", which in the sign of the Cross has been dropped years ago and replaced by *inDodana*. Of course, if *inDodana* had been used here as well as in the sign of the Cross, it would have had to be *enDodaneni* (cp. *enkosazaneni, entombazaneni, endodeni* etc.). But in accordance with the sign of the Cross: *Ngegama lika'Yise benenDodana noMoya ocw.* it has to be: *Udumo alube ku'Yise benenDodana noMoya ocw.*

As to the second part, let us compare the wording as in use hitherto with the Latin original:

Sicut	erat	in principio,	et
<i>Njengokuba</i>	<i>kwakunjalo</i>	<i>ekuqaleni,</i>	<i>kusenjalo</i>
nunc,	et semper,	et	in sæcula
<i>namanje,</i>		<i>kuzakuba njalo</i>	<i>kuze kube</i>
sæculorum.	Amen.		
<i>pakade.</i>	<i>Amen.</i>		

Thus we find that "et semper" has been omitted. Further, instead of *kuzakuba kuyakuba* seems to recommend itself, *za* expressing a very instantaneous future.

Therefore: *Njengoba kwakunjalo ekuqaleni, kusenjalo namanje, kuyakuba njalo sonk'isikati, napakade. Amen.*

KING OF — s. king.

**godliness**, THE SPIRIT OF — s. isa.

good PRINCIPLE OF THE HEART *unembeza*.

bad PRINCIPLE OF THE HEART *ugovana*.

My informants stated, both these words are treated as proper nouns (*u-o* class), when personified. If not, they belong to the *ulu* class.

goodness, INFINITE — '*bunene obungakauki 'ndawo*. The original has 'bonitas', which is not synonymous here with 'justitia' = *ukulunga*, but with 'benignitas' = *ubunene*.

Gospel. Following in the wake of Colenso, up to the present we have rendered 'evangelium' with *izindaba ezinhle* = 'nice stories' or 'nice tales'. I need not point out how derogatory to the divine character of the Gospel this rendering is, and what impression is produced in the native mind by lowering the divine truths to the level of 'nice stories' or 'nice tales'. Colenso, being a Greek scholar, certainly knew the true meaning of ἀγγέλλειν; consequently he must have realised that *izindaba ezinhle* is not εὐαγγέλιον. Furthermore, as pointed out in the Introduction, he was amongst the leaders of the 'mystical' section of the English Protestants. The Mystics' explanation of the Bible leaves only a few 'facts', most of it being 'tales' or 'stories' to them. "De mortuis nil nisi bene". Therefore, leaving aside the question whether Colenso intentionally translated 'Gospel' with *izindaba ezinhle* = 'nice tales' or not, I only point to the fact that this translation fits in marvellously well with the Mystics' views on the contents of Holy Scripture.

Ἀγγέλλειν means 'to announce' = nuntiare; εὐαγγέλλειν means 'to announce something of a pleasing, cheering, gladdening nature' = afferre nuntium jucundum; this is in Zulu *ukubika okuhle*. Therefore εὐαγγέλιον is in Zulu *umbiko wokuhle*.

By thus going back to the right meaning, we find that this Zulu version of 'Gospel' logically fits in with

our Lord's title of *isiTunywa sesivumelano esikulu* i. e. Angel = Messenger of the great council, and with the meaning of 'Apostle' = Messenger = *isiTunywa*. For any native knows that an *isitunywa's* office is *ukubika*.

**grace** (in the theological sense of 'gratia') *ixotsho*. According to Zulu terminology, especially in the royal household, the king, and the king alone, is said to *uku-xotshisa*, where an *umfokazana* or commoner is said to *uku-pa*. Thus two things are clearly established:

1. *ukuxotshisa* is synonymous with *ukupha* (to make a present);
2. it is used *only* when speaking of the king.

The motive by which the king is prompted to *uku-xotshisa* is royal pleasure, love, regard, munificence. So he may bestow upon any of the royal wives, children, *imindhlungulu*, *izinceku* etc. an *ingxota*, *ubuhlalu* etc.—In the case of an *indoda*, or soldier who has rendered the king some service, it might seem as if the beast etc., with which he is presented by the king (*ayixotshiswa inkosi*), were some *reward* or *payment*, but *only* to our European, not to the native view. The latter regards himself as the *umuntu wenkosi*, and all he possesses is *impahla yenkosi*; anything he is doing, or may be called upon to do for the king, he regards simply as his duty, which in no way entitles him to expect or demand any reward or payment. To his mind it would therefore be quite inconceivable, a chimerical case, that the king could ever hold himself *bound* to give something for services rendered. If he gives, and whenever he gives, he is doing so out of royal pleasure. Therefore it appears that really *ukuxotshisa* is synonymous with *ukupha*.

Round the royal *ukuxotshisa* we find quite a nomenclature: the one who gets a present from the king is

said to *ukuxotshiswa into y'inkosi*, or to *ukuxotsha into enkosini*; the present is an *ixotsho*; and the happy receiver is an *isixotshi*.

Now, if we adopt *ixotsho* for divine grace, the only reasonable conclusion is that *ixotsho*, being exclusively a royal gift, so also is grace an exclusive royal gift from the "King of kings", who alone can produce and bestow divine grace; from a theological point of view *ixotsho* is the most adequate term for grace, and easy of comprehension.

Further, *ixotsho* being given out of royal pleasure (*umusa*), there being no obligation whatsoever on the part of the king, it appears that it is fit to express divine grace, in the sense of a *gratuitous* gift.

Again *ixotsho*, being a royal gift, is an *into yenkosi*, a thing of royal order, because he takes it out of his property. So grace is a divine gift of the King of kings, taken from his divine property, an *into yobu-Nkulunkulu*, something of divine order, consequently an *into edhlula ubuntu* i. e. a supernatural thing, just as *into yenkosi y'into edhlula ubufokazana*, i. e. as a royal thing is a thing above a commoner's competency.

Thus there will be no difficulty for the native mind to grasp the meaning of

*ixotsho elicwebisayo* = *gratia sanctificans*, and

*ixotsho elisizayo* = *gratia actualis*.

The juxtaposition of the use of *ixotsho* in its profane and its Christian sense, as on pp. 418—419 of the catechism, will speak for itself.

But considering that the *amaxotsho* of the Zulus were very earthly and realistic things, as e. g. a head, or so and so many head of cattle, etc., it can scarcely serve the purpose of divine, of supernatural grace—somebody might object. I would answer: Was it not the same case with the *gratia* of the Romans? In fact, quite commonly the *gratia* bestowed by a Roman



emperor upon a victorious general, or a friend, etc. took the shape of a *praedium* i. e. a country estate, of part of the *praeda* i. e. the booty, consisting in slaves, cattle, horses, money, etc., etc., and of many other very earthly and realistic things. And yet the Church adopted it for signifying the most sublime supernatural gift bestowed on man. After all, have we other than analogous terms for the supernatural? If we were wrong in using them, we would needs cease speaking of God himself!

By adopting *ixotsho* for grace, we gain two other advantages. First, there will be an end to corruptions of *igrasia* like *igalasia*, *igilasia*, *ingilasia*, leading the natives to take it for *ingilasi*, an euphemism for whiskey, or for *igalasia* = *igalesia* = *igelesia* = *iklesia* = Church. Secondly, by adopting *ixotsho* we are furnished with a full nomenclature: *uku-xotshiswa*, *uku-xotsha*, *isixotshi*, whilst there is no such possibility with the foreign *igrasia*.

**graciously**, HEAR — s. hear.

**Gregorius Thaumaturgus** s. proper nouns.

**guilty of.** «Whosoever shall eat this bread . . . unworthily, shall be guilty of the body and of the blood of the Lord» has been translated by Colenso etc. with: . . . *unecala lomzimba nelegazi lenKosi*. This construction answers to the question: *icala lani?* The natural answer in the present case would be: *unecala lokudhla umzimba nelokupuza igazi . . . ngokungafaneleyo*. The new version is: *utola icala ngomzimba nangegazi . . .* It corresponds to the question: *utola icala ngani na?* = he contracts guilt through what, or on account of what? The former version is an instance of forcing the language. The latter, being proper Zulu, is easy to understand.

**Hail!** *E!* I consider it to be proved by Bryant (see *leti* and *yeti* in his Z.-E. Dict.) that *yeti* is but the tefula-form of *leti* = 'bring!', or in a wider sense = 'give!'

With the native *yeti*, has never been, nor ever is a greeting. It is a *prayer*, used at the *ukutanda(la)za* of the kraalhead when offering sacrifice to the *amadhlozi*. If it is to be converted into Christian use, it has its place in reference to the Lord whom we address in our *prayers* when offering sacrifice to him; there it would correspond to our: «*da, quæsumus*» = «*give, we beseech Thee*».

One of my native informants remarked that, *in the course of addressing oneself* to a chief, one may say: *yeti, 'mngane!*, quite in accordance with the native's idea that the *umuntu wenkosi* may expect all sorts of nice things from his chief on the very ground that he is his chief. Therefore also in this case *yeti* retains the above sense of 'bringing', 'giving'.

The only equivalent of 'Ave' = 'Hail' is in Zulu *E!*, «used as an introductory particle *in politely addressing oneself* to another, or when about to commence a speech = 'hail!」 (Bryant's Z.-E. Dict.) As a matter of fact, one need not be a Zulu scholar, it suffices to live among the natives to know their *E, 'mngane! E, 'baba! E, 'nKosi! E, 'mnumzana!*, and the like.

The royal salute *Bayete*, in *proper* Zulu, is so strictly reserved to the king, that in Christian terminology it would only apply to our Lord Himself. If used of the Bl. Virgin, it might involve a corroboration of the Protestant insinuation, as if we Catholics were placing Her on the same level with God, making her a Goddess. There is another reason why we cannot use *Bayete* for the 'Hail' in question. For to use it even in connection with God in prayers, said silently or recited more or

less monotonously, is rather a ridiculous procedure. Why? Because the proper Zulu *style* is wanting. Anyone who has heard an *ikehla* utter his *Bayete* when entering his chief's hut, or who has ever been startled by the thunderlike *Bayete* of some 500 men when greeting their chief's arrival in their midst, will understand what I mean by the above "Zulu style". If Christian Natives were to hail the arrival of Our Sacramental Lord with their *Bayete* at the occasion of a procession, or under any similar circumstances, there it would be in its place, and would, no doubt, produce an immense impression.

If there are any who contend, the above *E!* is a much too common word to be used of our Bl. Lady, I would reply: The Romans used their «ave!» quite commonly in addressing an emperor as well as any commoner, just as the natives do with their *E!*, and as we do also hundreds of times in addressing God in Zulu prayers with *E!*, nobody finding fault with it.

**handmaid** *isigqila*. Up to the present *incekukazi* has stood for 'handmaid' in the Angelus. The proper meaning of *incekukazi* with the Zulus is well known. By analogy we may say, her position was that of the highest 'courtlady' who had the privilege to be the one attendant nearest to the august person of the Zulu king, and consequently held a very influential position. Such was the position of *Nomali* at *Tshaka's* court. So far there would be no objection to use the word in connection with the Bl. Virgin.

In modern times the sense of 'housemaid' has been attached to *incekukazi*. Even so its use would not be objectionable.

The reason why *incekukazi* is out of place in the Angelus lies in the fact that according to the Greek and the Latin text the Bl. Virgin said neither: "Behold

the 'courtlady' of the Lord!", nor: «Behold the 'housemaid'» nor even: «the 'handmaid' of the Lord!» In Greek it is *δοῦλῆ*, in Latin *ancilla*, both meaning a female 'slave'. In the days of the Bl. Virgin there were no hired servants, no housemaids or handmaids who earned wages. They were slaves, the absolute property of their masters who owned them *body and soul*. The position of the Zulu slave = *isigqila* was essentially the same.

But can we use this word in connection with our Bl. Lady? We certainly would never dare, had not she in her extraordinary humility used the very term, saying: "Behold the 'slave' of the Lord!" — His absolute property, who therefore has the full right to dispose of her, body and soul. This is why the Fathers of the Church did not find words enough in their homilies etc. to point out the self-abasement and humility of the Bl. Virgin in calling herself *δοῦλῆ* = *ancilla* = slave = *isigqila*.

I rather believe that any Missionary who had ever tried to bring home to the natives, when preaching or catechising on this subject, the immensely profound humility of our Lady, was at a loss how to make them understand that the Bl. Virgin performed an act of deepest humility by calling herself *incekukazi yenKosi* = the courtlady of the Lord, the one courtlady of the highest rank, enjoying a very influential position. Only by giving the native *Her own* word: "*isigqila*" *senKosi*, will he be enabled to grasp the true meaning of what she said, when she gave her consent to be the Mother of Christ.

**have mercy** s. mercy.

**head.** Hitherto *inhloko* has been 'the' word in such expressions as: the head of the Church, the head of His mystical body etc. In proper Zulu speech *ikanda* is the term for 'head' of a body, especially so in the

case of man. Therefore «Christ is the head of the Church» is: *uKristo ul'ikanda leBandhla*. The Pope, as Vicar of Christ, is also head of the Church: *UPapa, eng'umBambeli ka'Kristo, naye ul'ikanda leBandhla*.

Since in Holy Scripture the Church figures as Christ's "body", there is no doubt whatsoever that in the above sentences *ikanda* is in its place. In other instances there may be some difficulty in defining whether *ikanda* or *inhloko* corresponds with native views. By proceeding, however, from the general meaning which *inhloko* has nowadays with the Zulus, i. e. the head in the sense of the foremost or leading thing, it will not be so very difficult to find the right word. Peter is the head of the Apostles, clearly implying as it does, the primate, is therefore: *uPetrus uy'inhloko yabApostole*. The Bishop is the head in his diocese: *umBishopu uy'inhloko ezweni lake*.

Incidentally I may point to the rather general mistake made by us Europeans to use *inhloko* of a living man's or *living* beast's head, where the actual *usus linguae* demands *ikanda*.

**Health** OF THE WEAK '*uPilisi wabagulayo*.' As to '*mpilisi*' see 'isa'. With regard to *abagulayo* in place of the former *aba'butakataka*, it appears that the author of the old version followed the English translation, without recurring to the Latin original. "Infirmus" may mean 'weak'. But in ecclesiastical language it is 'the' term for 'sick', whilst that for 'weak' is "debilis". In any case, *abagulayo* goes exceedingly well with *umpilisi*.

**hear graciously.** The former translation of 'graciously hear us' by *silalele ngomusa* is an instance of second-hand-translation instead of recurring to the original. In Latin 'audire' means 'to hear, to listen', 'exaudire' has quite a different meaning, i. e. 'to grant a request'. Whether 'graciously hear us' conveys to English people the full meaning of 'exaudi nos' or not, is beyond

our purpose. But there is no doubt that '*silalele ngomusa*' does not cover 'exaudi nos'.

A native, coming back from the chief to whom he had presented a request, may say: '*Aike, ngacela enkosini, ngancenga, ngancengisisa, nempela inkosi yangilalela ngomusa impela, kodwa ukuvuma, aivumanga, yati, iy'ahluleka* i. e. I explained my request to the chief, I pressed him, and really *he listened to me most graciously*, but, when it came to the final decision, it was 'no'; he said, he cannot do it.

Therefore the new version is: *sivumele esikucelayo*, or *vuma nesikucelayo*, as the case may be.

TO — MASS S. MASS & SACRIFICE.

**hell**, HE DESCENDED INTO — *w'ehla waya kwabapansi*. It is generally understood, our Lord descended into what is called Limbo, not into hell proper, though possibly the spirits and souls in hell may have felt the influence of the presence of Christ's soul. If the Latin "descendit ad inferos" is translated by: *w'ehla waya esihogweni*, it is as misleading as the English version: "He descended into hell", or the German: "Abgestiegen zu der Hölle". In both the English and German catechisms the wrong impression caused by these versions is counteracted by a question and answer, from which it is inferred, He did not descend into hell proper. We may avoid this by using a Zulu idiom corresponding to the Latin "ad inferos": *kwabapansi*, which leaves it an open question to what kind of "*inferi*" or "*abapansi*" He descended. If then it be explained that He went to the souls of the just who were either in limbo or purgatory, no misconception will ensue.

**heresy** *ukolo olungeyilo*.

**Herodes Agrippa** s. proper nouns.

**heroic act** OF CHARITY s. act.

**holocaust** s. sacrifice.

**holy.** The meaning of the relative-forms of *cwebileyo* and *ingcwele* in their ecclesiastical acceptance is explained in the Catechism itself on page 178. Here I only point to the usage of employing *cwebileyo* in connection with persons, and *ingcwele* with things. It might seem as though this usage were merely conventional. Yet, if we consider that *ingcwele* (Xosa) is a substantive which denotes a *thing*, it will easily appear why it should not be applied to persons.

— GHOST s. Trinity.

THE — OF HOLIES s. genitive.

THE MOST HOLY s. genitive.

— WATER s. Asperges.

**human nature** s. nature.

**image** s. likeness.

**Immaculate Conception** s. conceive.

**immodest touches** *ukuzipata kabi emzimbeni*, or briefly *ukuzipata kabi*. The expression mostly in vogue is *ukuzipata endaweni embi*. It has been carefully avoided in the catechism, and it should be generally. For it is absolutely wrong, philosophically and theologically, to speak of places of the human body as being bad. The only logical conclusion would be the blasphemous supposition, as though God had created something bad in itself. Once start such an idea in the native brain, and his inborn logic will drive him to fearful conclusions. He, with his training for respect towards the powers above him, will not dare to lay the fault at God's door. But logic will drive him to conclusions equally pernicious in other directions. One of them, perhaps the worst, I have frequently come across — and others too — is the Montanistic error,

as if the legitimate performance of the debitum conjugale by lawfully married Christians were a sin and materia confessionis.

It is for this reason that in the catechism a passage has been entered (p. 363. No 607,3.) on the criterion of sins against purity.

In order to come back to our immediate subject — '*umzimba*' generally means the whole body; but *idiomatically* it means 'the partes genitales', a linguistic fact of which catechists and confessors should never lose sight. Incidentally — who would have thought these "dirty niggers" to have such a fine euphemism, an analogon of which I do not find in any European language known to me. Therefore *ukuzipata emzimbeni* leaves no doubt *to natives*, what kind of touches are alluded to. An added *kabi* is enough to indicate that sinful touches are meant. In fact, *ukuzipata kabi* alone will in most cases serve the purpose.

**impediment** OF MATRIMONY *isivimbelo somtshado*. It was a native who drew my attention to *isivimbezelo*, as used hitherto, being here out of place. With the natives, only one who is *within* a hut can be said to *ukuvinjazelwa* i. e. be hindered from passing out, from leaving it, whilst one who is *outside* is said to *ukuvinjelwa* i. e. prevented from entering. The application to such as are still outside the precincts of matrimony is quite obvious.

**imperfect** CHARITY s. perfect.

— CONTRITION s. perfect.

**impress** AN INDELIBLE CHARACTER *ukupaula ngopau olungasuleki*. Cf. 'mark' and 'sign'.

**impure** s. pure.

TO COMMIT — SINS s. commit.

**in, WITHIN**. In translating such places of Holy Scripture



as: «... he abideth *in* me and I *in* him», «you shall not have life *in* you», «the Spirit of God dwelleth *in* you» etc., *pakati kwa* has been in vogue, since Colenso made use of it.

Let us follow up a very simple example. The mat is *in* the hut: *icansi lis'endhlini*. If the 'in' is emphasized: *icansi lipakati endhlini* or *lis'endhlini pakati*. If now the question is to be answered, at which place it is in the hut, and it were, *in the middle of* the hut, then, and only then, it would be: *lipakati kwendhlu* or *nendhlu*.

In applying the above to persons, we have to remember that the nouns of the so-called 1st class have no locative case, the preposition *ku* being its substitute. Therefore «he abideth in me» is either: *uhlezi kimi*, or *uhlezi pakati kimi*, or *uhlezi kimi pakati*. *Uhlezi pakati kwami* is out of the question; for it would pre-suppose that Christ meant to say: he abideth in the geometrical middle of His divine person — a rather more than ridiculous supposition.

The first of the three versions: *uhlezi kimi* is rather equivocal, its primary meaning being: he abideth with me = *apud* me, whereas 'in' in all such instances is equal to 'within'. Therefore the second and third are preferable: *uhlezi pakati kimi* or *kimi pakati*. According to my native informants the former is the most natural with the natives themselves, the latter conveying a particular shade of meaning.

I need not mention that in many instances *hlezi* may be dropped. Thus we get: *upakati kimi*.

In accordance with the above, the three examples are in Zulu: «*uhlezi pakati kimina, nami ngihlezi pakati kuye*» or shorter: «*upakati kimina, nami ngipakati kuye*»; «*akuyikubako 'kupila kinina*»; «*uMoya ka'Nkulunkulu uhlezi pakati kinina*».

**inanimated** s. life.

**incarnation** *ukuz'enza umuntu kwenDodana ka'Nkulunkulu*. The expression *ukuzitabatela ubuntu*, used hitherto, had been meant to cover *adsumere humanam naturam* i. e. to take 'ad' i. e. to take the human nature 'in addition to' the divine nature, which He had from eternity. *Uku-tabata* = *uku-tata* corresponds to *sumere* i. e. take. But there is absolutely no possibility to express *adsumere* by means of *ukuta(ba)ta*.

*Ukutata* means 'to take' and remove something (s. conceive). When the native hears the sentence: *In-Dodana ka'Nkulunkulu yatata ubuntu* i. e. *Filius Dei sumpsit humanam naturam*, the most natural question that occurs to him is: *Wabuyisa-pi?* = Where did He bring it to? As an illustration I quote the following conversation: *«Ipi incwadi yami? — Aike, itatiwe. — Yatatwa uba? — Bati, ng'uSomahashi owayitata. — Wayiyisa-pi? — Wayiyisa ekaya.»*

In order to find all the possible meanings of *ukuzitabatela ubuntu*, let us take *ukuz'enzela* as example. *Nga-z'enzela* may mean:

1. I did it out of my own free will, i. e. *ang'enziwanga* I was under no compulsion whatsoever. Or

2. I did it on my own initiative, on my own account, at my own risk, i. e. *ang'enziswanga 'muntu* nobody told me, allowed me, commanded me etc. to do so. Or

3. I did it for myself, *ang'enzelanga 'muntu* I did it for nobody else. Or

4. I did it myself, *ang'enzelwanga 'muntu* nobody did it for me.

By applying these four meanings of the *zi . . . ela-* forms to "*InDodana ka'Nkulunkulu yazita(ba)tela ubuntu*", we will find without fail what the natives possibly may understand by *ukuzita(ba)tela ubuntu*:—

1. He took (*sumpsit*) human nature of His own free will. Compare: *Ubanibani wazitatela inyama*. So-and-so

took the meat (or flesh) of his own free will. Who, in the latter instance, would suppose that the *Ubanibani*, by taking meat (or flesh), "assumed" it, "took it to" himself in the sense of 'incarnation'?

2. He took (sumpsit) human nature on His own initiative, at His own risk etc.

3. He took (sumpsit) human nature for Himself.

4. He took (sumpsit) human nature Himself.

Therefore, whatsoever pains a catechist may take in order to force upon the sentence: *InDodana ka'Nkulunkulu yazitabatela ubuntu* the meaning: The Son of God 'adsumpsit' = took *to* himself, or rather to his divine nature the human, to the native brain *only* the four senses just mentioned will be conveyed. None of them expresses adsumere, but simply sumere i.e. to take.

The nearest translation of *adsumere*, I know of, is *ukuhlanganisa*. Thus we can say: *InDodana ka'Nkulunkulu yahlanganisa ubuntu nobuNkulunkulu bwayo* i.e. The Son of God 'joined' human nature with His divine nature. But, of course, this would not serve the purpose of having a *short* equivalent to the term incarnation.

The most concise expression to convey 'incarnation' in the easiest and clearest manner to the native, is *ukuz'enza umuntu*. In view of "*homo factus est*", *yaz'enza umuntu*, lit.: 'He made Himself man', is also dogmatically safe. The more literal *yaz'enza inyama* i.e. 'He made Himself flesh' is far less easy to understand.

Another expedient is supplied by *ukuba*, especially when used in the so-called 1st Imperfect, because there it conveys clearly the sense of 'to become'. *InDodana ka'Nkulunkulu yaba umuntu*. The Son of God became man. *IZwi laba inyama*. The Word became flesh.

Though *ukuzita(ba)tela ubuntu* cannot be used for 'incarnation', yet *ukutata ubuntu* is quite in order, to convey that the Son of God was incarnated through the Bl. Virgin: *inDodana ka'Nkulunkulu yaz'enza umuntu ngokutata ubuntu bwayo ku'Maria*.

Here, I think, is the place for two further remarks:

(1) In the case of incarnation, as in many others of a similar nature, a catechist (or a writer) who is "up to the mark" should not try to be literal to such a degree as to insist on having a *substantive* because in English, German, etc. there is one. So long as the true meaning is conveyed, all the rest is unessential.

(2) In speaking on incarnation, one should be very careful in selecting the *subject*. Thus sentences as: *uJesu waba umuntu, uJesu 'Kristo waz'enza umuntu, umSindisi waz'enza umuntu* may suppose a *pre-existence* of the *man* Jesus Christ. Although these sentences will not give rise to wrong inferences in the case of theologians, conversant with the 'communicatio idiomatum', with the native convert they may. It is therefore advisable to select as the subject of such sentences a term applicable to the second divine Person *before incarnation*, such as *uNkulunkulu, inKosi yetu, umzimeli wesi2 ka'Nkulunkulu, inDodana ka'Nkulunkulu, iZwi lika'Nkulunkulu*.

**indifference** relative to the right religion *ukuti konke ukukolwa noma, yikupi, kulungile*.

**indifferent** morally *okungekuhle okungekubi*.

**infallibility** s. infallible.

**infallible**. The word *ukukohlani-seka* which was hitherto used means "to be deceivable", whereas *ukupambeka* infers "to be open to error". Now infallibility, both in the case of God and of His Church, implies that they are 'not open to error', and not simply that they are

'not deceivable' i. e. to be deceived by another party. Therefore in the new Catechism we have substituted *ukungapambeki* for *ukungakohlaniseki*. Thus 'the infallible Church' = *iBandhla elingapambeki* or *elingena'kupambeka* or *elingepambeke*; 'the infallibility of the Church' = *ukungapambeki kweBandhla ekufundiseni kwalo*.

**infinite.** *Ukukauka* has such a locative character that it is scarcely ever used by a native without an adverb of place, or a locative. Therefore 'infinite kindness' should be rendered with *umusa ongakauki 'ndawo* instead of *umusa ongakaukiyo*; 'infinitive love' with *utando olungakauki 'ndawo*, etc.

— GOODNESS s. goodness.

**inspiration.** The verb *ukufunzelela*, used hitherto, means "to put into one by constant suggestion or prompting, as a person (acc.) to buy or choose any certain article, or a girl that she take a particular young-man . . .; *ukuzifunzelela*, make or bring oneself to do anything disliked, as any necessary, but unpleasant work" (Bryant's Z.-E. Dict.); «to put into one . . ., as a scholar does by whispering into another's ear» in order to help him, of course illegitimately so.

Any student of theology knows that inspiration in its theological acceptance is not that kind which the native will understand when he hears that *abApostole babefunzelehwa uMoya ocw.* i. e. that the Holy Ghost was sitting, or standing near them while writing, and whispered into their ears all the words and sentences they had to write down. All that the Holy Ghost did by his inspiration of the holy writers is covered by the derivatory verb *ukubalisa* (or *ukulobisa*): *Ng'uMoya ocw. owabalisa ababala izincwadi zenCwadi eyingcw.* conveys to the native both: It is the Holy Ghost who caused the holy writers to write, and: . . . who helped them to write, — the two essential requirements of divine

inspiration.

The translation of 'inspiration' by means of *ukubalisa* (or *ukulobisa*) will go far in bringing home to the native the teaching of the Catholic Church regarding the real author and interpreter of Holy Scripture. For by using the above term, it is self-evident that the real author of the Bible is the Holy Ghost; and that consequently it is He, and they alone whom He has invested with His power, who can interpret authentically its contents, just as the author of a book, and the writer of a letter are the true interpreters of what they have written.

In Zulu it is impossible to speak of 'inspired books', it being only the *writers* who have been 'made' or 'helped' to write. Therefore 'inspired books' will be: *izincwadi ezabakwa ng'ababaliswa ng'uMoya ocw.*; 'the inspiration of the Bible' *ukubaliswa ng'uMoya ocw. kwababala izincwadi zenCwadi ey'ingcwele.*

**inspire** s. inspiration.

**inspired books** s. inspiration.

**intercessory SACRIFICE** s. sacrifice.

**inviolate, MOTHER** — '*Nina ong'oniwanga*. The retroversion of the former '*Nina ong'enakele* is: Mother who art not specially bad. — *Leyo 'ntombi y'oniwa* means: that girl has been violated, natural virginity is not any longer hers. Here native thought absolutely corresponds with the European: for 'violare' in general is *ukw-ona*, and both have the same idiomatic use referring to the subject in question. If therefore an unsophisticated native is asked, whether any woman who has become a mother can be *owesifazana ong'oniwanga* i.e. mulier inviolata, he will say: she is not, and cannot be. On the other hand, if he is once convinced that Our Lady is *uNina ong'oniwanga*, he cannot help understanding that she is mother and virgin at the same time. And

this is what he really is to understand by that invocation.

The same applies to 'Nina ong'onakalanga for 'Mater intemerata'.

**isa**, THE USE OF THE VERBS ENDING ON — There are quite a number of expressions where we have hitherto used the original verbs, whereas they must be suffixed with *isa*, lest no meaning be conveyed at all to the native. The reason is clear to all conversant with the idiomatic use of the verbs with the suffix *isa*.

An example will illustrate the subject. Up to the present 'the tree of knowledge of good and evil' has been translated into: *umuti wokwazi okuhle nokubi*. If this means anything to the native, it is, that the tree is to know good and evil, that is to say, the meaning is *subjective* or *intransitive*, whilst that of 'the tree of knowledge' is *objective* or *transitive* i.e. the tree which conveyed knowledge to our first parents, to *make* them know, therefore: *umuti wokwazisa okuhle nokubi*.

Here are a number of instances of the same nature:

The Spirit of wisdom	<i>uMoya wokuhlakanipisa</i>
" understanding	" <i>wokuqondisa</i>
" fortitude	" <i>wokukalipisa</i>
" knowledge	" <i>wokwazisa</i>
" godliness	" <i>wokulungisa</i>
" the fear of the Lord	" <i>wokwesabisa</i> ( <i>abantu</i> ) <i>inKosi</i>

the tree of life *umuti wokupilisa*

the bread of life *isinkwa sokupilisa* or *esipinsayo*, as the case may be.

The range of the use of metaphors in our European languages is very wide in comparison with Zulu. We shall see immediately that in many instances the only expedient in Zulu is a verbal form, or a substantive with the *isa*-suffix.

Thus e.g. when we say of Our Lord, he is "via et

vita nostra" = "our way and our life", we readily understand that to a degree it is a metaphor. No well instructed Christian could think that Christ is our life in the pantheistic sense, as if our life, and that of Christ, and consequently that of God were identical. But in Zulu, if the sentence: *uKristo ung'ukupila kwetu* has any meaning at all, it can only be either of two things: (1) that He is really *our* life i. e. that His life is ours, and vice versa, in the pantheistic sense, or (2) that He is our *food* (*into esipila ngayo = ukudhla kwetu*). In neither case the real meaning of the original is rendered. The reason is simply that the Zulu, in his way of thinking and in actual speech, never calls his parents, or a doctor who has cured him of a severe illness, or anybody else "*ukupila kwake*". The only appellation he may use of such a one is, "*umpilisi wami* i. e. one who makes me live, who is the cause of my being alive, of my having life.

It is the same with regard to Christ being our "way". We Europeans understand it to mean that Christ has shown us the way. The literal translation: *uKristo uy'indhlela yetu* means nothing at all; for the idea which possibly might occur to him, that He is the road which we tread with our feet, though even taken in a metaphorical sense, is out of question. Why? Because in the native trend of thought no man could be 'another man's way' neither in concreto as if another man could be a road (*umgwaqo, indhlela*) on which he is supposed to walk, nor in abstracto as if another man could be 'his way' because he follows in his footsteps. One who has shown him the way, he may call *umkombisi wendhlela*, and one in whose footsteps he follows *isibonelo*. Therefore "I am the way, the truth, and the life" can not be: "*Mina ngiy'indhlela, isiminya nokupila*". Our present translation is: "*Mina nging'umkombisi wendhlela nesiminya nompilisi.*" Thus also in the Litany of the



Holy Name of Jesus: "Jesu, via et vita nostra" 'Jesu, 'mkombisi wendhlela nompilisi wetu.

For the same reason in the "Salve Regina" 'vita, dulcedo' = 'our life, our sweetness' cannot be "ukupila, ubumnandi." If, as we have seen, it is impossible to say of God: uNkulunkulu ung'ukupila kwetu, unless we mean to teach the natives pantheism, or to make them understand that He belongs to the eatables, much less can we do so with regard to anyone else who is not the Creator, but created. On the other hand any native, instructed on the subject of redemption, will readily grasp that, and why our Bl. Lady is *umpilisi wetu*, i. e. the one who has given us supernatural life through being the Mother of our one great source of life (*umpilisi*), Jesus Christ. With regard to *ubumnandi*, there is the fact that no native husband will ever call his wife *ubumnandi bwake*, nor would a native parent do so in referring to his, or her child; neither would a lover, referring to the object of his affection. Our present translation is *umenamisi*.

As to the further title which we are giving the Bl. Virgin in the "Salve Regina", viz. "our hope", there is no difficulty whatsoever in calling her *itemba letu*, and it has been unZulu to call her *ukutemba*, as we have done hitherto. Thus "hail! our life, our sweetness, and our hope" has become "e! 'mpilisi nomenamisi netemba letu!"

Here follow other instances of the same kind:

gaudium Angelorum 'mtokozisi wezingelosi instead of 'ntokoza . . .

fortitudo Martyrum 'mkalipisi wabafelukolo instead of 'kukalipa . . .

puritas Virginum 'mcwebisi wamavirigo or wamancasakazi instead of 'kucweba . . .

Cor Jesu, vita et resurrectio nostra 'NHliziyo ka'Jesu

*esipilisayo, eyakusivusa ekufeni* instead of '*kupila nokuvuka kwetu*.

. . . *pax et reconciliatio nostra* . . . *esitulisayo, esixoliselayo* instead of '*buhle noxolo lwetu*.

. . . *victima peccatorum* . . . *eyahlatshwa ngenxa yezoni* instead of '*umhlabiso* . . .

. . . *salus in te sperantium* . . . *esindisa abatamba kuyo* instead of '*kusinda kwabatamba kuyo*.

. . . *deliciæ Sanctorum omnium* . . . *etabisa iziCwe-tshiswa zonke* instead of '*kwesasa kwabaCwebileyo bonke*.

Isaac s. proper nouns.

Jacob s. proper nouns.

Jesus, admirable s. admirable.

Jesus Christ s. proper nouns.

John Chrysostom s. proper nouns.

Joy OF THE ANGELS s. isa.

Joseph s. proper nouns.

Judas Thaddeus s. proper nouns.

**judge**, to — The Zulu uses two expressions for this word: *ukuteta icala* or *indaba*, and *ukunquma icala* or *indaba*. But he has no single word for 'to judge'; *ukuteta* alone means 'to scold', *ukunquma* alone 'to cut off, to chop off, lop off'. Consequently *ukuteta abasekona nabafileyo* means 'to scold the living and the dead'; *ukunquma abase* . . . 'to cut off etc. the living and the dead' implies 'to cut off etc. their heads'. Therefore the respective wording in the Apostles Creed is: *azoteta amacala abasekona nabafileyo*. Here is another example: As soon as the soul departs from the body, *it is judged* by God. *Umpefumulo u'uba umuke emzimbeni, indaba yawo iyatetwa* or *inyanqunywa ng'uNkulu-inkulu*.

THE — *umteti wecala* or *wamacala*, as the case may be. Judges may also be *abateti becala* or *bamacala* accordingly.

**judgment.** Various translations are required according to the different uses of the word. 'Judgment' generally is *ukutetwa kwecala* or *ukupela kwecala*.

THE LAST — *icala lokugcina, icala langosuku lwokugcina, icala labantu bonke*.

AT THE LAST — *ecaleni lokugcina, ecaleni langosuku lwokugcina, ecaleni labantu bonke*.

AT THE GENERAL — (BEIM ALLGEMEINEN GERICHT) *ecaleni labantu bonke*.

THE PARTICULAR — *icala lomuntu eyedwa, icala elitetwa umuntu efile qede, ukutetwa kwecala lomuntu eyedwa*.

AT THE PARTICULAR — *ecaleni lomuntu eyedwa*.

Judgment was given in favour of . . . *icala lamteta uBani, or uBanibani wasinda ecaleni*.

Judgment was given against . . . *icala lamlahta uBanibani, or uBanibani wajeza ecaleni*.

What was the verdict (Urteilspruch)? *Icala lapela ngokuti-ni?*

The verdict was to the effect that he will be imprisoned for three years. *Icala lapela ngokuti, akabotshwe iminyaka emitatu*.

**just.** A single word corresponding with 'just' in all its senses does not exist in Zulu.

AS A JUDGE *onquma indaba ngokuyiko, owahlulela olungileyo* or *ongena'cala, ovikela olungileyo, olahta* or *ohlaulisa ongalungile* or *onecala, ongaketi*.

AS GOD *ovuza abahle, ohlaulisa ababi*. In both cases *ukwabela ngokuyiko* is out of the question, there being no *distributable* things, such as cattle,

fields, and the like.

IN ITS DISTRIBUTIVE SENSE *owaba ngokuyiko, ngokufaneleyo*.

IN THE SENSE OF 'RIGHTEOUS', 'GOOD' *olungileyo, oqoto, omuhle*.

IN THE SENSE OF THE 7TH COMMANDMENT. In order to convey this idea, I employed the definition: *onika wonk'umuntu okwake, ong'amuki 'muntu okwake*. If anyone chances upon a shorter equivalent, it will be welcome.

**kade**. In native pronunciation there are two *kade*. The one = 'just, just now, a short time ago' is pronounced with a short *a*, and an entirely unaspirated *k*, so much so that in the past it was mostly written as *gade*. The other = 'long ago', 'ever so long' has a long *a*, and a somewhat aspirated *k*. So far as I know, Bryant has been the first to write both with *k*, and all natives I have questioned on the point have borne out his view.

How to know then "which is which?" First from the context, as for the rest it is the case with equivocal words in any language (*Gallus cantat*. The Frenchman sings. *Gallus cantat*. The cock crows.—*Est malum*. He eats an apple. *Est malum*. It is bad. *Gebet ist ein Mittel . . .* Prayers are a means . . . *Gebet ihm . . .* Give him . . .). Another sign by which to find out the meaning of *kade* is the difference of construction. Wherever it is followed by a participle, it is the unaspirated short *gade* of Colenso's. If followed by an indicative, it is the aspirated long *kade* of Colenso's.

**king** OF GLORY *'nkosi enodumo*. *Rex gloriæ* being nothing but *rex gloriosus*, the former *'nkosi yobukosi* had to be dropped.

**knock against, trip up, "dash".** The well known quotation from Ps. 90, 11: «... lest thou dash thy foot against a stone» has hitherto been rendered by: «*ungake utshayeke etsheni unyawo lwako*» (Colenso), «*funa uz'utshayeke etsheni unyawo lwako*» (Bible History), «*funa nga ukubekise unyawo lwako etsheni*» (Izifundo namaVangeli).

My native informants told me, in the first two instances *unyawo lwako* is out of place after *utshayeke etsheni*; in the last, the impression produced in the native mind is, that one would *willfully* knock his foot against a stone. The only way out of the difficulty is to make *unyawo lwako* the subject. Therefore the new version: *funa unyawo lwako lukutshwe itshe*.

Incidentally I may draw the reader's attention to the difference between native thought and our European idea of knocking against a stone, or the like. With him it is the stone which is acting: *itshe liyalukuba unyawo lwomuntu*, therefore *unyawo lwomuntu lukutshwa l'itshe*. As a classic instance of this difference of thought I quote 1. Pet 2, 8.: «*lapis offensiois, et petra scandali his, qui offendunt verbo*» — «*itshe lokukuba, itshe lokwonisa, liyilo kwabakutshwa izwi*».

**knowledge, THE TREE OF — OF GOOD AND EVIL S. isa.**  
THE SPIRIT OF — S. isa.

**Kyrie, eleison** s. mercy.

**labours, through thy — ngenxa yezinkatazo zako.**  
There is not the least doubt that 'labours' here is not *imisebenzi*.

**lamb** OF GOD, WHO TAKEST AWAY... 'mVana ka'Nkulunkulu, wena osusa... It was a Native who pointed out the necessity of inserting here, and in any similar case, a *wena*.

**land**, THE — OF PROMISE s. promise.

**last** CONFESSION s. penance.

— JUDGMENT s. judgment.

**lay**, TO — DOWN ONE'S LIFE s. life.

**lead** INTO SIN s. seduce.

— INTO TEMPTATION, if active (as Satan or man):  
*uku-m-linga ubani*, if passive (as God) *uku-m-dedela ubani*  
*alingwe* (s. let, enter and seduce).

— US NOT INTO TEMPTATION s. let (negative).

**let**, POSITIVE *ukuvuma*. For instance: O God, let me see Thee in heaven! *'Nkulunkulu, vuwa ukuba ngike ngikubone ezulwini!*

NEGATIVE *ukungadedeli*. This is the only Zulu word fitting in well enough with *permissively* allowing on the one hand, and man's free will on the other.

*Ukudeda* is 'to step aside' in order to let one pass. *Ukudedela* is 'to step aside for'. "For" in this instance as in the case of any other derivative verb terminating in *ela*, is equivocal, meaning either 'for the benefit of a person or thing', or the opposite, e. g. *ukufakazela uBanibani* to give evidence in favour of So-and so, or against him.

Therefore "Lead us not into temptation" = do not let us be tempted (either simply so, or let us not be subjected to temptations which we may not resist) is: *ungasidedeli silingwe*. In the native idea the supposition will be: God is between us and temptation; we ask Him therefore not to step aside to our disadvantage.

As a further instance: Do not permit us to go to hell *ungasidedeli sitshone esihogweni*.

**libation** s. sacrifice.

**life** *ukupila*. There is no word in Zulu adequate for expressing 'life' in its entirety.

In examining, how the native expresses all those phrases where we employ 'life', 'alive', 'to live', we find: (1) Is So-and-so still alive (still amongst the living)? *Ubanibani usekona na? usahlezi na?* Note the perfect *usahlezi*, not *usahlala na?* (2) Is he (the dying) still alive? *Us'ezwa na?* (3) Life and death are in the hands of God. *Ukupila nokufa kus'emandhleni ka'Nkulunkulu.*

Up to the present *ukuhlala* has been used for 'to live' and 'life'. In actual native forms of speech the perfect *hlezi* expresses the idea of being 'alive'. It was therefore a mistake to use also the forms of the present stem *hlala* for 'to live' and 'life' generally. Only in expressions like *ukuhlala kwetu lapa emhlabeni*, *ukuhlala kwomuntu emhlabeni*, and the like = 'our life here on earth', the native uses *hlala* for 'life' in the sense of 'existence', 'sojourn', 'stay', but not in contradiction to 'death' = *ukufa*.

Here are a few instances to draw the reader's attention to the incongruities which result from trying to force upon *ukuhlala* the sense of 'life' in its generality. 'Eternal life' has been translated with *ukuhlala okumiyo*, lit. 'the standing sitting' or 'the standing dwelling'. This had to figure as contradiction to *ukufa okumiyo*, lit. 'the standing death', or 'the standing dying', meant for 'eternal death'. But nobody acquainted with the terms will doubt that existence in hell is an *ukuhlala okumiyo*, as well as existence in heaven, with other words, *ukuhlala* is not contradictory to *ukufa*. Another instance, very nearly related to the foregoing, is *ukungenekuhlaleni okumiyo*, which has hitherto been the translation of 'to enter into eternal life', whilst its literal meaning is 'to enter into the standing sitting', which to the unsophisticated native means nothing at all. Another instance is furnished by Colenso's rendering of John 6,54: "ye will not have eternal life within you" by "*anina'kuhlala pakati kwenu*", lit. 'you are

not with i. e. you have no sitting or dwelling in the middle of you, or among you' — of course a translation, which, as it stands, is unintelligible to the native.

A 'living thing' is with the native *into epilayo* or *ezwayo* in contradiction to an 'inanimate thing' *into engena'kupila*, *into eng'ezwayo*, *engena'kuzwa*.

This may show us the way to find the Zulu contradiction to *ukufa*; for *into efileyo* is also an inanimate i. e. lifeless thing. It rests therefore to define whether *ukupila* or *ukuzwa* is the term for 'life' in contradiction to 'death'. An *inyanga* is never said to *ukuzwisa umuntu*, but to *ukupilisa umuntu ofayo*. Further, quite logically, *ukuzwa* is but subsequent upon *ukupila*. Consequently *ukupila* is contradictory to *ukufa*.

In order to grasp the real meaning of the forms of the present stem *pila*, let us first compare

*ngikatala* I get tired,      *ngikatele* I am tired,  
*ngilamba* I get hungry,      *ngilambile* I am hungry, with  
*ngipila*                              and      *ngipilile*.

The nearest translation of *ngipilile* is 'I am well i. e. in good health'. Just as *ngikatala*, and *ngilamba*, and the like, denote a progressive evolution, a condition, a basis for attaining the state as expressed by the perfect, so also the forms of the present stem *pila* denote a basis, a condition for attaining the state as expressed by the perfect *pilile*, though I confess that I know of no proper translation of the native thought in using the forms of *pila*. If I may venture to express an opinion, it seems that 'life' and 'health' are with the native so inseparable, that life without health is no life worth living i. e. no life at all, just as any sickness = *ukugula* with him is death = *ukufa*.

Further 'to live on' is in Zulu *ukupila ngento*, e. g. *kupilwa ngani lap' ekaya?* Aike, *kupilwa ngombila*, i. e. on what do you live here? on mealies. This also shows clearly that in native thought, *pila* does not



simply denote 'health', but 'life' itself, as we understand it. — Therefore:

physical life *ukupila kwomzimba*;

psychical life, life of the soul *ukupila kwompefumulo*;

natural life *ukupila ununtu anako eumuntu*;

supernatural life *ukupila okudhlula ubuntu*;

eternal life, life everlasting *ukupila kwapakade okungenakupela*;

a living thing (etwas Lebendes, Lebendiges) *into epilayo*; cp. *into epilile* = a thing in good health (gesund); the living God *uNkulunkulu opilayo*; whilst *uNkulunkulu opilile* would necessarily produce in the native mind the rather ridiculous impression of 'God being in good health', not subject to any special sickness (der gesunde Gott).

The soul is alive (lebendig) if it is in the state of grace. *Umpefumulo uyapila* or *unokupila, uma unexotsho elicwebisayo*. Compare: The soul is healthy (gesund), if it is not suffering through venial sins. *Umpefumulo upilile, uma ungaguliswa izono ezingcono*.

It may prove interesting and useful to show what difference is wrought through using *ukupila* for 'life', by comparing Joh. 6,53-59., as rendered by Colenso (and in Langa's Bible History) with the new version:

*Colenso:*

Ngiqinisile, ngiqinisile  
ngiti kinina: inxa ninga-  
dhli inyama yendodana  
yesintu, nipuze igazi layo,  
*anina'kuhlala pakati kwenu.*

Odhla inyama yami, epu-  
za igazi lami *unokuhlala*  
*okumiyo, nami* ngiyakum-  
vusa ngosuku lwokugcina.

*New version:*

Ngiqinisile, ngiqinisile  
ngiti kinina: Uma ningayi-  
kudhla inyama yenDodana  
yomuntu, ningapuzi igazi  
layo, *akuko 'kupila kinina.*

Odhla inyama yami,  
opuza igazi lami *uyaufu-*  
*mana ukupila kwapakade,*  
*mina-ke* ngimvuse ngosuku  
lwokugcina.

Ngoba inyama yami *ing' ukudhla okonakona* (Langa: isibili), negazi lami *ling'uku-puza okonakona* (Langa: isibili).

Njengoba uBaba *ohleziyo ungitumile*, *nami ngihlezi ngoBaba*, lowo ongidhlayo *uya'uhlala ngami*.

Y'ilesi isinkwa es'ehla ezulwini kungenjengokoko benu abadhla umana sebafa; oyakudhla lesi 'sinkwa *uyakuhlala njalo*.

Ngoba inyama yami *iy'into yokudhliwa ngempela*, negazi lami *liy'into yokupuzwa ngempela*.

Njengaloko uBaba *opilayo* engitumile, *mina-ke ngipiliswa* uBaba, kanjalo ongidhlayo *uyakupiliswa yimi*.

Yiso-ke pela isinkwa es'ehle sivel' ezulwini. Kungenjaloko okoko benu babedhla umana, bafa-ke (noko). Qa, odhla lesi 'sinkwa *uyakupila kuze kube pakade*.

TO GIVE ONE'S — , TO LAY DOWN ONE'S — All the expressions we have used hitherto, as *ukunikela impilo* (*ukupila, ukuhlala, inhloko*), *ukwetula impilo . . .*, *ukudela inhloko . . .* are unZulu by the fact that the native does not express himself in this way. They belong to the rather large class of expressions which are the result of trying to be literal. The native's idiomatic expression is *ukuzidela amatambo*.

THE BREAD OF —

THE TREE OF —

OUR — AND OUR RESURRECTION | s. isa.

OUR — , OUR SWEETNESS

OUR WAY AND OUR —

**likeness** *inswebu*. This is the word mostly in use among the natives in preference to its other form of *insobi*.

**Limbo** s. hell.

**live** s. life.

**living**, A — THING, THE — God s. life.

**loving**. This is the English version of the Latin 'pius, a, um'. The latter denotes the mutual love between father and child, and between mother and child. Careful questioning elicited from the members of the R. B. the unanimous statement that in Zulu *isihe* is used of the father's, and *isisa* (cf. *umusa*) of the mother's loving relation to a child of theirs. Therefore in the translation of the «Angele sancte Dei» (see Morning and Night-prayers) "pietate superna" is rendered with: *Njengoba Opezulu ngesihe sake ete . . .*, and in that of the «Salve Regina» "o pia" with: *elinesisa*.

**mark**, THE MARKS OF THE CHURCH *iziqamiso*. Hitherto *incwadi* was used for the 'marks' of the Church as well as for 'sign' with reference to the sacraments. This fact alone indicates that the term was inadequate. For in the former case *incwadi* designates a 'mark', i. e. *a sign by which anybody may know and recognise the true Church of Christ*, in the latter the same word served for a *sign which signifies certain effects worked in the soul of man* (s. sign).

When trying to elicit the proper term for 'mark' i. e. a thing which necessarily indicates the existence of another, I referred to the proverb: "No smoke without fire". I queried: You do not see fire, but you see smoke: what does smoke show you? The answer was: *Intutu iqamisa umlilo*. The same answer came invariably, whatsoever subject I chose for my questions. This is why the substantive *isiqamiso* was coined.

There were those who proposed *upau*. But thorough discussion showed that *upau* is a mark not substantially inherent, but somehow superadded by another agency. Therefore it is in its place for the indelible character impressed on the soul by certain sacraments.

But the marks of the Church are qualities substantially inherent in her, not superadded.

**marriage** s. matrimony.

**married**, UNMARRIED *abatatene, abanomuzi, abatshadile; abangatatene, abangena'muzi, abangatshadile*. Most natives, it seems, regard *ukutshada* as applying exclusively to marriages solemnized after Christian rites, so much so that even a Christian man and wife, who had been married in heathen fashion and were baptized afterwards, will reply to the question: *Natshada nini na?, Qa, asitshadanga tina, satatana ngesiqaba, samelwa ipoyisa*, or the like. Thus in addressing 'married' people including both those who were married according to natural law, and those whose marriage was solemnized after Christian rites, one has to be careful in using *ukutshada*, whereas *abatatene, abanomuzi* cover both kinds.

The rather blunt question *unomfazi na? unendoda na?* which otherwise corresponds to 'are you married?', may be avoided by the more polite expressions *unendhlu na? or unomuzi na?*

**Martyr** *umFelukolo*. Although this is no literal translation, it is even more expressive than would be a literal translation. For "dying for the faith" includes necessarily the «bearing testimony» to it, as expressed in the Greek 'martyr'.

**Mary Magdalene** s. proper nouns.

**mass** ≡ SACRIFICE OF THE ALTAR s. sacrifice.

TO HEAR — The expression *ukuzwa imissa* is absolutely unZulu. It is to be replaced either by *ukuya emisseneni* or *lapo kubongwa kona* (cp. *ukuya emsindweneni*), or by *ukuba kona emisseneni* or *la kubongwa kona* (cp. *ukuba kona emsindweneni*).

*Ukugcina imissa* I rather believe to be in native thought reserved to the one who actually celebrates holy mass; only in that sense that the faithful co-celebrate, *ukugcina imissa* may be predicated also of the faithful.

TO SAY — The literal translation of 'to say mass' *ukutsho imissa*, and of 'Messe lesen' *ukufunda imissa* are both unZulu. In Zulu either *umpriste ugcina imissa*, or: *umpriste ubonga (elatini)*. See 'sacrifice'.

**Mater intemerata** S. INVIOŁATE.

**matrimony** as a sacrament *umtshado*, as a general term *ukutatana*. The term *isitataniso*, which had been coined, could not compete with *umtshado*, though otherwise nothing could be said against it. Therefore, in order to follow up our axiom to speak as the native actually does wherever it is possible, in the new catechism *isitataniso* has been deleted, and *umtshado* substituted.

IMPEDIMENT OF — s. impediment.

**Matthew** s. proper nouns.

**mediator** *umLungiseli os'emkatini*. The mediator's office is to set matters aright (i. e. *ukulungisa*) between two parties. He, being 'between', is *emkatini* (cp. *umkati*, *pa-kati*), the one party being on the one side, and the other on the other side of the *umkati*. Our Lord, when spoken of as Mediator, is pictured as being between God and man: *us'emkatini wabantu noNkulunkulu*. His office is to set things aright for man with God *ung'owokulungisela abantu ku'Nkulunkulu*. Therefore He is *umLungiseli os'emkatini*, sc. *wabantu noNkulunkulu*.

**Melchisedech** s. proper nouns.

**merciful**, BLESSED ARE THE — *banenhlanhla abanomhau*, in place of the former *abanomusa*.

**mercy**, HAVE — ON US *sihaukele*. The Greek "Kyrie, eleison" is the Latin "Domine, miserere (nobis)".

Misereri = *ukuhaukela, ukuhaulwa*.

The retroversion of the hitherto used *yiba nomusa kitina* into Latin is: *habe benignitatem . . . i. e. sis benignus erga nos = be kind, be benign towards us, Yiba nobubele kitina* has practically the same sense, *ububele = humanitas*.

Of course, this is not a question of guarding a dogma. All the same, if we have in Zulu 'the' corresponding term, why not use it, especially when it contributes to precision of style as is the case here? Therefore the beginning of the Litanies was changed.

THINE EYES OF —. In the old version we find *amehlo ako amnene* i. e. thy kind eyes. There is no reason what ever why we should not say in proper Zulu: *amehlo ako omhau*.

The English and the German version omit the 'illos' of the Latin original «illos tuos misericordes oculos». As to its meaning, no doubt, it is: 'those well known eyes of yours, known by everybody to be merciful'. If we literally translate: *amehlo ako lawo omhau*, the *lawo* has exactly the same effect as the Latin 'illos'.

**miracle** *isimangaliso*. In Catholic and Protestant books alike this word has been freely interchanged with *umlingo*, where miracles in the strict sense are concerned. No doubt, *isimangaliso* alone does not determine whether the cause of wonder (miracle from *mirari* to wonder *isimangaliso* from *ukumangala*) be a miracle in the strict sense or not. But it is equally sure, that *umlingo*, as actually used by the native, is an attempt (*ukulinga*) to perform a miraculous feat, to perform a miracle by magic, i. e. a sham miracle or pseudo miracle. Therefore *umlingo* cannot be used in speaking of real miracles wrought by our Lord or the Saints, or else the native will understand that our Lord and the Saints rank amongst

the *izinyanga* and *izangoma*.

**mirror of justice** '*siBuko sokubuka ukulunga*. The most obvious sense of the former '*siBuko sokulunga* is 'thou Mirror owned by justice'. Here apparently it is the case of: *isibuko sani?* i. e. a mirror for what? Answer: for looking at justice.

**Mission** s. parish.

**model of virtues** '*sibonelo sokubonela izilungo*. *Ukubonela ku'bani* = to learn from one by observing how he does such and such a thing, in German: sich etwas absehen von jemand. Thus Jesus is *isibonelo sokubonela izilungo*, corresponding to the question *isibonelo sani?* In the Litany of St. Joseph '*sibonelo sezisebenzi* answers to the question *isibonelo sika'bani?*

**monastery, convent** *isigodhlo zenKosi uNkulunkulu, isigodhlo esiy'ingcwele*. Two things in native thought constitute the idea of *isigodhlo*. The first is the existence of an enclosure; the second, that this enclosure is intended for privacy. The *etymological* meaning of *isigodhlo* appears easily from the verb *uku-godhla*, to keep back, to reserve. *Isigodhlo* therefore is a dwelling place reserved for private use, closed to the public. In its *idiomatic* use it refers to the reserved part of the royal Zulu kraal, kept strictly private.

That the definition as given at the beginning is unassailable, is proved by the use of the word *isigodhlo* for the hut which is erected in the cattle-fold for the private use of the king during the ceremonies of the national feast of the first fruits (*ukwetshwama*).

Proceeding from the etymological as well as the idiomatic meaning of *isigodhlo*, the native, when hearing of the existence of *isigodhlo zenKosi uNkulunkulu* in the Church of God, will understand that within the immense *umuzi* of God there are enclosures strictly reserved to Him and His royal household.

When he is further told that there are such in the Church of God who are *izetulo zenKosi uNkulunkulu*, because they have "offered up" themselves to Him i. e. *baz'etula kuyo*, that the same have sacrificed every thing, worldly possessions, their own body, and their free will i. e. *badela imfuyo, umzimba nentando yabo*, that therefore they are called *izindela* i. e. such as have 'renounced', and finally that they are those, and those alone, who are living *ezigodhlweni zenKosi uNkulunkulu*, he will easily grasp the substance of a Christian monastery or convent, the more so because he is familiar with the idea of the several kinds of *izetulo* (see 'offer').

To say that *isigodhlo* as such is a bad word, or at least open to a morally doubtful interpretation, is a gratuitous assertion. But supposing for argument's sake, it were open to such an ambiguous interpretation, the two facts that in our case it is *izigodhlo zenKosi uNkulunkulu*, and that its inmates are *izindela*, because they are *izetulo zenKosi uNkulunkulu*, absolutely preclude any possibility of an ambiguous interpretation. For the answer to the very first question of the chapter on God (No 4 of the catechism) says in so many words: «God as to his substance is a pure spirit». And in the chapter on Christian perfection, the catechism tells the native pupil that, in addition to the general obligation of all unmarried people to lead a pure and virginal life, the *izindela* bind themselves by a vow to fulfil that obligation.

In the catechism, according to the difference of cloisters, three distinctive terms appear: *izigodhlo ezimnyama tsu*, *izigodhlo ezimnyama*, *izigodhlo nje*. Here therefore is the place to do away with the misconception which seems to have arisen with regard to the meaning of *isigodhlo esimnyama*. All depends upon the meaning of *mnyama*. Its original sense is 'black' or 'dark'. But we are concerned here with its idiomatic uses. Let us start with the heathen native's own religious term-



nology. In connection with the cult of the *amadhlozi* he speaks of *ubulau obumhlope*, which is believed to counteract the effects of such *imiti* (medicines), by which some *umtakati* (evildoer) has made them *mnyama* i. e. black. If we take into consideration that *amadhlozi amnyama* are synonymous with *amadhlozi apendulive* i. e. averted by the *umtakati* from the home of their relations, and that they are said to *ukubuyiswa* i. e. brought back by the *ubulau obumhlope*, it appears that the sense of *mnyama* here is substantially the same as that of the substantive *u-mnyama* i. e. a dark, a bad *mystical* quality, as believed to adhere to certain animals, and to be produced by certain events as deaths, killing, "being caught" at a game etc. etc. So much of this to show the difference between the verbal meaning of *mnyama*, and its idiomatic use in reference to the *amadhlozi* and the mystic sphere in general.

Still remaining within heathen religious terminology, we meet with *usuku olumnyama* and *olumhlope*, literally a black and a white day. I refer the reader to the words *ukuzila*, *inyanga*, *mnyama* in Bryant's Z.-E. Dict. The sum and substance is that *mnyama* corresponds here with «sacred» = «taboo», the reason being that those things are "awe inspiring, fearsome".

In medicinal speech the native distinguishes between *imiti emnyama* and *emhlope*, and specifically with regard to love-medicines between *ubulau obumnyama* and *obumhlope*. Radically the same thought underlies these expressions as those just referred to: *ubulau obumhlope*, *amadhlozi amnyama*, *umnyama*. For the rest see the N.B. to "*umu-ti*" in Bryant's Dict.

Nobody, I presume, will gainsay the substantial identity of *mnyama* and *mhlope* in both *usuku olumnyama*, *olumhlope*, and *isigodhlo esimnyama*, *esimhlope*. "Sacred", "taboo" is the day following the moon's disappearance; "sacred", "taboo" is likewise the

reserved enclosure of the king's kraal; both are awe inspiring, fearsome. The one is feared for the bad consequences to be expected from the mystical powers above, the other not for a mystical, but very realistic consequence — death; for violating the precincts of the *isigodhlo esimnyama* is a capital offence.

Now, if the native hears of the existence of *izigodhlo ezimnyama zenKosi uNkulunkulu* and even *ezimnyama tsu*, he will readily understand why violating their precincts means ecclesiastical death — excommunication.

In summing up, I state simply a fact when saying: All natives, with whom I spoke on the subject in all its possible aspects, were unanimous with regard to the following points.

(1) If there be an *isigodhlo senKosi uNkulunkulu*, He is absolute and sole Lord of that building and its inmates.

(2) If its inmates are *izetulo* of His, and *izindela* at the same time, they are His absolute property, their bodies and their souls.

(3) These inmates will figure in the native mind as greatly privileged people, being nearest to the Lord, living as they do in a place sacrosanct to Him.

(4) He, being their absolute Lord, or His legitimate vicars here on earth, are the only ones who may *uku-juba* i. e. allow them to leave and to marry, in other words grant them a dispensation.

Specially questioned whether, in their opinion, the expression *isigodhlo esimnyama senKosi uNkulunkulu*, may possibly mislead natives, so that they might infer something of a sexually bad nature, they repudiated it as an utter impossibility.

If in spite of all this there may still be one who scents danger, I would remind him that in mystical speech the Church herself uses expressions a hundred

times more dangerous — if danger there were — such as: Our Lord is the Spouse of virgins, the religious are His brides, they are united to Him in eternal love etc.

**monk** s. Religious.

**Morning Star** 'Kwezi lokusa. This is the natives' own translation instead of the former 'nKanyezi yakusasa.

**most sacred** s. superlative.

**Mother** s. Father.

- INTEMERATA s. inviolate.
- INVIOULATE s. inviolate.
- OF GOOD COUNSEL s. counsel.
- MOST ADMIRABLE s. admirable.

**mourning** s. sighs.

**naked**, TO CLOTHE THE — *ukwembatisa abahtlong' ingubo*. In the former version it was *abahamba-ze*. Any native going about in native attire may be said to *hamba-ze*, but he does so from choice, he is not in need of more clothing. On the contrary, the meaning of «to clothe the naked» is, of course, to give clothes to those who are in want of clothing.

**names OF THE DIVINE PERSONS** s. Trinity.

**natural life** s. life.

**nature**. It is a well known fact that the Zulu language has no word covering 'nature' in its *general* sense. The nearest expression may be: *umteto izinto ezidalelwe wona* or *umteto uNkulunkulu azidalele wona izinto*.

But as soon as 'nature' comes to be *specified*, the native has a very precise way of asking for the nature of such and such a thing by *ubuni?* = the nature of what? And he answers by placing *ubu* before the stem of the respective word. Thus the nature of man *umu-ntu* is *ubu-ntu*, 'the nature of God *uNkulunkulu* is

*ubu-Nkulunkulu*, the nature of an animal *isi-lwane* is *ubu-lwane*, the nature of a stone *i-tshe* is *ubu-tshe*.

Hence it is that we cannot say in Zulu as in English etc.: "Are there *two natures* in Jesus Christ?"; but we can express the same sense by asking either: *Yibo ubuNkulunkulu bwodwa yini obukona ku'Jesu 'Kristo na?* = Is it the Divine nature alone which is there in Jesus Christ?, or: *Yibo ubuntu bwodwa yini obukona ku . . .* = Is it the human nature alone . . . ?

**Nazarites** s. offer.

**neighbour** *umakelwane*. This being a word of the natives' own coinage, though it seems to be more used by the younger generation than by the old, it has been adopted to replace the verbal forms of *ukwakelana*.

**numerals**. I thought fit to employ throughout the whole catechism the Arabic figures. But as I do not wish to lead the natives to use, when speaking in their own tongue, the English numerals, I was careful to insert everywhere the respective prefixes. Thus *umteto woku1, wesi2, we9, we10 ka'Nkulunkulu* has to be read as: *wokuqala, wesibili, wetoba, weshumi. Izinsuku ezi'ma40 = . . . ezi'mashumi 'mane. Usuku lwo16 = . . . lwomuvo wesitupa. Amasakramente a'si7 = a'sikombisa.*

**nun** s. Religious.

**oath** s. swear.

**oblation** (in the sense of the German "Speiseopfer") TO OFFER AN — *ukubonga ngokudhla*. For the rest, see 'sacrifice'.

**obligation** s. obliged.

DAY OF — s. day.

**obliged** in the sense of being 'bound to' (= verpflichtet sein).

In Missionary Kafir *ukubotshwa* is 'the' term for it. In the native's own vocabulary it does not exist in this sense. With him it means 'to be made a prisoner', or 'to be a prisoner' if used in the perfect.

The native may have several ways of expressing the thought of 'duty', 'obligation', 'to be bound to', 'to be obliged to'. The one used in the new catechism is *ukuba nomteto wokwenza-ni* or *wokuba kwenziwe-ni*.

**occasion of sin.** The two words *ituba* and *isikala*, which have been in use hitherto, seem to have been given much too wide a scope. The original meaning of both is "opening, of any kind, permitting of a through passage . . . a gap through a fence or wall" (Bryant's Z.-E. Dict.). Both are used metaphorically for 'opportunity'. Where «'occasion' of sin» coincides with «'opportunity' to commit a sin», *ituba* and *isikala* are in their places. Take for instance the case of a girl who had been forbidden by her parents to go to a certain kraal. Through the absence of her parents she gets an 'opening', as it were, an opportunity to go there: *itola ituba lokuya kona* or *isikala sokuya kona*. If we keep the original sense of these two words in mind, we easily realise, why it is absolutely unZulu to say: *Ubanibani ul'ituba (uy'isikala) lokwona ku'bani* or *into yokuti il'ituba lokwona ku'bani* i. e. a person, or a thing is an opportunity or occasion of sin to somebody.

Where 'occasion of sin' implies 'causing to sin', 'helping to commit a sin', 'leading to sin', or the like, in proper Zulu it can only be rendered by a verbal form of *onisa* or *ukwenzisa isono* (cf. 'enter' and 'lead'). For instance: Bad company is an occasion of sin. *Ukujwayelana nabantu ababi kuy'onisa*. As a matter of fact, most 'occasions' of sin are of the character just described. This is why the new 'Act of Contrition' has: «*Sengozama . . . ukuba ngiyeke, ngixwaye ukwona nokungang'onisa.*»

Another proper Zulu expedient for 'occasion of sin' is *ingozi yokwona* = danger of sinning. Anyone conversant with the elements of Zulu will see that *ingozi yokwona* and verbal forms of *ukwonisa*, though different in conception, are practically synonymous.

Considering that the range of *ituba* and *isikala* is limited, and therefore requires very careful handling, whereas the two expedients just mentioned cover 'occasion of sin' in all its different aspects, *ituba* and *isikala sokwona* should be superseded by forms of *ukwonisa* or *ukwenzisa isono*, and *ingozi yokwona*.

of s. among.

**offer** *ukwetula*. The word in use hitherto is *ukunikela*. With the native it means 'give to' in sense of 'hand to', as the kraalhead does when 'handing' his neighbour the pot of beer after having drunk of it, with the command to *ukunikeza* i. e. to pass it on. In Missionary Kafir it has usurped the place of *ukwetula*, though for no apparent reason, considering that the native is quite conversant with the idea of 'offering'. Thus, when a beast is slaughtered, the *insonyama* is considered as an 'offering' due to the chief, or to the *inkosana*: *insonyama yetulwa enkosini* or *enkosaneni*; consequently it is styled an *isetulo senkosi* or *senkosana*. Thus again a girl 'offered' by anybody to the chief as a present (who thus becomes an *umundhlunkulu*) is called an *isetulo senkosi*, *ngoba yetulwe enkosini*. Further, according to native custom, each hut has to 'offer' a girl, or if girls are wanting, a boy to the *inkosana*, who thus becomes an *isetulo senkosana* or *sendhlu enkulu*, *ngoba yetulive enkosaneni* or *endhlini enkulu*. Any *isetulo*, by the fact of being 'offered', becomes the rightful property of the one to whom it has been offered. Finally the beast, selected by the kraalhead for sacrifice to the *amadhlozi* is *isetulo samadhlozi*, *ngoba yetulive emakosini*.

Anyone familiar with the 'offerings' prescribed by the Mosaic law will see that the idea underlying both, the 'offerings' of the Old Law and the *izetulo* of the natives, is identical. All the 'firstborn' of men and beasts had to be 'offered' to the Lord i. e. *onke amazibulo aenomteto wokwetulwa enKosini*; they became, in native speech, *izetulo zenKosi uNkulunkulu*. Therefore, when Christ, the 'firstborn' of the Bl. Virgin, was 'offered in the temple', in real native speech *w'etulwa etempe- leni, w'etulwa enKosini uNkulunkulu, waba isetulo senKosi uNkulunkulu*. The 'offering', by which He was redeemed on that occasion — a pair of turtle doves — was likewise *isetulo senKosi* in the native view. And when Christ 'offered' himself on Calvary — where He was not to be redeemed by anything else — He, in native thought, *waz'etula enKosini, waba isetulo senKosi*, in the same sense as any *inkomo*, or *imbuzi yokubonga*, designated as such by the kraalhead, is *isetulo samakosi*. For by His act of 'offering' himself — *ukuz'etula* — He became *into yokubonga* = the thing (if we may use the word) to be sacrificed. In the same way the bread and wine, when 'offered' — *kwetuliwe* — by the priest at the Offertory — *inkati yokwetula* —, are *izetulo zika'Nkulunkulu*, being at the same time *izinto zokubonga* i. e. the things by means of which the sacrifice is to be accomplished. En passant — by the mere use of the expression *isetulo sika'Nkulunkulu* for the bread and the wine when having once been 'offered', any native, even a child, will immediately understand that they are 'sacred' i. e. not to be used any longer for profane purposes; why? because they have become the absolute property of God.

Further it is evident that all those girls who were 'offered' in the temple, in the native view are *izetulo zenKosi uNkulunkulu, ngoba 'etulwa kuyo*; therefore "the Presentation B. V. M." is in Zulu *ukwetulwa kuka'Maria*.

When a native has once understood the institution of the 'Nazarites', he will call them *izetulo zika'Nkulunkulu*, *ngoba baz'etula kuye* i. e. because they offered themselves up to Him by their vow. In the same way he will call any 'religious', monk or nun, *isetulo sika'Nkulunkulu*, *ngoba baz'etulile kuye* i. e. because they have offered themselves up to Him, body and soul.

By summing up we find that in all the above instances there is no room for *ukunikela* in proper native speech. On the contrary the use of *ukwetula* and *isetulo* will present to the native the very idea of 'offering', without any need of further explanations.

There remained the question, how far 'offerings' in money or kind for the Church are viewed by the natives as *izetulo*, in contradistinction to *isicelo seBandhla* (see 'collection'). My native informants were unanimous in saying, wherever a Christian 'offers' anything of his free good-will beyond what he is bound to contribute towards the Church according to her 5th commandment, i. e. beyond the *isicelo seBandhla*, is viewed by the natives as *ukwetula*, and the donation as *isetulo seBandhla*. Therefore the sum which the donor of an altar, or church-vestments, or the like, bequeathes to the Church, is an *isetulo*.

But all that a Christian gives in order to fulfil the 5th commandment of the Church falls under *ukukipa isicelo seBandhla* or *umnikelo* (see 'collection').

**offering** s. collection, offer, sacrifice.

— FOR MASS s. collection.

**Offertory** s. offer.

**one another.** The reciprocal suffix *ana* fully expresses our 'one another', so that the addition *omunye nomunye* acts upon the native as a ridiculous pleonasm, like a wooden wood. Therefore "love one another" (John



13,34.) is simply: *tandanani*, not: *tandanani omunye nomunye*. Do not quarrel with one another: *Ningapikisani*, not: *ningapikisani omunye nomunye*.

**only**, HIS — BEGOTTEN SON. To say *inDodana yake ayizele yodwa* implies that the Son of God is not a twin; for the retroversion is: His Son whom he has born alone. Thus it would remain an open question whether He is the only one, or there are more Sons of God. Consequently: *inDodana yake eyodwa ayizeleyo* i. e. His Son who is the only one He has begotten.

**ordain** s. Order.

**Order**, THE SACRAMENT OF — *isakramente lobupriste*. The coinage of *isimisompriste*, as used hitherto, has not been a happy one. There is no objection to *ukumisa umpriste*, which has in proper Zulu speech its prototype in *ukumisa inkosi*. The difficulty seems to lie in both: the active meaning of *isimiso*, and the singular *'mpriste*, perhaps also in the uncertainty, whether the combination is to be understood as *isimiso sompriste*, or *isimiso umpriste*. Whosoever is able to follow up the impression produced by: *uBanibani noBanibani b'amukeliswe namhla isimisompriste* upon the native mind, will feel the incongruity of such an expression, whilst a native, being once conversant with the term *umpriste*, will readily understand: *b'amukeliswe namhla ubupriste* i. e. they have been made to receive priesthood (sacerdotium) today = they have been ordained priests today.

**Orders**, THE SEVEN — OF PRIESTHOOD *izikundhla ezi'si7 zobupriste*. A literal translation is not possible, as there is no Zulu word for 'order'. *Isikundhla* appealed to my native informants as the nearest equivalent.

I found, "tonsure" appears to the native mind as a "conscription", as an enlistment into God's hierarchical army. Therefore *ukubutelwa ubupriste*.

As to the 'Porters' (*ostiarii*), we are furnished the

proper term by the *izimvali* i. e. gatekeepers of the royal Zulu kraal.

The 'Readers' (lectores) are styled the *abafundeli*, for the simple reason that their office is to *read* the Holy Scripture for the faithful = *ukufundela*.

As to *abagomi* for "Exorcists" (exorcistæ) see 'bless' and 'exorcise'.

*Izikonzi* for 'acolytes' (acolythi) is of old standing.

For the higher orders the foreign words were retained with the one alteration, made for uniformity sake, that in accordance with *abapriste* and *ababishopu aba* instead of *o* was prefixed to *diakone* and *subdiakone*.

**original sin** *isono sakuqala*. A short review of the words in use up to now will show that a new means of expressing this term was necessary. There was *isono sokuzalwa* = the sin of being born, an expression that could not but mislead; for it means that it is a sin either for the child to be born, or for the parents to have a child born, or both.

*Isono sokuzalwa* was followed by *isono esi'sisusa* which literally means «the sin which is a cause, or the cause, an origin, or the origin». But this is rather incomplete; for any native will be inclined to ask: *esi'sisusa sani?* = the cause or origin of what?

Some natives have suggested: *isono somdabuko* and *isono semvelo*. But both are apt to mislead. The former would put the blame for contracting this sin directly on the Creator. The latter would mean either the same, or else would be synonymous with *isono sokuzalwa*. With many a native, if Callaway's informants have been right (The religious system of the *Amazulu*. Part I), *umdabuko* is synonymous with 'the Creator'. In this assumption it is obvious that we cannot speak of an *isono somdabuko* = a, or the sin of the Creator. But even if *umdabuko* is understood in the sense of 'creation',

it would still be a sin connected with, if not directly entailed by the creation, so that the term might imply: the fault rests with the Creator, especially in view of man having been absolutely passive when being created. Finally if *umdabuko* be taken in the sense of *imvelo* = nature, natural habit, the blame for contracting original sin would still rest upon the Creator as the one who gave man his nature. In this regard we cannot be too careful, because we all know how prone the native is to make God responsible for his wrongdoing: "*Angiz'enzi, ng'enziwa*" is a phrase which occurs only too easily to the native mind as a fine excuse, when one tries to bring home to him the heinous nature of a sin he has committed. *A fortiori* he would be inclined to put the blame for original sin on God, as it is not a *personal* sin.

Another version was also proposed: *isono esitatelwanayo* (cp. *isifo esitatelwanayo*); but *isono esitatelwanayo* might imply too much. For *imikuba yaobanibani iyatatelwana* means, the bad habits of certain people are spreading, implying that those who take them up are not merely passive, as in the case of *isifo esitatelwanayo*, but are active in imitating those people and contracting their bad habits. Therefore *isono esitatelwanayo* would be apt to create in the native mind the impression that this sin is not simply handed down to the child, but committed by the child itself.

Now "peccatum originale" is equivalent to *peccatum primum* i. e. the first sin, and to *peccatum proveniens ex origine* i. e. the sin dating from the original lapse. Some were in favour of *isono sokuqala*. But as anybody actually may commit his first sin, sentences like: *uBanibani unesono sokuqala, usenesono sokuqala, utolile isono sokuqala* would be equivocal; they might refer either to the first sin, absolutely taken, i. e. to the sin of Adam and Eve, or to the first personal sin of an

individual. So the majority were for *isono sakuqala* i.e. the sin dating from the origin, committed in the beginning, at the origin.

Thus the sentence: "Everybody, being the descendant of Adam, is born with original sin", will be in Zulu: *Yilowo nalowo 'muntu, ey'inzalo ka'Adam, unesono sakuqala.*

Regina sine labe originali concepta: 'NKosikazi eya-mitwa ngapandhle kwesono sakuqala.

I may add that a word adapting itself nicely to *isono sakuqala* is *ukutubeleza*, e. g. *isono sakuqala situ-beleza izizwe zonke*, original sin pervades all nations i. e. has affected all mankind.

**Paraclete isiSizi.** The Exegetes tell us that *ὁ παράκλητος* means etymologically and idiomatically: one who has been called and has come to help, helper, intercessor, assistant, advocate, patron. They tell us further that our Lord has called (John 14, 16.) the Holy Ghost the *other* Paraclete, because the *first* was our Lord himself. They also go to show in their respective explanations that the one meaning of "Paraclete" which holds good in *all* instances where it occurs in Holy Scripture is "auxiliator" = helper, aider, and that the sense of "consoler" = "Tröster" in German is only secondary, representing but one kind of help or assistance on the part of the Holy Ghost.

In Zulu *umTokozisi* and *umLulamisi* have been used. The former means 'one who makes rejoice', the latter 'one who lifts up a sick person', there being no word to express "consoler".

This is why, in the new translation *isiSizi*, we have gone back to the primary meaning of "Paraclete" = helper, aider. *IsiSizi*, coined though it is, has its analogy in *isisebenzi*, *isigijimi*, *isifiki*, *isilauli* etc. The reason why it had to be coined by means of *isi* is obvious;

for *umsizi* has its idiomatic meanings of: 'black' medicine, powder, etc.

**parish, MISSION** — Proceeding from *u-kolo* = faith, the word *isi-kolo* has been coined to denote 'the place where *u-kolo* grows', as it were, i. e. the place of a Mission, a parish.

Thus it appears that the origin of *isikolo* is quite different from that of *isikole* = school from 'schola'. Note the difference of the two respective locatives: *esikolweni* and *esikoleni*.

Having once settled on a name for 'parish', we can easily call a 'parish priest' an *umpriste opete isikolo*, a title which, in the native mind, will clearly distinguish him from any other priest who may co-operate with the P.P., or reside at the same place.

**parish priest** s. parish.

**particle** s. fragment.

**particular judgment** s. judgment.

**Paulus** s. proper nouns.

**peace, OUR — AND OUR RECONCILIATION** s. isa.

BLESSED ARE THE — MAKERS *banenhlanhla abantand' uxolo*. The old version *abalamulayo*, no doubt, is due to the English version "the peacemakers" of the Latin 'pacifici' and the Greek *εἰρηνοποιοί*. But the common acceptance of the term is: peaceable, pacific, peaceful. This is the reason for the new version.

**penance, THE SACRAMENT OF** — *isakramente lempendukiso*. Up to the present *impenduko* was in use. This coinage is faultless wherever it refers to the 'conversion' of the penitent i. e. in an intransitive sense. But if referred to the sacrament of penance, it must be changed into its transitive form *impendukiso*, because it is not the sacrament that is to convert = *ukupenduka*, but it

*makes* the one who receives it *to convert*, it *helps* him *to convert* = *ukupendukisa*.

It will be found that in the new catechism, in accordance with the fundamental principle to do away with foreign words so far as possible, the former *ikonfessione* has been discarded, and that in reality there is no need for it.

The Zulu terms at disposal are: *isakramente lempendukiso* or simply *impendukiso*, *ukuvuma izono* or simply *ukuvuma*, *ukulungelwa* and *ukwonakalelwa isakramente lempendukiso*, *ukuvuma kahle* or *kabi*, *umvumo omkulu*, and the like. Only with those who are led by the tendency to translate *literally* will there be an apparent need of using *ikonfessione*. Here are a few examples to show that intelligent handling of the above terms will enable us to express 'confession'.

How long is it *since your last confession*? *Unesikati esingakanani, wacina ukuvuma* or simply *wavuma na?*

If one has wilfully omitted a mortal sin, he must repeat all confessions beginning at that in which he did so first. *Uma umuntu washiya izono esitile esibubisayo ngamabomu, kuswelekile ukuba apinde avume zonke izono ezibubisayo owazivuma, seloku waqala ukufihla ekuvumeni kwake.*

You find no cause for disquietude in your former confessions? *Ausoli 'luto ekuvumeni kwako okudala or kwakudala?*

In your confessions have you always been sincere? *Ukuvuma kwako njalo, auzange ufihle 'luto olukulu ngamabomu konje?*

The expression *umvumo omkulu* which has been recently coined for 'general confession' will be easy to understand for any native who has gone through a course of instruction on the sacrament of penance.

TO DO — . In Zulu there is no *single* word covering 'to do penance'. Two things are required on the part of the one who is 'doing penance': first he must renounce his evil ways = *ukupenduka*, and secondly he must repair his former evil deeds = *ukuhlaula*, or, in a wider sense, set aright all his former misdeeds = *ukulungisa*.

Therefore "do penance!" has been rendered by: *pendukani nihlaule*, or *pendukani nilungise!*

TO GIVE ONE A — s. give.

**perfect, imperfect.** Practical experience of at least twenty years has shown that the terms *okupelele* and *okungapelele*, right though they are in themselves, have produced a regular confusion in the mind of our Christian natives. All that was styled *okungapelele* became with them a bad, or at least a simply insufficient thing. It is due to the, in itself blameless, expression *ukudabukela okungapelele* that at least 99% of the native Christians actually are under the impression that 'imperfect' contrition is insufficient for the purpose of sacramental absolution; that consequently one who has obtained absolution in such a state has not been validly absolved, and this in spite of the clear enunciation of the old catechism: «*Ukuba ikonfessione libe eliy'ilo, ukudabukela okupeleleyo akuswelekile; kanti noko ngasizama ukuba sikuvuselele enhliziyweni.*» Therefore, in order to put an effective stop to this confusion, in the new Catechism, though *okupelele* occasionally occurs, the term *okungapelele* has been altogether avoided.

'Perfect charity' figures now as *ukumtanda uNkulunkulu ngenxa yake (yedwa)*; 'imperfect charity' as *ukumtanda uNkulunkulu ngenxa yetu*.

In accordance with these expressions, 'perfect contrition' is *ukudabukela okusuka ekumtandeni uNkulunkulu ngenxa yake*, and 'imperfect contrition' as *ukudabukela*

*okusuka ekumlandeni uNkulunkulu ngenxa yetu.*

Many a one will be tempted to regard these 'endless expressions' as cumbrous. Doubtless they are to a degree. But they have the one all-important advantage of perspicacity, and are easy for the native to grasp. What use of forcing upon the native all sorts of scholastic terms, if they mislead him?

— CHARITY s. perfect.

— CONTRITION s. perfect.

**perfection**, CHRISTIAN — *ukulunga okupeleleyo kwekolwa, ukupelela kwokulunga kwekolwa.* In this way we can dispense with the coinage *ubupelele*, unpalatable to the native as it has proved to be.

**permissively allow** s. let (negative).

**perpetual** s. eternal.

**person** s. Trinity.

**Petrus** s. proper nouns.

— *uLitshe*. If we meant to give the native a full insight into the linguistic process of how our Lord coined Simon's new name, we should have to acquaint him with the Indo-German trend of thought which attributes to 'things' a masculine or feminine gender. We would have to explain that in Hebrew, as well as in Latin and Greek, an *itshe* is thought of as an *into yesifazana*, therefore *petra*, πέτρα. Now, when our Lord chose this word for the new name of Simon, he had to change it into an *into yesilisa* by changing *petra*, πέτρα into *petrus*, πέτρος, he had to change *itshe lesifazana*, as it were, into an *itshe lesilisa*.

For a long time I was seeking a proper rendering of 'Petrus' in Zulu, in order to bring its meaning home to the natives, when I finally heard of an *ikehla* who enjoys the Zulu name for 'Petrus', namely *uLitshe*, and thus the problem was solved.



Here somebody might raise the objection that, if *uLitshe* is the proper translation of 'Petrus', *uLizwi* should also pass as such of 'Verbum' = *Λόγος*. But the argument is not 'a pari'. For in the case of the latter, the name *Λόγος* = Verbum = *iZwi* is more than a metaphor and analogy, it denotes a reality; for the Son of God is equally the Word of God: *Filius est quia natus a Patre, Verbum est quia prolatum a patre*. But nobody will contend, Peter (or any of his successors) is a real rock; he is one in a metaphorical sense, by analogy. It is precisely on this account, that our Lord changed *petra* into *Petrus*, whilst nobody has changed *verbum* into *Verbus*.

**Philip Neri** s. proper nouns.

**physical life** s. life.

**point** OF AN AFFAIR, MATTER, SUBJECT UNDER DISCUSSION *indaba*. As to *uhlamvu*, as used hitherto for such and such "points" of the Creed etc. (in German: Punkte der Glaubenslehre etc.), I wonder whether anyone has ever heard a native refer to a "point" as *uhlamvu* when holding a court-sitting of their own or when debating an affair *emadodeni*. When listening to them on such occasions, I invariably heard them use *le'ndaba, lelo 'zwi*, sometimes (*ngisola*) *le'ndawana*, but never *uhlamvu lolo*, or the like — another Europeanism, methinks.

In any case the former *izinhlamvu zokolo* has been replaced with *izindaba zokolo*, which I trust is easy for any native to understand.

**Pontius Pilate** 'see proper nouns' and 'under'.

**poor in spirit** *umpofu ngokwenhliziyo*. Of a rich man whose heart is not set upon his wealth i. e. who is poor in 'spirit', no native would say: *umpofu ngokwomoya*, but he may well say: *umpofu ngokwenhliziyo*.

Again, if with some Fathers and Doctors of the

Church, 'poor in spirit' is to be referred to humility, the native does not speak of an *umoya otobile*, but of an *inhliziyo etobile*.

**Pope**, FALSE — s. false.

**Porters** s. Orders.

**praise**, SACRIFICE OF — s. sacrifice.

**Presentation** OF OUR LORD, — B. V. M. s. offer.

**priesthood** s. Order.

**principle**, GOOD —, BAD — OF THE HEART s. good.

**promise** AS VERB AND NOUN (GERMAN: VERSPRECHEN, VERHEISSEN; DAS VERSPRECHEN, DIE VERHEISSUNG; ARCHAISTISCH: GELOBEN; DAS GELÖBNIS). As we shall see immediately, in 'Missionary Kafir' many a mistake has occurred in the constructions of the verb *ukutembisa*. Considering that in speaking on religious subjects we are bound to use this verb hundreds, even thousands of times, the more so as in most cases also the noun 'promise' must be rendered with forms of the verb, we must acquaint ourselves with its etymology and with its grammatical construction in proper Zulu.

Etymologically *ukutembisa* presents itself as a derivatory verb, derived from *uku-temba*. *Ngitemba into* (acc.) means: I hope for something, I expect something; *ngitemba ukuti* (acc.) . . . I hope that . . ., I expect that . . . *Ngitembisa ubani into* is literally: I make somebody hope for something, I make somebody expect something, i. e. I promise somebody something. For example, the sentence: 'So-and-so has promised me money', in Zulu thought, is: 'So-and-so has made me hope for money (acc.), or So-and so has made me expect money' = *Ubanibani ungitembise imali*. All this clearly shows that the thing *which* we expect, or *for which* we hope, in Zulu is an *accusative*.

This enables us to see why the Response: *Ukuba s'enziwe sikufanele uKristo asitembisa ngako*, as it has been in use hitherto for: 'That we may be made worthy of the promises of Christ', is grammatically wrong. 'The promises of Christ', in Zulu thought, becomes: 'that which Christ has promised us', or rather: 'that which Christ has made us expect' = *uKristo asitembise kona*.

So far the matter is simple enough. The real difficulty begins with the use of the passive voice. Here even a Colenso had to pay his tribute to human imperfection, as we shall see farther on.

In putting the above sentence:

*Ubanibani ungitembise imali*, into the pass voice we have:  
*Ngitenjiswe ubanibani imali*,

lit: I have been made to expect money by So-and-so = I have been promised money by So-and-so. In English (and in German) we can change this into: 'Money has been promised to me by So-and-so'. **In Zulu it is impossible to make the promised thing the subject.** Why? On account of the etymology of *ukutembisa*, as explained above. If the sentence: *Imali itenjiswe* were possible in Zulu, it would mean: 'The money has been made to hope for something' i. e. the money has been made a promise of some kind. **The Rule**, to be kept well in mind, is therefore: **In sentences with *ukutenjiswa* the person to whom the promise is made, becomes the subject (nominative), the thing which is promised, becomes the object (accusative).**

According to this rule, our above *uKristo asitembise kona*, becomes

*esitenjiswe kona ng'uKristo*, or shorter:  
*esikutenjiswe ng'uKristo*. If we substitute *ukufaneliswa* for *ukwenziwa ukuba sifanele* (see 'worthy'),

the new version of the Response reads in full: *Ukuba sifaneliswe esikutenjiswe ng'uKristo.*

By applying the above rule to *izwe elitenjisweyo* for the German 'das gelobte Land, das Land der Verheissung' and the English 'the Land of promise', it appears that, if *izwe elitenjisweyo* means anything at all to the native, it is that the *land* has been made a promise. Colenso's version *izwe lokutenjiswa* is even worse, being literally: 'the land to be made to hope for something i. e. of being made a promise', or 'the land to be made to hope for something i. e. to be made a promise'. I am certain that no green *ikehla*, unused to Missionary Kafir, will know what to make of either *izwe elitenjisweyo*, or *izwe lokutenjiswa*; should he take them as they stand, viz. that a certain land has been made a promise, or is to be made one, he would naturally like to know, *what* has been, or is to be promised *to* the land. In fine, all that can be said is, that *izwe elitenjisweyo* is the literal translation of 'das gelobte (verheissene) Land', and *izwe lokutenjiswa* that of 'the land of promise', and that, on this very account, they share the fate of many other of the same kind, namely to be absolutely unZulu.

According to the above rule, 'land' must be the object; *ba*, standing for *abakwa'Israele* i. e. the Israelites, will serve as subject. Thus 'the land of promise' is *izwe ababelitenjiswe*, lit.: the land which they had been promised. Or, if heaven be called *our* 'land of promise', it is: *izwe esilitenjiswe*, lit.: the land which we have been promised.

Let me finally quote two more classical instances from Holy Scripture.

Acts 1,4: "... that they should not depart from Jerusalem, but should wait for the promise of the Father." In Zulu thought this becomes: they should wait for

that, to which *they* had been made to look forward by the Father, therefore: *bahlalele ababekutenjiswe ng'uYise*. Both, Colenso's "*bahlalele okwatenjiswa ng'uYise*", and our translation in "*Izifundo namaVangeli*" (p. 94): "*bahlalele okwakutenjiswe ng'uYise*" are wrong, being on a par with *izwe elitenjisiweyo*.

Eph. 1,13.: "You were signed with the Holy Spirit of promise." The context supplies 'we' as subject. Therefore 'the Holy Spirit of promise' becomes in Zulu thought 'the Holy Spirit whom we have been made to expect: . . . *ngoMoya ocwebileyo esawutenjiswa*. Colenso has: . . . *uMoya wokutenjiswa ocwebileyo*. This genitive is, of course, as unZulu as that in *izwe lokutenjiswa*. What possible reason he may have had to put *ocwebileyo* after the genitive, is beyond my ken; in any case it is not Zulu-like.

PROMISES OF CHRIST s. promise.

— OF MARRIAGE *isitembiso sokutshada*. To show why the former *isitembiso somtshado*, on account of its being a literal translation, is impossible Zulu, here follows a juxtaposition of impossible genitives of *substantives*, and their corresponding proper rendering by means of *infinitives*:—

<i>isitembiso somsebenzi</i>	<i>isitembiso sokusebenza,</i>
" <i>somsindo</i>	" <i>sokwenza umsindo, or</i>
	" <i>sokuya emsindweni,</i>
" <i>sobumhlope bwenhliziyo</i>	" <i>sokolonda ubumhlope</i> <i>bwenhliziyo.</i>

**proper nouns.** The proper nouns with which we have to deal are chiefly biblical names, consequently either Hebrew (or at least Semitic), or Greek, or Latin. Divers authors have hit on different methods of Zuluising these proper nouns. Some of them, in deference to the idiomatic rule of the Zulu language to terminate no word with a consonant, have thought it necessary

to find some suitable vowel to be added to the last consonant with which the foreign word ends. So they write: *uAdamu*, *uAbrahamu*, *ulsake*, *uJakobe*, *uPauluse*, *uMelkizedeke etc. etc.*

Others (also the afore-mentioned in certain words) drop the last consonant of the foreign word, and end the word with its own last vowel, or change a *u* into *o*; so Paulus would become *uPaulu* or *uPaulo*, Petrus *uPetru* or *uPetro*, Johannes *uJohanne*, Lucas *uLuka etc. etc.*

Some again think it necessary to follow the idiomatic rule of Zulu to have only one consonant to a vowel. They therefore insert a vowel between two consecutive consonants of the foreign word: so Melichisedech becomes *uMelikizedeke*, Bethlehem *iBethlehemema etc. etc.*

In some cases, instead of going back to the word as it stands in the original language, its English form or pronunciation is taken as a basis: so Matthew becomes *uMathu*.

Now, as a matter of fact, the native has not taken to the forms, which his white brother has laid out for him. If a boy received the name Adam, the natives call him *uAdam*; one of the name of Paulus they call *uPaulus* or *uPaul*; a Joseph they call *uJosef*; a Petrus they call *uPetrus*, or *uPeter*, or *uPita*, and so on.

Considering that this is the native practice, it may be as well to follow in Zulu the rule observed in any language with regard to foreign words, i. e. to let them stand as they are. This rule admits of exceptions; so München becomes Munich in English and Munic in French; Wien Vienna in English and Vienne in French, Roma likewise becomes Rome in English and French, Rom in German.

In the same way the natives themselves may Zuluise the one or other foreign name, and in some instances

they have already done so, e. g. *iNgisi* the Englishman. This is precisely what we Europeans should let them do without interfering in any way. Once such foreign words have been brought into a Zulu shape by the natives themselves, they will be used in this shape quite naturally along with their original form, just as an English writer may use in a theological essay both 'Luke' and 'Lucas'.

The above contains the principles, which the author has followed in the Catechism with regard to the writing of foreign names.

Where two foreign names form a constant combination, as Jesus Christ, Pontius Pilate, Herodes Agrippa, Maria Magdalena etc., no proper rule was followed in the past. Colenso and many others have written *uJesu-Kristo*, *uPonso-Pilato*, etc.

Suppose we take for instance a native who is known under the two names *uMehlomane* and *uNqaba*, no native who may be asked to pronounce these two *amabizo* together, will ever say *uMehlomane-Nqaba*; but *uMehlomane uNqaba*, nor *uNqaba-Mehlomane*, but *uNqaba uMehlomane*.

Consequently the proper way to write these combinations is, to give each its prefix: *uJesu uKristo*, *uPontius uPilatus*, *uHerodes uAgrippa*, *uMaria uMagdalena*.

There is another good reason why it might be best to use the two full forms *uJesu uKristo*, when we consider that the first signifies *umSindisi*, the second *isiGcotshwa*, the second being an *apposition*. Such appositions are not unfamiliar to the Zulu idiom, e. g. *inKosi uNkulunkulu*, *uNkulunkulu inKosi yamakosi*, *umShweshwe inkosi yabeSutu*. In our case the apposition *uKristo* = *Messias* = *isiGcotshwa* distinguishes our Lord from *uJesu uSirak*, and from *Josua*, in Hebrew the equivalent of *Jesus*. But if for the sake of euphony one of the two 'u's in

*uJesu uKristo* is to be dropped, the elision should be noted by an apostrophe as in any case of elision: *uJesu 'Kristo*.

According to the etymology of Magdalene one might write *uMaria was'eMagdala*, or *okutiwa owas'eMagdala*. But Magdalene figuring generally by itself alone as a Christian name, its etymology, as a rule, is disregarded.

By applying the rule of a distinguishing apposition, as just established, to all such combinations, we get *uPonsius uPilatus*, the latter distinguishing this Pontius from any other Pontius, a common name among the ancient Romans; *uHerodes uAgrippa*, the latter distinguishing this Herodes from the other with the cognomen Antipater; *uMaria uMagdalena*, the latter distinguishing her from *uMaria*, *uNina ka'Jesu*, and from *uMaria ka'Salome*, etc.

This applies, of course, to any similar combinations, as *uSimon uPetrus*, *uJudas uThaddeus*, *uSimon uMagus*.

In dealing with names of Saints, care should be taken to see whether the second name has the character of an *ibizo*, or of an *isibongo* or *isizalo*, or denotes a locality. In the first case the second name is to be treated as above, for instance *uJohannes uKrisostomus*, *uGregor uThaumaturgus*. In the second *wakwa* has to be used, e. g. *uAlfons wakwa'Liguori*, *uFilipp wakwa'Neri*. In the third *was'e* has to be inserted, e. g. *uFranziskus was'eAssisi*, *uFranziskus was'eSales*.

**propitiatory sacrifice** s. sacrifice.

**psychical life** s. life.

**punish**, CHASTISE (STRAFEN) *ukuhaulisa*. *Ukutshaya* which has hitherto been in use, is only one species of the genus *ukuhaulisa*. Take a school boy weeping bitterly; you ask him, why? He may answer: *Ngoba ngatshaywa umfundisi*. This answer has but one



meaning, viz.: Because I have been beaten, or thrashed by the teacher. If the answer be: *Ngoba ngahlauliswa umfundisi* i. e. because I received a punishment from the teacher, one may ask: What punishment? Answer: *Kutiwa, angina'kuya emtshadweni, abanye bezanya*, I am not to go to the wedding, whilst the others are going. In short, *ukutshaya*, being specific, any *ukutshaya* and *ukutshaywa* is an *ukuhlaulisa* and *ukuhlauliswa*; but not vice versa. In certain instances the metaphor: *uNkulunkulu wamtshaya umuntu*, or the like, may suit the context rightly enough as a metaphor. But the indiscriminate use of *ukutshaya* in connection with *uNkulunkulu*, or any other authority, for punishing (strafen) produces rather a ridiculous impression on the native mind.

The verbal rendering of the German "das Böse bestrafen" by *ukutshaya okubi* is absolutely unZulu, even if *ukutshaya* were not objectionable; for *ukuhlaulisa okubi* is as meaningless as *ukutshaya okubi*. It has to be *ukuhlaulisa ababi*.

**punishment**, CHASTISEMENT (STRAFE) *inhlaulo*, or verbal forms of *ukuhlaulisa*.

TEMPORAL — (ZEITLICHE STRAFE) *inhlaulo epelayo, eyakupela, eyauke ipele, epela ngesikati esitile*. Against the former rendering: *ukutshaywa okungesikati* may be said (1) that *ukutshaywa* is not the proper word (see 'punish'), (2) that *okungesikati* is in any case rather clumsy, (3) that the latter seems to imply *okuya ngesikati* i. e. a causal or instrumental nexus with which the *ukutshaywa* is performed, whilst the meaning to be conveyed is *ukutshaywa okukona isikati esitile, besokupela*.

ETERNAL, EVERLASTING — (EWIGE STRAFE) *inhlaulo yapakade, engapeliyo, engena'kupela, engayikupela nani*. The former version: *ukutshaywa okumiyo* represents one of the many English or German expressions spoken with Zulu words. *Ukutshaywa* has with the native a

merely verbal or infinitive character, not that of a substantive. Again *ukutshaywa 'okumiyo'* may convey to the native that the thrashing is stopped for the time being, to be resumed at a later date.

— FOR SINS (Sündenstrafe) *ihhlaulo yezono*. The former *ukutshaywa kwezono* imparts to the native mind either a ridiculous idea, viz. that of the *izono* being beaten or thrashed, or none at all; but in no case that of 'punishment for sins'.

**pure, impure animals** (IN THE SENSE OF THE MOSAIC LAW). Different writers have hit upon various translations of 'pure' and 'impure' referring to animals fit for sacrifice: *izilwane ezihlambulukile, ezingahlambulukile; ezingenacala, ezinecala; ezingangolile, ezingcolile*. None of these are likely to imply the meaning intended by the writers. In the new catechism they are styled: *izilwane eziyingcwele* and *ezingeyingcwele*. Since the catechism defines *intoyingcwele* as *into ka'Nkulunkulu*, it should not be too difficult to explain that certain animals were *ingcwele* on account of their fitness to become 'sacred' = *ingcwele* to God through their being sacrificed, whilst others were not.

**purgatory** *isihlanzo*. Though it is a coined word, it is readily understood by any native who knows what 'purgatory' means at all, the *isi* denoting a place, and *hlanzo* from *ukuhlanza* = 'to cleanse, to purify' indicating the purpose of the existence of purgatory.

**Purification B.V.M.** *Olwokuhlanzwa kuka'Maria*. This is the only possible rendering in Zulu, considering that the natives call their own customs, similar to the respective Mosaic precepts, *ukuhlanza*. Thus the above expression will explain itself to the native, whereas *Olwokucwetshiswa* . . . conveys no meaning of its own. Besides it is also wrong, because no sanctification =

*ukucwetshiswa* took place on that day, but only a legal purification.

**purity** OF THE VIRGINS s. isa.

**put**, TO — UP WITH ONE s. suffer.

**Readers** s. Orders.

**receive**, TO — a SACRAMENT WORTHILY, UNWORTHILY s. worthily.

TO — HOLY COMMUNION s. EUCHARIST.

**reconciliation**, OUR PEACE AND — s. isa.

**Religious**, MONK, NUN *in-dela* (pl. *izin*). The word admirably fits in with 'religious' for two reasons:

1. It is synonymous with *incasakazi*; as a synonym for the latter it is part and parcel of the Zulu language, and not of Missionary coinage. The only thing done by Missionaries is its adoption for the sense of 'religious'.

2. *Indela* is etymologically one who is *delaing* i. e. 'giving up', 'foregoing' worldly possessions, sexual pleasures, and his own will.

I need not comment on its being applicable to both sexes, it being 'anceps' as it stands.

**renowned**, VIRGIN MOST — '*Nina obabazekayo*. The German «*Du lobwürdige Jungfrau*» is nearer to the original «*prædicanda*» than the English «*renowned*». Similarly *obabazekayo* was preferred by the native members of the R. B. to the former *otusekayo*.

**rest**, ETERNAL — GIVE UNTO THEM, O LORD, AND LET PERPETUAL LIGHT SHINE UPON THEM.

The translation which has been in use up to the present: *Maubape*, 'nKosi, *bapumule umpumulo wafuti*, *bakanyisele ukukanya okunapakade*, is defective for

several reasons. The *maubape* is the literal translation of 'give'; but, what He should give not being expressed, it represents an unfinished sentence.—The Zulu idiom requires *umpumulela* instead of *umpumulo*.

The second part: *bakanyisele* etc. is certainly a second-hand-translation, it being an attempt to render: "and let perpetual light shine upon them". But the *bakanyisele*, in the native mind, presupposes that the perpetual light is not shining at all, that the Lord has to 'light up', whereas, of course, in reality the perpetual light is shining already, and we ask the Lord, according to the Latin original, that "it may shine for them."

The new translation: '*NKosi, bapumuze umpumulela wafuti, nokukanya kwapakade kubakanyele*, adheres in its first part to the sense, and in the second to the letter of the Latin original.

**resurrection** OF THE BODY. The old Zulu version *ukuvuka kwomzimba* covers the English rendering, which makes the Latin "carnis" correspond with "body", whereas the German text: "Auferstehung des Fleisches" adheres to the letter of the original. This in itself would be irrelevant. But there is nothing to debar us from translating "resurrectio carnis" by *ukuvuka kwenyama*, especially so, since *ukuvuka kwomzimba* is the usual expression for 'commotio venerea' in both sexes (cf. immodest), whilst *ukuvuka kwenyama* has no such meaning in actual native speech.

OUR LIFE AND — s. isa.

**retain**, as in the word of Our Lord: «whose sins you shall retain . . .» *ukusalisela*. The verb *ukubopela* which was used hitherto means either 'to inspan' or 'to saddle', or 'to bind something for somebody' e.g. *aungibopela le'nyanda* i. e. please, bind this bundle (of firewood, or the like) for me. If therefore: *enizaubabopela izono zabo, babotshelwe zona* means anything, it would be: the sins

are bound into a bundle for the penitent — a ridiculous supposition.

In native thought the penitent **himself**, as one who has lost his case before the sacramental tribunal, is made a prisoner = *uyabotshwa*, and **not the sins**.

The above *ukubotshelwa izono* is but another instance of an attempt at a somewhat literal translation. As a matter of fact, the idea of re-tinere has no equivalent in Zulu. Therefore in looking for a fitting translation we must start from another source.

The effect of withholding sacramental absolution is that the sins remain with the penitent i. e. *izono ziyasala naye* or *kuye*. The confessor therefore makes them remain i. e. *uyazisalisa*, and he does so for the penitent i. e. *uyamsalisela izono zake*.

**retribute** s. reward.

**reward, retribute.** Up to the present *ukuvuza* has been the only word in use. But with the native *ukuvuza* means a reward in the sense of 'a gratification' to which the recipient is not strictly entitled, which depends on the good-will and the generosity of the donor. Now, according to the teaching of the Church, God, as the Supreme Being, as the Creator, etc. is under no obligation towards his creatures for anything that might appear to the latter in the light of a service rendered to Him. But, since in His actual economy, God has given man a means to acquire merits, and has bound Himself to give a "merces" = payment for them, man can earn "wages", as it were, for work done in His service. This gives man the position of a workman in the employ of God.

Therefore, the reward which man receives from God is *iholo*, God can be said to *ukuholela umuntu*, and man to *ukuholelwa uNkulunkulu*. Yet this payment, being extraordinarily high out of God's infinite bounty, presents

itself also as an *umvuzo*. Consequently 'to reward', 'to retribute', when used of God towards man, in native view can be both: *ukuholela* and *ukuvuza*, 'reward', 'retribution': *iholo* and *umvuzo*.

Where to use the one, where the other? No doubt, it requires intelligent handling to decide according to the matter under discussion, which is the proper term; in many cases both will be in place.

The thought of 'retributio' in its good as well as in its equivocal sense seems to be more or less alien to the native mind. In its bad sense it presents itself to him as *ukupindisa* or *ukupind'inya* i. e. as revenge. The nearest Zulu term for the equivocal 'retribuere' may be *ukwenana*, or rather *ukwenanisela*, which, with the approval of the native members of the R. B., has been used in translating certain passages of Holy Scripture.

Here may be the place to point out the incongruity of "*Akubuyisele uNkulunkulu!*", an expression quite familiar on most of the Catholic Mission Stations. Its origin is due to the truly Christian habit of thanking as generally practised in the South of Germany, by saying: "Vergelt's Gott!" i. e. "May God reward you!", or rather: "*Deus retribuatur tibi!*" Unfortunately the above is again an instance of literal translation, *ukubuyisela* being quite out of place. For with the native, only such things are 'brought back' i. e. *zibuyiselwa*, as have been removed, lawfully or unlawfully.

Let us take the instance of a child who has hurt his finger. When his parent, or whoever it may be, has finished bandaging the wound, the child says: "*Akubuyisele uNkulunkulu!*", lit.: May God bring it (what?) back to you, or return it (what?) to you! Nothing has been removed, of course; therefore nothing can be brought back. The most striking illustration of the incongruity involved by *ukubuyisela* is furnished by a

child using the above formula after having been administered a sound thrashing. I have nothing to do here with the psychological, or rather pedagogical aspect of training a child to voice its thanks for a punishment in such or similar words. What concerns us here is the linguistic side. The only possible sense conveyed under the circumstances would be, God should return the thrashing to him, or her!!

If it were in my power, I would dig graves wherever this unfortunate form of 'Missionary Kafir' lives in the mouths of the natives, and bury it for ever. Will my readers be kind enough to do it themselves? Here is a spade with which to do it: *Akakuhlahlamelise uNkukulu!* i.e. 'God bless you!', which, though not a literal translation, will serve as an excellent equivalent of: "Vergelt's Gott!"

**Ritual** *incwadi yenkonzo yas'esontweni; incwadi yeminingwane ey'ingcwele.*

**Sacrament**, THE — OF THE ALTAR s. altar.

**sacred**, MOST — s. superlative.

**sacrifice**, TO — *ukubonga*. For 'sacrifice' in its ritual and liturgical sense, the Missionaries have coined the two words *umhlabiso* and *umnikelo*, derived respectively from *ukuhlabisa* and *ukunikela*, the former to express sacrifice in its strict sense of destruction of a living thing, the latter to cover 'offering' of any other kind.

If we go to the only real source of information i. e. to the unsophisticated native, we find that

*ukuhlaba* means «to stab, as a beast with an assegai, to slaughter, to slay» (Bryant's Z. -E. Dict.);

*ukuhlabisa* «to make to slaughter i. e. present to a person (acc.) a beast (acc.) for slaughter as e. g. when he comes on a visit to the kraal; hence "present with" generally, even with things (*nga* or acc.)

which do not require killing, as a blanket (Bryant's Z. -E. Dict.);

*ukuhlabela* to slaughter for the *amadhozi*.

In looking but superficially at the difference of the meaning of *ukuhlabisa* and *ukuhlabela*, one might be tempted to take it for one of the arbitrary tricks of the genius of the Zulu language, such as are met with in others. But by looking closer into Zulu customs and trend of thought, we find that he has been logical in calling the one action *ukuhlabisa*, and the other *ukuhlabela*. Why?

If the *umnumzana* wishes to treat his guest to meat, he does not kill a beast before his arrival, as we Europeans would do, supposing we were apprised of his coming. What he does is this: after the arrival of the guest he sends word to the herdboys to bring the herd of cattle or goats to the kraal, and then either asks his guest to select one for himself, or points out to him the one destined for him. From that moment the beast is the property of his guest. Consequently it is no longer the kraalhead who *kills* it *for* his guest, which would be *ukuhlabela*; but the guest is now the one who kills his own beast (whether with his own hands or not, does not matter). It is therefore logical to say that the kraalhead, by presenting to him a beast, *makes* him slaughter = *uyamhlabisa*.

In the case of sacrificing to the *amadhlozi*, these being invisible, having no eyes with which to select, no hands etc. with which to kill a beast, it is the *umnumzana* who *slaughters* for them = *uyawahlabela*.

It appears therefore that *ukuhlabisa*, in the native mind, has nothing to do with 'sacrifice'. Consequently both *ukuhlabisa* and *umhlabiso* are out of place wherever the idea of 'sacrifice' is to be conveyed to the native mind.

The forms of *ukuhlabisela*, a further derivatory from *ukuhlaba*, become simply unintelligible to the native in



his own trend of thought. A sentence like: *Umhlabiso oy'ingcwele wemissa siyahlabisela uNkulunkulu yedwa*, if it conveys any sense at all, would imply that we make God our human guest, not that we are to offer sacrifice to Him as God, or that we make Him slaughter for His guest. En passant, if *ukuhlabisela* were in place, the grammatical construction, at any rate, had to be: *Umhlabiso . . . siyawuhlabisela uNkulunkulu*. Among the other forms of *ukuhlabisa*, as in use up to the present, I may point to *ufesu uyazihlabisa*, the translation of "Jesus sacrifices Himself"; the retranslation of *uyahlabisa* is: He makes Himself to slaughter i. e. He would be at the same time *the kraalhead* who presents to His guest a beast, and *the guest* to whom the beast is presented.

*Ukuhlabela*, as part of the *ukubonga*, corresponds to 'sacrifice' wherever it occurs in the strict sense of destruction of a living thing in honour of God. Consequently it is applicable to the bloody sacrifices of the Old Law as well as to that of the Cross, e. g.

Noe sacrificed to Lord. *UNoe wahlabela inKosi*.

Noe offered sheep as a sacrifice. *UNoe, wa'ehlabela inKosi, wahlaba izimvu*.

Noe offered them as a holocaust. *UNoe, wa'ehlabela inKosi, wazihlaba (sc. izimvu), wazitshisa, ezitshisela yona*.

Jesus offered himself as a sacrifice to his Father on the Cross. *UFesu, wa'ehlabela uYise, wazihlaba onqamlezweni (lokupela, wa'ehlatsywa kona, wahlatsywa ngoba ezitandela i. e. because He was sacrificed of his own free will, «quia ipse voluit»)*.

God was offered a sacrifice by His Son on the Cross, the victim also being His Son. *UNkulunkulu wahlatselwa y'inDodana yake onqamlezweni, kuyiyo inDodana yake futi eyahlatschwayo*.

As to *ukunikela* and *umnikelo*, all that is necessary to be said here, is that there is no need to force upon *ukunikela* the meaning of 'offering' = 'oblation', the word having in the native mind no connection whatsoever with any sacrificial act (see 'offering'). On the other hand, as we shall see presently, the idea of offering other than living things, e. g. *utshwala*, and the like, is quite familiar to the native. Consequently let us speak Zulu with the Zulu!

The one word covering the idea of 'sacrifice' in its whole extent is *ukubonga*. In the native mind *ukubonga* means the whole rite or liturgy of sacrificing: (1) the prayers (*ukutandalaza*) and praises (*izibonga*), (2) the sacrifice of the beast which is offered, and (3) the offering of *utshwala*. Here are some instances of the use of *ukubonga* among the pagan natives:

*Kwa'Banibani kwabongwa izolo.* At So-and-so's kraal a sacrifice took place yesterday.

*Babonga ngani? or nga'nto-ni?* What did they offer (sacrifice)?

*Babonga ngenkomo (ngembuzi).* They sacrificed a bullock (a goat).

*Babongela-ni?* Why did they offer a sacrifice?

*Ngoba umngoma ute: Amakosi atukutele.* Because the diviner said: The lords i. e. *amadhlozi* are angry.

*Babonga nangotshwala.* They offered also *utshwala* sc. to the *amadhlozi*.

*Mus' ukuhamba nale'nyama!* You must not remove this meat from the homestead.

*Ngani na? Why?*

*Ngoba ibongile.* Because it is sacrificial meat = because it has been 'offered' to the *amadhlozi* (literally: it has given praise or rendered thanks to them).

*Lobu 'butshwala bubongile na?* Is this sacrificial *utshwala*?

*Ukubonga kwabo, babongela-ni na?* For what purpose have they offered sacrifice?

*Qa, babonga nje amakosi.* In order to give praise or render thanks to the lords i. e. *amadhlozi* (*in laudem, in gratiarum actionem*); another term for this kind of *ukubonga* is *ukucacambisa amadhlozi*. Or:—

*Qa, batshweleza emakosini.* In order to propitiate the lords (*sacrificium propitiatorium*). Or:—

*Qa, bacela emakosini.* In order to supplicate the lords (*sacrificium deprecatorium*). Or:—

*Qa, babongela ogulayo* in order to intercede for a sick member of the kraal (*sacrificium intercessorium*).

From the above it appears:—

(1) that it is said both of the people who sacrifice, and the things which are sacrificed, that they perform the function of *ukubonga*: *umnumzana ubonga ngenlo; into okubongiwe ngayo ibongile, inkomo ibongile, imbuzi ibongile, inyama ibongile, utshwala bubongile.*

(2) that 'to perform a bloody sacrifice' is in actual native speech *ukubonga ngokuhlaba into*, or simply *ukuhlabela*. Thus we can do away with the former *ukuhlalisa ngokwegazi*. 'To perform an unbloody sacrifice' is *ukubonga ngokudhla*. This will replace the former *ngokungeso okwegazi*.

(3) that the natives are familiar with all the different purposes of sacrifice with which we Christians are familiar:

sacrifice of praise or thanksgiving, Eucharist	{ pagan: <i>ukubonga amadhlozi, ukucacambisa amadhlozi,</i> Christian: <i>ukubonga uNkulunkulu;</i>
propitiatory sacrifice	{ pagan: <i>ukutshweleza emakosini,</i> Christian: <i>ukutshweleza ku'Nkulunkulu;</i>
supplicatory sacrifice	{ pagan: <i>ukubongela ukucela emakosini,</i> Christian: <i>ukubongela ukucela ku'Nkulunkulu;</i>

intercessory sacrifice		pagan: <i>ukubongela (ogulayo) emakosini,</i>
		Christian: <i>ukubongela ubani ku'Nkulunkulu.</i>

By comparing the terms used for the different kinds of sacrifice in the Bible History and in the old and new Catechism, we find:—

«*Sacrifice of praise*» is described in the Bible History as «*owokuqala (sc. umhlabiso) ng'owokutshiswa, owahlatselwa okwokumazisa uNkulunkulu njengoba ey'inKosi uNgqongqotshe*». In the new Catechism (p. 84) it figures as «*ukubonga ngenxa yokukulekela uNkulunkulu, ukuvuma pela ubukosi bwomNini'muntu; yiko okubizwa futi ngokuti ng'ukutshisela uNkulunkulu, ngoba isilwane esasizobonga, sesihlatshiwe, satshiswa, yonke inyama yaso, kanye nokudhla okwakwetulelwa ukubonga kanye nesilwane*». *Umtshiselo*, which occasionally is used in translating 'holocaust', seems to be of fair coinage; at least the native members of the R. B. approved of it unanimously.

The above, of course, refers to the Old Law. With regard to the 'sacrifice of praise' of the New Testament, the old catechism has «*umhlabiso wokutusa, ukuba simdumise ngokufaneleyo*», the new (p. 472) «*ukubonga ngenxa yokukulekela uNkulunkulu, ukuvuma belu umEnzi wako konke, isAnda sako konke, umNini'muntu, umNinikonke*».

In the natives' own terminology this species of sacrifice would be simply *ukubonga uNkulunkulu*, as they do not distinguish between sacrifice 'of praise', and that 'of thanksgiving'. But since we have to follow the usual terminology of Holy Church, the clearest term for 'sacrificium laudis, honoris, adorationis' is *ukubonga ngenxa yokukulekela* (s. adore); for *ukukulekela* presupposes, and consequently includes *ukutusa, ukudumisa*, and the like; but while these may refer to anyone, *ukukulekela* is reserved to God alone.

«Propitiatory sacrifice» figures in the Bible History as «*owesibili, ng'owokuhlaua, ukuti ng'owokuvuma izono nokuhlunjululwa kuzo*»; in the new Catechism (p. 85) in accordance with scientific authorities, it appears as two distinct kinds: «*ukubonga ngenxa yokuhlazwa amacala*» i. e. for forgiveness of sins (in remissionem culpae), and «*ukubonga ngenxa yokuhlaua amacala*» i. e. for satisfaction (in remissionem poenae). Of course, in the native idea both coincide with *ukubonga ngenxa yokutshweleza*.

With reference to the 'propitiatory' sacrifice of the New Testament, the old Catechism has «*umhlabiso wokuhlaua, ukuba sizuze ukutetelelwa kwezono, kusivinjelwe ukutshaywa kwazo*»; the new has (p. 472) «*ukubonga ngenxa yokutshweleza, ngenxa yokutetelelwa nokuhlaua izono*». *Ukutshweleza* admirably serves the purpose of both: forgiveness of sins and satisfaction (remissio culpæ et poenæ); for in both cases we try to appease the Lord, the sacrifice being the practical expression of our prayer: «*Tshwele, 'nKosi!*»

As to «*peace-offering*», the translator of the Bible History apparently had not grasped the true meaning. He has «*owesitatu, ng'owokuxolelana owenzelwa ukubonga enKosini ngako konke okuhle eb'enzele kona abantu, kukanye nokucela kwokuba napambili ibuye ib'ehlisele abantu okuhle okunjalo*». A little farther down he explains «*Kwati ukunikelwa kwokwokuxolelana, yen'oyisayo e'kanye nabakwake, badhla inxenyek-e yaleyo 'nyama, kungako-ke sengatiti oyisayo lowo eng'owokucambalala noNkulunkulu ekudhleni. E! nanso-ke imvelo yalelo 'gama, lokupela kwabonakala ukuzwana okuhle, ku'pakati kwenKosi nomuntu ohlabisayo*». The new Catechism has (p. 85) «*ukubonga ngenxa yokubonga ngenhlanhla esitolwe kumbe ngenxa yokucela inhlanhla; e! yiko okutiwa ng'ukubongela uxolo, ngoba ababebonga ngalolu 'hlobo babengaxakwe 'cala la'luto, uNkulunkulu ebaxolele. Lapoke kwatshiswa inxenyana nje yesitwane, enye inyama*

*yadhliwa abapriste, enye yadhliwa ng'owabongelwa kanye nabakubo: kwatiwa-ke, abantu 'bacambalalela ukudhla kanye noNkulunkulu».*

*Umhlabiso wokuxolelana* has but one sense, namely that of 'propitiatory' sacrifice; for whatever is done in order to *ukuxolelana* is done either for remission of sins, or 'paying off the fine' i. e. for satisfaction = *ukuhlaula*. But a 'peace'-offering in the biblical sense presupposes that peace (*uxolo*) is already established.

For «sacrifice of thanksgiving» the old Catechism has «*umhlabiso wokubonga, ukuba simbonge ngamagrasia onke nako konke okuhle esikupiva uye»*; the new has (p. 472) «*ukubonga ngenxa yokubonga ngenhlanhla esiyifumene»*.

«**Supplicatory** sacrifice» is expressed in the old Catechism by «*umhlabiso wokucela, ukuba sicele ukusizwa uye ensizini zonke zomzimba nezompefumulo»*; in the new (p. 473) by «*ukubonga ngenxa yokucela inhlanhla nensizo esiyiswelayo»*. (Cf. second part of the explanations to No 821 of the new Cat.)

It may be as well here to anticipate two objections which might be raised. The one is, that *ukubonga*, meaning otherwise 'to praise, to extol, to thank', is rather too general to be used for 'sacrifice'. It is answered by the actual idiomatical use of the word among the natives for the very same idea of sacrifice as in the Old and New Testament. It may prove interesting, and quite to the point at the same time, to remark that the Hebrew word for 'to sacrifice' is 'to do', rendered by the Septuaginta with *ποιεῖν* = to do, thus indicating that the sacrificial act is 'the act' par excellence. (cf. № 797 of the new Cat.) Similarly the Greek term for 'sacrifice' *εὐχαριστεῖν* means in its general sense 'to thank, to render thanks'. It is quite a noteworthy coincidence that both the Greeks and the Zulus use a word, which otherwise means 'to thank', or 'to render pleasing (*εὖ*)

thanks', for 'to sacrifice'. If therefore with the Hebrews 'to do', and with the Greeks 'to render pleasing thanks' has not been too general a term for 'to sacrifice', neither *ukubonga* 'to praise, to thank' is with the Zulus.

The other objection may be, that it is rather precarious a venture to use for a Christian religious act a word which denotes a heathen practice. First of all, the Vulgata uses "sacrificium" which had been used for heathen sacrifices, just as the Greek original has *θυσία*, the common term for sacrifice, whether pagan or Christian. Secondly, the only substantial difference between the pagan sacrifices of the natives around us, and the sacrifices of the Patriarchs and the Mosaic Law is this: the latter were offered to the true God, while the other are offered to what, with the heathen native, has taken the place of the true God. Therefore far from being wrong, it is but right to use their own term and show them the folly of sacrificing to any but the true God.

With regard to the twofold sacrifice of Our Lord we have:

*Ujesu wabonga onqamlezweni.* Jesus offered sacrifice on the Cross.

*Ujesu wabonga emudhlweni wokugcina.* Jesus offered sacrifice at the last supper.

*Onqamlezweni ujesu wabonga ngokuhlaba.* On the Cross Jesus sacrificed in a bloody manner.

*Emudhlweni wokugcina ujesu wabonga ngento edhliwayo.* At the last supper Jesus sacrificed in an unbloody manner.

*La umpriste esabonga ngesinkwa newaine nje* (at the offertory), *kusey'isinkwa nje esibongile, kusel'iwaine nje elibongile.* When the priest offers the bread and wine, it is still mere sacrificial bread and wine.

*Kepa noko isinkwa newaine elinjalo kalisena'kupatelwa okwomhlaba, loku sekuy'into ka'Nkulunkulu, ngoba sekubongile.* Nevertheless such bread and wine is no longer

to be used for profane purposes, because they have become God's property through having been offered as sacrifice.

*La sekupendukisiwe isinkwa newaine, sekuy'inyama ye-nKosi yetu ebongile negazi layo elibongile.* After the consecration of the bread and wine, there is the sacrificial flesh and blood of our Lord.

*Tin' amakolwa kasidhli inyama ebongile yezihwane, kasi-puzi utshwala obubongile, siyadhla inyama ebongile, sipuza igazi elibongile lenDodana ka'Nkulunkulu.* We Christians do not eat sacrificial flesh of beasts nor do we drink sacrificial beer, but eat the sacrificial flesh and drink the sacrificial blood of the Son of God.

*Isinkwa sokubonga.* Altar-bread.

*Iwaine lokubonga.* Altar-wine.

*Ukubonga kwas'onqamlezweni.* The sacrifice of the Cross.

*Ukubonga kwas'elatini.* The sacrifice of the altar — Mass.

*Ikolwa libongisa umpriste ngokukipa umnikelo wemissa* (s. 'offering'). Literally: A Christian makes the priest sacrifice by paying in a stipend i. e. causes him to say Mass by offerings for mass.

*Umpriste ubongela amakolwa elatini.* The priest says Mass for the faithful.

*Umpriste ucelela abas'esihlanzweni elatini.* The priest says Mass for the souls in purgatory.

THE — s. sacrifice.

**sacrificial** MEAT ETC. s. sacrifice.

**sacrilege** *isixabelelo.* I am sure, all will concur in denouncing the foreign *isakrilege* or *isakrileje*, not only for its being foreign, but chiefly for its containing an *r* and an *l*, wherefore it proved a real difficulty to the natives.

The new word is the result of enquiries sent round to natives. I need not go to any length to explain



what *ukuxabelela* means with the heathen native; for its explanation is embodied in the catechism itself (p. 298). I simply point to its perfect suitability for our purpose on the ground that to both, the heathen and the Christian conception of sacrilege, underlies the idea of maltreating something *sacred* to the deity, and thus provoking the deity's ire and wrath.

As a matter-of-fact proof, I may relate what happened when the members of the R. B. heard the new word for the first time. At the end of a somewhat lengthy discussion one of them, a Catechist who is exceptionally well instructed in religious matters, owned freely and quite spontaneously that never before had the full enormity of sacrilege come home to him; "for", said he, "*uma ukwenza isakrilege kung'ukuzixabelela, kungangcono umuntu azidhlise kunokuba azixabelele*" i. e. if committing a sacrilege is identical with *ukuzixabelela*, poisoning oneself is the lesser evil. Another demonstration ad hominem of 'accommodation'.

**Saint *isiCwetshiswa*.** For a long time the need of a substantive in place of the relative form *abaCwebileyo* had been felt, this relative form having the character of an attributive adjective. By the natives the incongruity of expressions like: *abaCwebileyo bako* for 'Thy Saints', *abaCwebileyo baka'Nkulunkulu* for 'the Saints of God' etc. must have been felt even more than by Europeans conversant with Zulu. *IsiCwetshiswa* seems to be a very happy solution of the problem. (1) From a linguistic view, the Zulu idiom is quite given to such formations, e. g. *isitunywa* the messenger from *ukutuma*, *isibotshwa* the convict from *ukubopa*, *isitandwa* the beloved from *ukutanda* (cp. *isiGcotshwa* under 'Anointed', *isiKetwa*, *isEnyulwa* under 'Elect'). At the same time the *isi*-prefix denotes in all such instances an office, a work to be done, a position filled by one to whom

this term applies. (2) From a theological point of view it presents itself as an ideal term. Sanctifying grace, the foundation of all holiness, is *ixotsho elicwebisayo*. Whilst the term *isiCwebi* rigorously applies to God himself, the term *isiCwetshiswa* for creatures appropriately indicates the fact that no created being can attain holiness without the help of God (*isa*-form).

**salvation** OF THOSE WHO . . . S. *isa*.

**say, TO** — MASS S. mass.

**scandal** *isoniso, isikubekiso*.

**scandalise** *ukwonisa, ukukubekisa*. These two words require a somewhat intelligent handling. Although in many cases it is difficult to draw the line between them, so that both may be in place, in others they are not interchangeable. Wherever in the case of a public scandal stress is laid on the 'offensio et admiratio populi', *ukukubekisa (isikubekiso)* is 'the' word. But if the fact that others have been led to sin, or have taken occasion to sin, or have been caused to sin is emphasised, *ukwonisa (isoniso)* is the right word.

**seal, TO** — *ukucindezela (ukufaka) isinyatelo entweni (ku'bani)*.

**seduce, LEAD INTO SIN (VERFÜHREN, ZUR SÜNDE VERLEITEN)** *uku-m-onisa ubani, uku-m-enzisa isono. Ukungenisa ekwoneni* is unZulu (s. 'enter').

**send, TO** — UP SIGHS S. sighs.

**servant, — OF GOD** *umantu ka'Nkulunkulu*. Hitherto the usual version was *inceku ka'Nkulunkulu*. To show its incongruity, it will suffice to quote what Bryant has in his Z.-E. Dict. under *inceku*: «certain official in a chief's kraal, whose duty it is to look after the food; butler, steward». To call Christ «*inceku yako*» (as in the original edition of *Imissa labantwana*, a booklet

which represents the 'non-plus ultra' of 'Missionary Kafir') is more than ridiculous, it savours of blasphemy.

Neither *inceku*, nor *isicaka*, *isigqila*, *udibi*, *uhlaka* cover the generic term 'servant', though each represents a species of servant. To use any of these specific terms for 'servant' in general would be as unZulu, as it would be unEnglish to call any and all servants 'kitchen boys'.

The proper Zulu equivalent for our 'servant' in reference to 'Majesties' is *umuntu wenkosi*, *umuntu wako*, 'nKosi, or in more abject court language *inja yako*, 'nKosi. The latter is, of course, out of the question for our purpose. But the expressions *umuntu wenKosi*, *umuntu ka'Nkulunkulu* are not only proper Zulu, but cover also all that is implied by 'servant of God'.

VENERABLE — OF GOD *Umuntu odumisekayo ka-Nkulunkulu*.

**sham miracle** s. miracle.

**sick**, TO VISIT THE — s. visit.

**sighs**, TO THEE DO WE SEND UP OUR —, MOURNING AND WEEPING IN THIS VALE OF TEARS. The old version has: *Siyalingoza pambi kwako sikalayo, sikedamisile kulesi sigodi sēnyembezi*. In order to control the verbs occurring here, we had better revert to the Latin original. *Ukulingoza* may well stand for 'suspirare'; but 'gemere' is certainly not *ukukala*, nor is *ukukedamisa* = 'flere', the former being in Zulu *ukububula*, the latter *ukukala (inyembezi)*.

Further, the sentence: 'infans suspirat ad matrem' is in proper native speech: *ingane ilingozela unina*.

Therefore: *Silingozela wena, sibubula, sikala kulesi sigodi sēnyembezi*.

**Simon** MAGUS s. proper nouns.

— PETRUS s. proper nouns.

**sign** in the sense of THE SENSIBLE SIGNS OF THE SACRAMENTS *isikombiso*. Coined though the word is, it excellently suits the purpose, because it explains itself. Its etymological meaning is 'that which points to something', or 'that which signifies something' (cf. character & mark). The word *incwadi* used hitherto is rather out of place; no native will ever call 'that which points to something else' an *incwadi*.

TO MAKE THE — OF THE CROSS *ukutshaya isipambano*. This expression has the advantage to have been coined by the natives themselves. Sometimes also *ukuhlaba isipambano* is heard. If 'sign' were to be expressed here, it would be *isifanekiso* rather than *isibonakaliso*.

THE WORDING OF THE — OF THE CROSS: *Ngegama lika'Yise benenDodana noMoya ocwebileyo. Amen.* The Latin preposition 'in' here, as so often in Holy Scripture, has no 'locative' meaning whatsoever, but is rather synonymous with 'per' or, as the case may be, with an 'ablativus instrumentalis'. For instance "sanctificatis in Christo" (1, Cor. 1,2), if rendered with *abacwetshiswe ku'Kristo*, is unintelligible to the native; it must be translated either with *abacwetshiswe ng'uKristo*, which implies that Christ is the direct agency, or with *abacwetshiswe ngoKristo* i. e. through Him; in this case it would be implied that the Holy Ghost is the direct agency. — This explains why *egameni lika'Yise . . .* would puzzle the native, whereas *ngegama* will readily suggest either *ngokutsho kuka'Yise . . .* or *ngamandhla ka'Yise . . .* in accordance with the context.

With regard to the singular 'in nomine' I scarcely need to point out that in the sign of the Cross, and especially so in the form of Baptism, the Church expresses by it the unity of the Trinity, with other words, the 'nomen' is owned equally by each of the three

Divine Persons. I do not know of any other language in which this could be expressed as exactly and stringently as in Zulu by means of the idiomatical *bená*: *Ngegama lika'Yise benenDodana noMoya ocw.* This I call form (c<sub>1</sub>). Form (c<sub>2</sub>): *Ngegama lika'Yise nenDodana noMoya ocw.* is dogmatically safe, but idiomatically it is somewhat deficient on account of the missing *be*.

These superseded form (b): *Ngegama* or *egameni lika'Yise nelenDodana neloMoya ocw.* Its retroversion: In nomine Patris et eo, quod est Filii et eo, quod est Spiritus sancti, shows clearly three names.

Yet it represents an advance upon the original form (a): *Ngegama* or *egameni lika'Yise nelika'Ndodana nelika'Moya oy'ingcwele.* Somewhere, it is said, it is still in actual use. It is wrong on two accounts: — (1) on the same as form (b); (2) because *inDodana* has been changed into *uNdodana*, and *uMoya* has been transferred from the *umu-imi* to the *u-o* class. This involves a dogmatical error (s. Trinity).

A certain time ago I came across a legend purporting that those who, years ago, discarded the forms (a) & (b), later on went back upon their own finding. As a matter of fact, they did not. None of them even thought of reinstating forms (a) and (b), and they had two good reasons for doing not so: — (1) Form (a) is dogmatically wrong. (2) Both forms (a) and (b) do not comply with the Singular 'in nomine' as positively prescribed by the Church for the form of Baptism. The only divergence, which since the discarding of the forms (a) & (b) has existed, concerns the forms (c<sub>1</sub>) and (c<sub>2</sub>).

**sins of others**, TO RENDER ONESELF GUILTY OF THE — *ukvonisa nokwonisana.* The former expression, clinging more or less to the letter of the above English phrase as well as to the German "sich fremder Sünden schuldig machen", was *ukutola izono ngabanye.* The native

members of the R. B. viewed it as a bit clumsy, and not easy to understand, whilst they fully approved of the new version. And in fact, those nine kinds of sin called in German "*fremde Sünden*", reduce themselves to *ukwonisa* i. e. to make one commit a sin, to help him to do so, and *ukwonisana* i. e. to co-operate with one another in committing sins.

**slave s. handmaid.**

**so that.** The usual rendering on the part of European Missionaries is *kangaka ukuba*. It is one of the many literal translations, and shares as such their fate of being **absolutely unZulu**. In the whole Zulu language there is no 'consecutive' *conjunction* as we have in Indo-German languages. Therefore the Europeanism *kangaka ukuba* is nothing more nor less than a hideous corruption of Zulu, unknown and unintelligible to the raw native. Nevertheless, such children as grow up under European tuition, forced to translate every 'so that', which occurs in the English Readers, with *kangaka ukuba*, take to it as readily as they unfortunately do with regard to 'Missionary Kafir' in general, so much so that many a child owned to me that, when they came home for the first time after several years of school training, they were asked by their people: "*Us'ukuluma ulimi luni nje, loku sing'ezwa, na?*" i. e. "What sort of a language do you speak now, for, as a matter of fact, we do not understand you?"

There being no consecutive *conjunction* in Zulu, are there no means to express the consecutive *nexus*? There are several, as we shall see in the following examples.

«God so loved the world *that* He gave His only begotten Son» (Joh. 3, 16.) *Ukuwutandisisa kwike umhlaba, uNkulunkulu wanikela inDodana yake eyotwa ayizele.*

He was so angry *that* he nearly killed his brother.

Either: *ukutukutela kwake kakulu, wacitsha ukubulala umfo wabo*, or better: *watukutela kabi waza wacitsh' ukubulala umfo wabo*.

You have to rise very early so that you meet me in Durban at dawn. *Uzauvuka ekuseni kakulu, yikona uzauhlangabezana nami eTekwini ngovivi*.

You bring back the oxen early, then inspan immediately, so that, when I arrive, we can start. *Uzau-buyisa inkabi ekuseni, ub'us'ubopela konamanje, besokuti, uma ngifikile, sikwaz'ukusuka*.

There was such a mess that all lost their heads. *Kwavela isipitipiti esikulu, bonke bakohlwa noma bang'enza njani*.

In the first example *the absolute infinitive*, in the second *waza*, in the third *kakulu yikona*, in the fourth *the subjunctive* with *se* are the expedients; in the fifth, two co-ordinate sentences are standing side-by-side without any further ado. Whoever has grasped the Zulu idiom will find no difficulty in replacing the unZulu *kangaka ukuba* with one or other of the above constructions, nor to use each in its place. Let us hope that very soon a tombstone will be erected with the inscription: «Here lies *Kangaka Ukuba* of unhappy memory.

All the same

«R. I. P.»

**Son**, THE — OF MAN *inDodana yomuntu*. In view of the quite clear expressions: ὁ υἱὸς τοῦ ἀνθρώπου, filius hominis, Son of man, Menschensohn, it is rather a mystery, why Colenso translated it with *inDodana yesintu* i. e. the son of mankind = filius (totius) humanitatis. Most of the Missionaries, Catholic and Protestant alike, took it over from him without questioning its correctness.

Jesus Christ is 'Filius hominis' as filius hominis Mariæ = *indodana yomuntu uMaria*.

**Spirit**, THE — OF WISDOM, UNDERSTANDING, FORTITUDE, KNOWLEDGE, GODLINESS, THE FEAR OF THE LORD s. isa.

**species**, THE — OF BREAD AND WINE *isimo sesinkwa nesewaine*. There can be scarcely any doubt that *isimo* is quite consistent here. But mistakes in handling it will be unavoidable, if its character as a collective term is not kept in view. It is on this account that expressions like '*okusalayo, sekupendukisiwe, y'izimo zesinkwa*' 'what remains after consecration are the species of bread', or '*eSakramenti las'elatini ujesu ukona ngezimo zesinkwa*' 'in the Sacrament of the altar Jesus is present under the species of bread', are impossible. The plurality of species or "accidentia" is in Zulu collectively the **singular isimo**.

As to translating 'under' the species of bread with *ngesimo sesinkwa*, I rather think it is the outcome of trying to translate literally. I doubt whether it is Zulu at all. Perhaps it is nearer to proper Zulu to say *eSakramenti las'elatini ujesu ukona, ekona belu lapo kukona isimo sesinkwa esipendukisiweyo* or *esapendukiswa*.

**sprinkle** s. *Asperges*.

**St. So-and-so, saint So-and-so**. 'Saint' (from the Latin *sanctus*) being synonymous with 'holy', the translation of 'holy' applies here just as elsewhere e.g. *St. Joseph uJosef ocwebileyo*. Consequently there is no necessity to use the foreign *uSanti*, especially as it entails at the same time quite a peculiar type of 'Missionary Kafir'. For expressions as *uSanti Josef, uSanti Maria etc. etc.* are a grammatical monstrosity. Either both should be treated as substantives, and in this case each must be given its prefix (s. proper nouns): *uSanti uJosef, uSanti uMaria*, which would mean: the Saint of the name Joseph, . . . of the name Maria. Or *Santi* has to become an adjective: *uJosef osanti, uMaria osanti*.



**state**, in the sense of social, ecclesiastical etc. position, has been rendered hitherto with *ukuma*. It is one of the numerous instances of literal translations: 'state' = (Latin) 'status' from 'stare' = *ukuma*. Now *ukuma* when used as a noun may convey the meaning of 'position' which one adopts towards somebody or something: *Ukuma kwake kule'ndaba kuyasoleka* i. e. His position, or rather his 'attitude' in this matter is open to blame. It may also impart the idea of 'state' in the sense of the natural state, the natural habit, in brief the nature of somebody or something: *Amalimi lawa, ukuma kwake yini? Qa, akuso ukuma kwake, wenziwa uvalo nje* i. e. Is this stammering a habit with him? No, he is only flurried. In this latter sense it is synonymous with *invelo* and *isimilo*.

The 'state' of somebody gives answer to the question: *UBanibani uy'ini?* Consequently the answer in general is: *Uyiloko ayiko*. Therefore 'state' is *loko uBanibani ayiko*. Thus the answer of No 618 of the catechism runs: *Umuntu umhlop'inhliziyu, uma elonda umteto wayiko*, that is: 'One is chaste, if he fulfills the obligations of his state.' Thus again the sentence: "Everyone has to lead a chaste life according to his state", will be in Zulu: *Yilowo nalowo umelwe ukulonda ubumhlope bwe-nhliziyu obumfanele njengayiko*. But, of course, according to circumstances an equivalent idiom may step in, e. g. All people of whatsoever state are subject to the divine law: *Bonke abantu noma bey'ini bapansi kwomteto ka'Nkulunkulu*.

**stipend** = offering for mass s. collection.

**stone**, TO — *ukuphloza ubani ngamatshe*. As to the hitherto used *ukukanda ngamatshe*, anybody conversant with the native's idea of *ukukanda* will admit its unfit-ness for the above. For it signifies the hammering of a smith, the pounding of a doctor who pounds the

herbs on a large stone with a smaller one. In no case *ukukanda* will produce in the native mind the idea that the stoning is done by throwing stones at the victim.

As a matter of fact, the native is not familiar with this kind of execution, and therefore has no proper expression for it. Although I consider the substitution of *ukuphloza* to be an improvement, I am far from contending that it is an ideal expedient.

**stole** s. collection.

**Subdeacon** s. Orders.

**suffer, TO — ONE, TO BEAR ONE** *ukubekezelela ubani*. In proper native speech *bekezela* cannot be joined with the accusative of a person; in native thought *ubani ubekezelela ubani*.

**SUN OF JUSTICE** *o'kulunga kukanyisa okwelanga*. The former *'langa lokulunga* conveys no distinct meaning to the native.

**superlative**. That Zulu, just as any other Bantu language, has no real degrees for comparisons of adjectives, is but a truism among Zulu scholars. The different expedients are: *kakulu*, the suffix *kazi*, the reduplication of the corresponding verb, the verbal suffix *isisa*, and *ukuti*-words if joined with their corresponding verbs. As to their idiomatic value, these expedients vary in degree. Without entering into details, I only state that *kakulu* denotes the lowest degree of a superlative, whilst the absolutely highest is conveyed by the use of a verbal form together with its corresponding *ukuti*-word (if there is).

In looking through the translation of superlatives in religious terminology, we find that in most cases the proper expedient was made use of:—

Jesus, most powerful	<i>Jesu onamandhlakazi,</i>
„ most patient	„ <i>obekezelisisayo,</i>
„ most obedient	„ <i>olalelisisayo,</i>

Virgin, most prudent 'Virigo elihlakanipile elite ci,  
The Holy of holies *indawo ey'ingcwele cwe*.

Natives objected to using *ya* with *ukucweba*; therefore 'Nina ocwebileyo ote ya for 'Mother, most pure' had to be changed into 'Nina ocwebe cwe.

The only instance where, up to the present, *kakulu* has figured, is 'nHliziyo ey'ingcwele kakulu ka'Jesu for 'Most sacred Heart of Jesus'. The retroversion: «Very sacred Heart» shows that only a high degree of holiness is conveyed by *kakulu*, whereas 'nHliziyo ey'ingcwele cwe imparts the sense of absolute holiness.  
**supernatural life** s. life.

**superstition** *ukukolwa ize*. Former translations of this term were due to the vain attempt of literal translation. Here once more the native's way of thinking is different from ours:— he does not conceive the idea of a belief which is 'super' or rather 'supra' i. e. beyond the limits of sound belief. With him such a belief is *ukukolwa ize* or *into engeko* i. e. to believe a «nothing». And in fact, this covers entirely the idea of our «superstition».

**supplicatory sacrifice** s. sacrifice.

**swear, TO — BY, TO TAKE AN OATH ON.** In proper Zulu speech *ukufunga* is a transitive verb, e. g. *ngifunga ubaba, ngifunga uTshaka, ngifunga inKosi epezulu*. That in 'Missionary Kafir' the accusative has become a prepositional expression: *ngifunga ngoNkulunkulu*, is due again, of course, to literal translation; the English 'by' and 'on', and the German 'bei' and 'auf' were rendered with *nga*, irrespective of the Zulu idiom.

In proper Zulu therefore *sifunga uNkulunkulu*.

**take, TO — A VOW S. VOW.**

HE TOOK TO HIMSELF THE HUMAN NATURE S.  
incarnation.

**talebearing** *ukunyevuza, ukutut' izindaba.*

**tax** IN THE SENSE OF 'FEE' FOR BAPTISM ETC. s. collection.

**temporal punishment** s. punishment.

**temptation**, LEAD INTO — s. lead.

**tent of the covenant** *itente lesivumelano* (s. Testament) instead of *itente lenhlangano.*

**Testament** *isiVumelano.* The native members of the R. B. were unanimous in stating that the word mostly in use is *isivumelano*, not *imvumelano.*

**thanksgiving**, SACRIFICE OF — s. sacrifice.

**That** WE MAY BE WORTHY OF THE PROMISES OF CHRIST s. promise.

**then**, AND —, AFTERWARDS (DANN, UND DANN, UND DANACH, DARAUF) *se, and'uba.* By far the majority of the Catholic Missionaries and those who co-operate with them, as Brothers and Sisters, know only one word for 'then': *and'uba.* And by dint of constant, million-fold repetition, this *and'uba* has imposed itself upon thousands of native children, so much so that this terrible *and'uba* has become pre-eminently part and parcel of 'Missionary' or 'School Kafir'.

#### WHERE IS *AND'UBA* IN ITS PLACE?

**THERE, WHERE, AND ONLY WHERE IT CAN BE JOINED WITH A SUBJUNCTIVE. NEVER WITH AN INDICATIVE,** or with any tense which has no subjunctive. Thus for instance *and'uba sihamba, and'uba sahamba, and'uba besihamba, and'uba sasihamba, and'uba besihambile,* and the like are not only horrible Zulu, but idiomatically no Zulu at all.

In actual native speech the use of *and'uba, kad'uba,* and the like is very limited. Their meaning comes near to our 'and then, and afterwards', denoting the last or final action or occurrence *after certain others.*

This may also be seen by the examples given by Bryant in his Z.-E. Dict.: *kuzwakale umsindo, kad'uba (and'uba) kuvele inkosi* there is heard a noise, and then the chief appears; *anogaya qede, kad'uba (and'uba) nihambe* you shall finish grinding, and afterwards go.

With the native the usual word for 'then' is *se*, fitting in with all tenses and moods. Here are a few illustrations: He arrived, entered the hut, *and then* he said . . . *Wafika, wangena endhini, waes'eti* . . . They got hold of him, beat him, *and then* stabbed him with the assegai. *Bambamba, bantshaya, basebemgwaza ngomkonto*. The Holy Ghost comes into the heart of man, purifies it, *and then* sanctifies it. *UMoya ocw. uyafika enhliziyweni yomuntu, uyihlanze, ub'us'uyicwebisake*. He is speaking for a long time, *then* he says . . . *Uyakuluma, akulume, akulume, akulume, ab'es'eti* . . .

To all who have hitherto been addicted to the indiscriminate use of *and'uba* it is certainly advisable to abstain **entirely** from using it, and to replace it with *se*, considering that *se* can stand for *and'uba*, but not vice versa.

'Then', when pointing to the future, i. e. when more or less = 'in this case' or 'in that case', or 'at that time', may often be rendered with *lapo, lapo-ke*.

'Then', when implying a condition, *uma kunjalo*.

**thence**, FROM — HE SHALL COME TO JUDGE THE LIVING AND THE DEAD. The old Zulu version reads: *eza'kuvela kona eza'kunquma abasekona nabafileyo*. The new: *lapo eyakuvela kona, azoteta amacala abasekona nabafileyo*.

"*Lapo — kona*" is undoubtedly clearer, and effects a closer connection with the preceding article of the Creed. — As Our Lord is to come for the last judgment at some future day, not immediately, *eyakuvela* is preferable to *eza'kuvela*. — Regarding *azoteta amacala s. judge*.

**This is . . . that.** For example: «*This is eternal life that they may know Thee . . .*» (John 17,3.) Colenso has: «*Yiloko-ke ukuhlala okumiyo, kwokuba bakwazi wena . . .*» Here we have again a case of literal translation, of forcing upon Zulu an Indo-German idiom, of speaking Greek, Latin, English, German etc. with Zulu words.

The above unZulu translation can be replaced by: *Ke, ukupila kwapakade, naku: ng'ukuba bakwazi wena . .*

Here is another instance: This is the means to avoid sin that the danger be avoided: *Isu lokuxwaya ukwona, nanti: (ng')ukuxwaya ingozi yokwona, or: Ukuxwaya ingozi yokwona, yilo isu lokuxwaya ukwona, or: Isu lokuxwaya ukwona ng'elokuba kuxwaywe ingozi yokwona, or: Isu lokuxwaya ukwona ng'ukuba kuxwaywe ingozi yokwona.*

**Through Christ our Lord.** Those who are used from childhood to this and similar stereotyped conclusions of prayers, may—or may not—readily supply in their minds what is understood, namely: *we ask through Christ . . .* For a native it is not so easy. For example, if he reads or hears daily after mass: “ . . . *ukuba likululwe, lipakanyiswe ngaye uKristo inKosi yetu*”, he cannot help taking the last four words as part of the *last sentence*, whereas, in reality, they refer to the *whole prayer*.

By inserting expressly what otherwise is understood, namely the single word *sicela* or *sikucela* (*sc. konke loku*), all ambiguity disappears: . . . *ukuba likululwe lipakanyiswe. Sikucela ngaye uKristo . . .* i.e. We ask for this through . . .

— THY LABOURS s. labours.

**times, THE — OF THE ECCLESIASTICAL YEAR** *izinkati zomnyaka njengoba zihleliwe i'Bandhla*. Up to the present we used *isikati*. This had to be replaced by

*inkati* as those 'times' are definite periods with a fixed beginning and ending.

to thee do we send up our sighs s. sighs.

tonsure s. Orders.

touches, IMMODEST — s. immodest.

tradition *imfundiso enikezelweyo, umnikezelo, umlomo*. Bryant's Dict. has: «*ukunikezela* hand over to a person to a purpose, etc. *Banikezelana ngendaba* they passed the story from one to the other.»

*Imfundiso enikezelweyo* will easily convey to the native mind «the doctrine, the teaching 'passed on to others by word of mouth'», as distinguished from *imfundiso ebalweyo* 'the written doctrine', the doctrine, or the teaching preserved in writing. The same antithesis will be understood from *umnikezelo*, and *imiBalo* or *inCwadi ey'ingwele*.

The verb *ukunikezela* may be used in both ways: *AbApostole banikezela imfundiso yokuti amanye amadoda*, or: *AbApostole banikezelana namanye amadoda ngemfundiso yokuti*. The Apostles handed down to others by word of mouth such and such a doctrine.

Occasionally *umlomo* may come in nicely for tradition e. g. *Ukuti umuntu angabatshatizwa esey'ingane, siyakhwazi ngomlomo ovele ku'bApostole ababewuzwile ku'Jesu*. The feasibility of the baptism of infants we know from tradition that originated from the Apostles, who themselves heard it from Jesus. Here also the distinction of *umlomo*, and *imiBalo* or *inCwadi ey'ingwele* is quite obvious.

*Izindekazi*, hitherto in use for tradition, conveys to the native mind either 'long, endless stories', or 'stories, tales of olden times', without implying that they were handed down for a certain purpose.

treasury of the Church *umtapo oy'ingwele weBandidhla*. If we remember that *igugu* means «anything

“dear” to one’s heart, as a much prized article . . . any “dear little thing” (Bryant’s Z.-E. Dict.), no words need be wasted on proving that *igugu* is unfit to cover the meaning of “treasury” of the Church, the deposit of all the merits from our Lord down to the mere faithful, and that such an immense and inexhaustible deposit.

There being no Zulu word for “treasury” nor for “deposit” in the above sense, *umtapo* seems to express all that is required, although by way of a metaphor different from both the above words. In its original sense it signifies a mine, a deposit, to which one goes to *ukutapa* i.e. to take out in great lumps or armfuls such things as are stored up there.

In Catholic terminology the Pope, the Bishops, the Priests do the *ukutapa*, and as they do it *for* the faithful, they *tapela*; consequently *amakolwa atatshelwa yibo emtapweni weBandhla* when receiving a sacrament, an indulgence, a sacramental. But by means of prayer and good works the faithful may do it also *by themselves* — *ayazitapela emtapweni lowo*.

**tree** OF KNOWLEDGE OF GOOD AND EVIL S. isa.

— OF LIFE S. isa.

**Trinity.** *UbuTatu* covers the full meaning of Trinity. It being at the same time dogmatically quite safe, there is neither need nor room for *Ubutrinitasu*.

THE NAMES OF THE THREE PERSONS OF THE HOLY —

The names of the three Divine Persons are not mere ‘names’ (*amabizo*), as any Catholic child knows. As the second Person is the Son = *inDodana* of God by reason of His being born of the Father, it appears that by changing *inDodana* into *uNdodana* a great dogmatical error is involved. Anyone conversant with the rudiments of Zulu will readily understand that, if *inDodana* is changed into *uNdodana*, *inDodana* is deprived of its



real meaning; for *uNdodana* is a mere 'name'. Certainly a man whose name is *uNkunzana*, or *uNkonyana*, or *uFukwe* is not a real *inkunzana* (young bull), or a real *inkonyana* (calf), or a real *uFukwe* (cuckoo). Vice versa, a real *inkunzana*, *inkonyana* etc. is not *uNkunzana*, *uNkonyana* etc.

It is therefore apparent that any word, which does not belong to the *u-o* class, through being prefixed with the *u* of this *u-o* class, loses its real meaning, and becomes a mere *ibizo* = "proper noun".

For the very same reasons "the Word of God" cannot but be *iZwi lika'Nkulunkulu*, so that *uLizwi* or *uZwi* constitute a grave dogmatical error of the same nature as the above *uNdodana*. Therefore: *iZwi laba inyama*. The Word was made flesh. *UMaria ung'uNina weZwi*. Our Bl. Lady is the Mother of the Word.

For the same reasons again *uMoya ocwebileyo* must remain in the *umu-imi* class, and cannot be transferred into the *u-o* class. Therefore 'the work of the Holy Ghost' is not *umsebenzi ka'Moya ocw.*, but *woMoya ocw.*; 'we receive him (sc. the Holy Ghost)' is not *siyamamukela*, but *siyaw'amukela*; again 'here is what the Holy Ghost says' is not *nanti izwi alitshoyo uMoya ocw.*, but . . . *olitshoyo* . . . — But whilst *ku* cannot be joined with *inDodana* or *iZwi* (consequently the locatives *enDodaneni* and *eZwini* must be used, if there be need), we are entitled to say *ku'Moya ocw.*, because in the case of *unhlobo*, which denotes a person, although it belongs to the *umu-imi* class, both can be heard in the natives' mouth: *ngihambete ku'mhlobo wami* and *emhlotsheni wami*.

It would be dogmatically incorrect to say: *UNKulun-kulu unabazimeli abatafu* i. e. God has three persons. *UNKulun-kulu u'bazimeli 'batatu* corresponds entirely with the German "Gott ist dreipersönlich" = He is three persons. *Ku'Nkulunkulu kukona abazimeli abatatu*. There are three persons in one God. Here, I believe, the

locative *ebuNkulunkulwini* would be much more precise than *ku'buNkulunkulu*.

**unbloody sacrifice** s. sacrifice.

**under**, — PONTIUS PILATE. The translation in use up to the present reads: *ku'Ponso-Pilato*. Now a sentence like; *uBanibani wabulawa ku'Tshaka* is unZulu, for, if it conveys any meaning at all, it might be this: So-and-so was executed at Tshaka's place. But in that case *kwa*, not *ku* would be the preposition. In our case "under" is equivalent to "under the reign of Pontius Pilate", therefore: *kubusa uPonsius uPilatus*. Cf. 'Proper Nouns'.

— THE SPECIES s. species.

**understanding**, THE SPIRIT OF — s. isa.

**unmarried** s. married.

**unworthily** s. worthily.

**Venerable Servant of God** s. Servant.

**Vessel of singular devotion** s. devotion.

**vicar umbambeli**. So Peter (the Pope) is *umBambeli ka'Kristo*, the Vicar of Christ. Our Bishop is *umBambeli ka'Papa kwelas'eNatal*, Vicar Apostolic of Natal. *UPetrus ubambele uKristo*. Peter is the Vicar of Christ. *UmBishopu ubambele uPapa*. The Bishop is the Vicar of the Pope.

*UPetrus (uPapa) ung'umMeli ka'Kristo* will produce in the mind of an unsophisticated native the impression, as though Christ had committed some crime, or contracted some fault (*icala*), and had to appear in court, and Peter (the Pope) was to be his advocate = *ummeli*. So it would also be in the case of the Pope and the Vicar Apostolic.

**victim** s. sacrifice.

— FOR THE SINNERS s. isa.

**vigil otwokulindela** (sc. *usuku*).

**virgin** *ivirigo, incasakazi*. Let me state, before proceeding with the subject, that the R. R. Bishop's respective decision «for this edition of the catechism» has been adhered to there, viz. (1) to use *ivirigo* in the principal text; (2) that for explanations *incasakazi* may be used.

I take it for granted that all parties concerned would gladly drop the foreign *ivirigo*, if it could be shown beyond dispute that there is a Zulu equivalent. The decision just mentioned having been given only for practical purposes of the present edition, the following is intended to contribute towards a final solution.

Can we find an *absolute* Zulu equivalent for 'virgo'? We cannot, nor is such an equivalent required. For the 'virgo' of the heathen Romans is not the absolute equivalent of the 'virgo' of Catholic terminology either. Nor is the German "Jungfrau", which literally means 'a young woman', and at that primarily 'a young married woman'.

What then precisely is required? I hope all will concur in the following:—

(1) The respective Zulu term should denote a person in possession of 'virginitas naturalis' (although the Missionaries of olden times in Germany apparently were less exacting; but of course they are not to be blamed, as the *idiomatic* sense of 'Jungfrau' precluded misinterpretation).

(2) It must not be open to a *prima facie* morally bad interpretation.

(3) It should be applicable to both sexes.

(4) It must be of such a nature that the full Christian sense of 'virgo' can be easily superadded.

To those with whom it is a foregone conclusion that there is not and *cannot* be a Kafir word for 'virgo', I have answered some nine months ago:

\*This a-priori-proof proves too much. For, after all, the Latin word 'virgo' has been borrowed from

a heathen people, the Greeks having been less fortunate in this respect, as they had only the generic term *παρθένος* which means 'girl', where the Romans had the distinctive appellation of 'virgo'. Secondly this a-priori-proof proves nothing, if once the fact be established that a heathen people, whether they originate from Cham or not, is cognisant of the idea of virginity and consequently has a word to express a being whose state answers to the essential requirements of virginity.»

Let me therefore adduce a few proofs that our natives here are cognisant of the idea of virginity, quite apart from the term and the institution of *amancasakazi*. Crude as the conception of virginity may appear, yet, if we but know how to enucleate the kernel hidden under a rough shell, we shall have to admit that they show respect and religious confidence towards virginity.

(1) Among the natives certain religious functions are reserved to *virginal* boys i. e. such as have not attained puberty yet = *abangakatombi*. Such functions are to drive in the *izikonkwana zezulu*, and the performance of the heathen 'Asperges' against lightning, both constituting essential parts of the heathen "benedictio tempestatum", as it were. Such a boy is known as *umfana wentelezi*. In the absence of boys this office devolves, I am told, upon *virginal* girls. Further, if reports be true, the heathen "Asperges" against the *abatakati* is likewise reserved to such boys, at least in certain localities. (As to the heathen "Asperges" cf. *bless*.)

(2) In native belief only *virginal* boys and girls in the sense just mentioned are privileged to see with their eyes the *utokolotshe* (who is playing the part of the hobgoblin or rapping spirits of the Europeans).

(3) There is the remarkable myth of *Nomkubuhwane*, who is believed to have brought from heaven the *amabele* together with the recipe for brewing the

national beverage, the *utshwala*. This is why she is considered by some as the Ceres of the Zulu speaking peoples. But what we are concerned with here is that she invariably figures as the *virginal* chief-daughter of God = *inkosazana ka'Nkulunkulu*, and of heaven = *inkosazana yezulu*. All inquiries as to whether she ever married are met with the stereotyped answer: *Qa, y'inkosazana nje*.

And moreover her cult must be *virginal*, so much so that, if this condition is not fulfilled to the letter, it is rendered nugatory, because the daughter of heaven is offended—only absolute virginity can please the celestial virgin. For details I refer the reader to No 288 of "the Collector." I shall only point to the following features:—(a) The night previous to the *Nomkubulwane* service the girls must sleep in huts of old women beyond the age of sexual functions. (b) During the whole performance the girls must behave as absolute virgins. The mere fact of seeing, or being seen by a male renders the whole function inefficacious.

On the ground of absolute virginity being imperative in the *Nomkubulwane* cult, should the function performed by the girls prove useless, according to my informants it is followed by another, performed by babies, as described in No 289 of "the Collector", the idea being that the little children, being unable to offend *Nomkubulwane* by want of virginity, will certainly obtain from her what the girls have failed to achieve.

(4) Those who look deeper than the surface will easily detect quite a number of laws of morality, modesty, decency hidden under superstitious beliefs which appeal to us as more or less bizarre. Thus for instance the nucleus of all those superstitious beliefs attached to *ukiveqa* i. e. stepping over children or adults (cf. Nos 509, 515 of "the Collector") is nothing more than enforcing decency and modesty, the necessity of

which easily appears if we remember that the natives, in their natural state, are not seated on chairs, nor have they beds raised from the ground, being at the same time scantily clad. Again, in their belief, to look upon the uncovered partes genitales of one of the other sex produces fearful effects (l. c. Nos 517, 518). In reality these superstitions are only the outer garment of precepts of morality and modesty. As a matter of fact, any indecent behaviour in this regard is literally abhorred, as can be easily witnessed in native kraals where something of the good old order is preserved. Woe to the girl who is not careful in sitting nicely and tightly!

By the foregoing, I think it may be considered as an established fact that the idea of virginity is not unknown to the native. On the contrary, these seem to be the very points from which the Missionary has to proceed in leading him on to the idea of Christian virginity.

Now a blunt question! Since Christian Mission work has been commenced in these regions, have the Christian Missionaries succeeded in bringing home the idea of Christian virginity to the natives? Have the Protestants, by giving them the term *intombi* for virgo? Have the Catholics, by importing the foreign *ivirigo*? **Neither have succeeded.** There is no need to enlarge upon the reasons why *intombi* necessarily has failed, and ever will fail to convey *virginity*. But why has *ivirigo* proved a failure? In my humble opinion the principal reason lies in the fact of its being a foreign term.

The objection, that there are hundreds of foreign words which have been Zuluised, and are now-a-days part and parcel of the Zulu language, is only a seeming one; for all of them, as *itilongo*, *inkantolo*, *isitimela*, *ukunokolota*, *ukupolombá* etc. etc. are referring to concrete things. In fact, I am not aware of a single foreign word in Zulu denoting an *abstractum*.

But am I not exaggerating? Has *ivirigo* really failed to fulfil its mission to make the natives familiar with the idea of virginity? There are *individuals* who have grasped it. But what I contend is: to the *bulk* of our Christian native population *ivirigo* has remained a title to be used exclusively in connection with our Bl. Lady, nothing more. And a close observer may find that, to ninety-nine natives out of a hundred even as such it is a *mere title*, its real and full significance never being realised by them.

Why is it that, although it has been in use for over thirty years in all the Zulu Catechisms, Bible Histories, Prayer-Books etc., though it has been employed in instructions and sermons without number — I say, why is it that in spite of all this, no native, Christian or pagan, young or old, would not so much as think of calling a Christian, or any other girl an *ivirigo*, although she is leading the life of a truly Christian virgin? And that even when she is publicly known to have decided to remain unmarried for life? Why is it that such a native girl would not dream of calling herself an *ivirigo*? Why is it that she resents being called one? Why does *she* take it as a kind of teasing, of irony, of sarcasm i. e. *ukubinqa*, whilst a European Catholic girl is proud of the title?

Why is it that to the question, whether *ivirigo* is applicable to anyone here on earth, the average native Christian will have but one answer: "Of course not, there being *only one ivirigo*, namely *Maria*"?

Why is it, finally, that it appeals to the native as preposterous to hear any male called *ivirigo*? as if to our Lord, to St. Joseph etc. etc. some physical or psychological quality of the female nature were imputed? as if in one word, any such male were to be understood to be some kind of an *impisintshange* i. e. hermaphrodite?

There is but one answer: — All this proves clearly

that the fault rests chiefly with the foreign term, because it has not been assimilated by the native mind, and could not therefore popularise itself.

I have just alluded to the impossibility of using *ivirigo* for the male sex. What the native wants, is a word of the type: *inkosi* king, *inkosikazi* queen. Or else two radically different words are required, such as he has for 'boy' *umfana*, *insizwa* and 'girl' *intombazana*, *intombi*, though, of course, this would be less expressive in our case.

I quote in the following parts of my paper «On 'Virgin' and Grace», (published some 9 months ago) inserting from time to time a little commentary.

«*Virgin*, *in-casakazi* (sing, *in-*, plur, *ama-*). This word was elicited in the course of a conversation with one of the female members of the royal family of the Zulus, who has been an eye-witness and an ear-witness for more than 20 years of things as they are in the royal household, having lived there from childhood up to the time of her conversion to our holy faith. During the last period of her stay in the royal kraal she was *incekukazi enkulu* to the Zulu king Dinuzulu. Her subsequent statement was corroborated by another member of the royal family during an interview by a sage old native woman, who had been questioned on the very subject. The same native woman recalled the fact that the institution of *amancasakazi* obtained to a similar extent as in Zululand in the royal family of her own tribe. The strongest proof that the above information is correct lies in the fact that up to our very day there are still *amancasakazi* living in Zululand.»

In the meantime the last of them has died.

«According to our informants there are two classes of *amancasakazi*. The one are those daughters of the king or an «*umnumzana*», who, before ever being told by their father to go to some husband selected



by him, declare their decision to remain unmarried i. e. to become *amancasakazi*. The other consists of those who, not having already declared their intention of remaining unmarried, do so after they have declined once or twice to go to the would-be-husbands of their father's choice, and thus become *amancasakazi* just as the afore-mentioned.»

Further enquiries have corroborated the statement that the king's daughters in contradistinction to those of commoners, actually enjoyed the privilege of not being forced into marriage.

«All the *amancasakazi* are lodged within the precincts of the *isigodhlo esimnyama*. In order to give a general idea of what an *isigodhlo esimnyama* is like, I might say, it is somewhat of an analogon to a cloistered monastery. It is the dwelling-place of the *imindhlu-kulu yesigodhlo esimnyama*, where, with the one exception of the king or *umnumzana*, no male is admitted under the penalty of death. Another remarkable feature of the *isigodhlo esimnyama* is that even the king or *umnumzana* has no sexual intercourse with any of its *imindhlu-kulu*; if he wishes that the one or other of them become his *isixebe* i. e. "maitresse", he removes her from the *isigodhlo esimnyama* and gives her a place amongst the *imindhlu-kulu yesigodhlo esimhlope* i. e. of the enclosure to which the public have access. The fact that the daughters of the king or *umnumzana* who have become *amancasakazi* are lodged within the *isigodhlo esimnyama*, shows clearly that the term *incasakazi* in the native brain necessarily implies seclusion from all intercourse with the other sex.»

The *isigodhlo esimnyama* has proved the stumbling block in the whole *incasakazi* question. I refer the reader to 'monastery'. I hope what is said there proves satisfactorily that the term in itself conveys but the idea

of a «sacred (i. e. taboo) enclosure».

I believe I have hit upon the key for explaining why there ever was an objection raised against *incasakazi* on the ground of its connection with *isigodhlo esimnyama*. What happened is this. I was listening to a dispute between three natives, hailing from Zululand, which had arisen on the question whether that portion of the *isigodhlo*, in which the huts of the royal *izixebe* stood, belonged to the *isigodhlo esimnyama* or to the *isigodhlo esimhlope*. In settling the dispute they agreed that not all the royal kraals were built on exactly the same plan. Thus far it appears that to a degree *isigodhlo esimnyama* may be equivocal with some natives.

But both parties, and besides them all other natives whom I interviewed on the subject, were unanimous in stating: (1) Though those girls who were offered (*ukwetulwa*) to the king figured in the native mind as *amancasakazi*, those who became *izixebe zenkosi* no native would think of, or speak of as *amancasakazi*. They passed as both: *imindhunkulu* and *izixebe zenkosi*, and nothing more. (2) To enter the *isigodhlo esimnyama* which contained the huts of the king's daughters, where the *amancasakazi* also resided, was a capital offence. (3) The fact of the *amancasakazi* residing within the *isigodhlo esimnyama* does not imply the least suggestion of sexual intercourse with them; on the contrary, this very fact precludes any such idea.

Here seems to be the place to insert the statement of a male member of the royal Zulu family, a married man, a seemingly quite unsophisticated heathen (at present a member of the Native Police). The sense of what he said is in short: "No girl, whether she be the king's or a commoner's daughter, will be thought of by a native as *incasakazi*, if once she has had sexual intercourse". Personally I place immense value on this utterance for this heathen, if anybody, was

an entirely disinterested party, the more so as it was incidental to a chat with another native that the subject was broached.

«Again, whenever an *incasakazi* sallies forth from the *isigodhlo esimuyama*, her attendants (*iziqqila*), without whom she never appears, scare away (*ukuhebeza*) any male person who happens to be near, whilst the *incasakazi* herself utters the following or similar words: "Nans' *inja!* *abayibambi? bayijojel bayibuka-ni na?* i. e. Look at the dog! why do they not get hold of it? let them *joja* it (that is, let them thrust a stick up its anus)! why do they merely look at it?" Any male, as soon as he becomes aware of the approach of an *incasakazi*, covers his face and runs away; in fact, he runs for his life. For, according to Zulu custom, not only speaking to a *incasakazi*, but the mere fact of his looking at her is such a crime that he pays for it with his neck, literally so, because the Zulu fashion of executing was the twisting of the neck (*uku-tshunqula*).»

If report be true, somebody has been greatly scandalised because the Zulu *incasakazi* dares to call human males *izinja*. True, it is a shocking offence to our European feelings, to be called a "dog". No European familiar with the trend of native thought is shocked at the *inja*. For no native will take offence at the knowledge that in the eyes and speech of his superiors he figures as *inja*. On the contrary in speaking to them he himself will readily use expressions like this: *Ngi-y'inja yako, 'nkosi*. And after all, whether we be scandalised or not, even we priests are viewed in the native mind as the *izinja zombishopu*, and again where we ourselves appear as *abakulu*, all our subjects, the Assistant Priests included, are our *izinja*. Now this is something to be scandalised at!

Further, whenever one of the *amancasakazi*

intends to pay a visit to any of the royal kraals, some of the king's messengers (*amanxusa*) start one or two days before her departure to announce at all the kraals, through, or near which she is to pass on her journey, that on such and such a day an *incasakazi* is to pass. Upon this the males clear out, or keep away at a safe distance, fully aware of the doom that would otherwise descend upon them.

When I told my first informant, at another interview, that one who is known as being well conversant with Zulu customs maintains that the *amancasakazi* carry on secret intercourse with members of the opposite sex, she ridiculed the suggestion, saying: "Ak'azi into ekona, inganti ng'ukufa i. e. he does not know the actual truth, because such a crime would mean death".

But supposing, for argument's sake, the authority just alluded to were right, nothing would be proved against the use of the term *incasakazi* as applying to a virgin; for even in our Christian views a girl passes as a virgin so long as she is not known 'in foro externo' to have intercourse with the other sex, though secretly she is doing so.

Another possibility, suggested from a side apparently not-conversant with the natives' views as they are, or at least were up to the time when white men came into contact with them, is out of the question. For self-abuse or homosexuality are things which never entered a native's mind, before they were brought along with the other "blessings" of civilisation by his white brothers. Even in our days the unsophisticated native, old or young, looks upon these things as belonging to the order of *ubunja* i. e. a dog's nature.

No, if any such thing as secret intercourse with the other sex, or self-abuse or homosexuality, were connected with the term *incasakazi* in the natives'

own view, the high esteem and respect, and even awe, in which they are held by the Zulus, would be inexplicable facts, as would be also the close and minute vigilance provided by the Zulu etiquette to enable the *amancasakazi* to live up to the quite exceptional standard of life they have chosen.\*

Psychologically, the existence of *amancasakazi* among the Zulus will ever remain a problem hard to solve. But this is no excuse for not admitting facts, especially if we take into account the Zulus' cognisance of, and respect for virginity as shown previously. True, the difficulty of the problem is enhanced by the co-existence of the *amancasakazi* and an at least in certain regards low degree of morality. Yet did not in ancient heathen Rome the institution of Vestals co-exist with that of girls devoted to the cult of Venus in different so-called 'mysteria', and with a general licentiousness far worse than the "immorality" of the Zulus?

«Another point in favour of *incasakazi* being used for virgin may be the etymology of the word. It goes without saying that *kazi* is the well known suffix denoting the female sex, as in *inkosikazi*, *indodakazi*, and the like. As to the stem *casa*, no less a Zuluist than Rev. A. T. Bryant drew my attention to the fact that *casa* may be heard pronounced also as *cwasa*; *ukucwasa* means: to reject from one's society, friendship etc. So *incasakazi* is a female who is "rejecting" sc. males. This etymological proof may be strengthened by *indela* (plur. *izin-*) being the synonym of *incasakazi*. The etymology of the stem *dela* is apparent: *indela* is one who has "renounced, given up, foregone" sc. intercourse with males, marriage etc.»

It is useless to argue that owing to this etymology *incasakazi* means a girl who is rejected. If it did, it necessarily had to be *incaswakazi*, in accordance with

all derivatory substantives of this kind: *isitunywa*, *isibotshwa* etc.

«My first informant incidentally mentioned that an *incasakazi* is supposed to be very kind and nice (*mnene*) towards men and animals.—Another says (though I have had no opportunity to verify the statement), the word *incasakazi* as heard amongst the Bacas means a "kind-hearted" person.»

In the meantime, I have been made aware of an objection hailing from European quarters. Two things are contended: (1) that *incasakazi* is genderless, being applicable to any «gentle, docile, meek, tame person or animal»; (2) that it belongs to the *ili-ama* class. I referred the matter to three Zulus at different times, one of them being an old lady (who if she could but write, might present us with a fine bulky volume), the second an *insizwa*, the third an *intombi*. The two first named I had never before approached on the subject of *incasakazi*. I started the conversation with the question: "*Konje indoda ingaba incasakazi na?*" It appeared "sole clarius" that it is used in such cases either as a gentle reproof in order to stir up the party concerned to action, or ironically (*ukubinqa*), in both cases the punctum comparationis being: are you as silent, meek etc. as an *incasakazi*? The simplest proof that in all such cases the word does *not* apply *properly*, was furnished by the old lady mentioning, that parties thus styled *amancasakazi* may resent it (*ukucunuka*), much in the same way as when a man is derisively called an *umfazi*. For when I insisted, asking why an *indoda* should resent being called an *incasakazi*, she replied: *Ngoba kasiyo incasakazi* i. e. because he is not a real *incasakazi*. I further insisted, asking: *Po-ke, incasakazi eyiyo iy'ini?* i. e. What then is a real *incasakazi*?, whereupon she gave me the substantially same description as contained in this article.—To the knowledge of

these three natives, the metaphor is not applicable to animals. Further, when asked whether a real *incasakazi* would possibly resent being called one, the answer was: Certainly not.

The idea of meekness, as clearly contained in *incasakazi*, nobody could consider as derogatory to the idea of virginity—on the contrary.

As to the question, whether *incasakazi* is one of the *in-ama* words, as *intombazana*—*amantombazana*, *indoda*—*amadoda*, etc., or belongs to the *i(li)-ama* class, in listening to conversations of natives I have heard it used just a few times as belonging to the *i(li)* class. But at least two members of the royal family were quite definite in treating *incasakazi* a pari with *intombazana*. But supposing it belonged to the *ili* class, nothing would be proved against its etymology, as explained above; for nunation is met with in several words of the *ili* class, for instance *i(li)-ngole*—*uku-gola*, *i(li)-gumbe*—*uku-gumba*; not unlikely *i(li)-ndiki* (= *i-ndau*)—*ukuti diki* is another instance of the same kind.

«When questioned, whether for an *incasakazi* there is no possibility of ever marrying, my first informant stated that after Mpande's death two out of the whole number of the then *amancasakazi* were dispensed, as it were, (*ajutshwa*) by Cetshwayo, and consequently married. At the same time she was quite positive, that such a thing would be impossible in the lifetime of the *incasakazi's* father. She further remarked that since Mpande's time the number of *amancasakazi* has decreased; out of those daughters of his who had become *amancasakazi* four were still alive when Cetshwayo came into power, and one of them is still living.»

She died recently.

•That the institution of *amancasakazi* dates back to olden times is proved by one of the *izibongo zika-*

'Senzangakona: "Obezitebe ezihle, umfokwane ka-Ndaba, ebezidhlela amancasakazi" which means: Thou owner of the fine eating mats where the *amancasakazi* were eating (without being disturbed by thee or by others), whilst otherwise thou hast been the "Pesterer" born by Ndaba.

My first informant says, the word is still in actual use in Zululand, not only for the real *amancasakazi* of the royal or an *umuumzana's* kraal, but also for such girls as behave in quite a blameless manner in all regards. The father or mother of such a girl will say: "If it were still the good old times, this girl of ours would become an *incasakazi*".

As to the essential requirements of virginity, the *unmarried state* is clearly given in the case of an *incasakazi*; further, *abstinence from all intercourse with the other sex* is equally apparent; finally, the term *incasakazi* precludes in the natives' own view the idea that those who own the title would *commit any impure action* on themselves or with members of their own sex. Thus it appears that the Zulu term *incasakazi*, in its heathen acceptance, imparts the idea of virginity at least to the same extent as the Latin term *virgo* did in its heathen acceptance, when the Apostles or their disciples borrowed it in order to give it its full Christian meaning. Consequently we, by giving the Christian natives their own term for virgin, are doing nothing more nor less than the Apostles and their disciples did when christianising the heathen Romans of their times.

The only thing we have to do is to superadd to their idea of virginity, as expressed by *incasakazi*, the same as the Apostles or their disciples had to superadd to that of the old Romans, as expressed by *virgo*, namely the one great thing, which, by the



way, is not expressed even by the word *virgo* itself—I say, the one great thing that constitutes a virgin in the Christian sense of the word—the high motive for being one, which entails at the same time the obligation to live up to a higher degree of virginity than any mere heathen could conceive.

Somebody argued, we must retain the foreign term *ivirigo*, because the Apostles or their disciples also retained *virgo* in preference to *Vestalis*; of course, it was not a case of "retaining", but of selecting one of the two. Further, there were two very good reasons for their selecting *virgo*: first, *virgo* was the generic term, the *Vestales* being only a species of them, though the most exalted; secondly, the Vestals were virgins consecrated to a heathen deity, therefore it was out of the question to call Christian virgins Vestals; the more so to call the Mother of Christ a virgin consecrated to the heathen deity Vesta. »

If in spite of all that has been said on *incasakazi* in all its different aspects, historical, etymological, and idiomatic, there are some who are afraid to keep to the time-honoured principle of 'accommodation', to which the best Missionaries of all times—their Master and Chief, Christ Himself amongst them—have clung, let them confine their explanations of a Christian 'virgo' to its etymological meaning, as has been done in the new catechism.

At the beginning, four conditions have been laid down to be fulfilled by a Zulu term for 'virgo'. As to the first, in native view *virginitas naturalis* is absolutely required for being an *incasakazi*, no *intombi ey'oniwe*, i. e. *puella violata*, is thought of, or spoken of as an *intombazana*, much less as an *incasakazi*. As to the second, we have seen that, in the natives' own view, sexual intercourse of any kind and more so self-abuse

or homosexuality are absolutely incompatible with being an *incasakazi*. The third is complied with by the fact that according to the genius of the Zulu language, in words with the feminine suffix *kazi*, the stem refers to the male. Therefore quite naturally *incasa* means a male virgin, *incasakazi* a female. As to the fourth, no reason appears why it should be impossible, or even difficult to settle upon *incasa* and *incasakazi* the full Christian meaning of 'virgo'. In conclusion, let me state what I have experienced in the case of those natives to whom I explained the Christian application of the term in question. Quite naturally I commenced with the Bl. Virgin. As a little child, I explained, she became an *isetulo senKosi uNkulunkulu* by her Presentation in the temple, much in the same way as the daughter of a Zulu *umnumzana* by being presented to the Zulu king i. e. *ngokwetulwa enkosini yakwa'Zulu*. Henceforward she was to live for many years *esigodhlweni senKosi uNkulunkulu* i. e. in the "sacred precincts" of the Lord our God, similarly to the Zulu *izetulo* living *esigodhlweni senkosi*. But there was one difference, all the *izetulo zenKosi uNkulunkulu* had to live as *amancasakazi*, until they were dismissed i. e. *zaza zajutshwa*, whereas only part of the *izetulo* of the Zulu king were absolute *amancasakazi*. But our Bl. Lady went one step farther:—Not unlike some daughters of the Zulu king, who are said to have decided to remain *amancasakazi* for life-time, she bound herself by the vow of perpetual virginity i. e. *wazibopa ngesitembiso esiy'ingcwele sobuncasakazi, wati, uzauba incasakazi aze afe*. And this at a time when perpetual virginity was quite an unusual thing among the Israelites, just as it is among the Zulus. And she kept her vow, though she had to espouse St. Joseph. For he was an *incasa* as she was an *incasakazi*, and their matrimony was virginal i. e. an *umtshado wencasa nencasakazi*, in-as-

much as they lived together as two virgins i. e. *bahla-lisana njengamancasa*. And when she had to become the Mother of our Lord, God Himself wrought miracles of quite a unique nature. She conceived by the Holy Ghost i. e. *wamita ngoMoya ocw*. It is due to this way of conception that she remained a virgin, because she was never violated as other mothers necessarily are i. e. *kungalolu 'hlobo lwokumita ukuba wasalehwa ubuncasakazi, waba esey'incasakazi njalo ngoba akazange 'oniwe 'muntu, inganti bonke abanye b'oniwe la sebeonina babantwana*. This is why we call her "Mother inviolate" i. e. *'Nina ong'oniwanga*. And as she remained a virgin in spite of conceiving our Lord, so she did in spite of giving birth to Him because He came forth miraculously i. e. *njengaloko waesey'incasakazi nakuba wayimisa inKosi yetu, kanjalo waeseyilo nakuba wayizala, ngoba yapuma ngokwesimangaliso*. Therefore we give her those other titles, as *'Nina ong'onakalanga, 'Nina omangalisayo, «Alibabazeke igama lika'Maria of'eng'uNina abe inCasakazi,»* etc. etc.

\* Pen and ink will never describe the wonder and awe reflected on the faces of these simple natives when they realised for the first time in their life—though some of them were "Christians", or rather "Catholics" of 15 to 20 years' standing—what "Mary ever Virgin", "Mary, Virgin and Mother", and the like imply. And each of them expressed as much in words.

Anybody may try the same experiment, and find out for himself what wonders are wrought by practically applying the principle of accommodation, and speaking to the natives in their own instead of foreign terms.

If then, always by accommodation and the aid of the natives' own words, they are led to grasp what virginal life means in the eyes of God, when, further, to young and old the obligation has been really brought

home that exists for any and all unmarried boys and girls to lead a virginal life, **then, and only then** the true Catholic faith will be established in this regard. If this be not established, can they truly be called Catholics? And what is more, without this basis, is there the slightest hope that Catholic natives will lead a Catholic life? St. Paul says: «In all things taking *the shield of faith*, wherewith you may be able to extinguish all the fiery darts of the most wicked one.» (Eph. 6,16). If they have been given no shield, or not the right kind, how will they be able to extinguish those fiery darts directed against Christian purity and chastity?

I do not contend, of course, that giving the natives a word of their own for the foreign *ivirigo* will make them pure and chaste. But I believe that it will contribute greatly towards equipping them with a truly Christian conception of virginity.

**Virgin**, MOST RENOWNED s. renowned.

— AND MOTHER. I need not say that this and all similar expressions refer to the miraculous simultaneousness of Virginity and Maternity of our Bl. Lady. Now the old version: «*ol'ivirigo nomZali futi*» may imply simultaneousness, but not necessarily. On the other hand the Zulu idiom lends itself admirably to express it: *oti eng'umZali abe l'ivirigo* or rather *abe y'inCasakazi*.

— OF VIRGINS s. superlative.

**virtue** *isilungo*. This is what I finally arrived at after lengthy deliberations with natives. As to its explanation, nothing is to be added to the opening remarks at the beginning of the 2nd chapter of the new catechism.

**visit**, TO — THE SICK *ukuhambela kwabagulayo*. The native members of the R. B. insisted unanimously on *kwabagulayo* in preference to *abagulayo*.

**vow** *isitembiso esiy'ingwele*.

TO TAKE A — *ukuzibopa ngesitembiso esi-  
y'ingwele.*

**way**, OUR — AND OUR LIFE s. isa.

**weeping** s. sighs.

**will**, FREE — *intando, intando yokuzitandela, amandhla okuz'enzela.* It is the last of the three that explains most forcibly the freedom of will.

**wisdom**, the Spirit of — s. isa.

**within** s. in.

**witness**, BEAR — IN FAVOUR OF, AGAINST. It may be well to state expressly that *ukufakazela umakelwane amanga* is equivocal, meaning both: to bear witness in favour of the neighbour, or against him, the actual sense being determined by the context.

**Word**, THE — OF GOD s. Trinity.

**Woe** (Lat. Vae). Up to the present, in want of something better, the Zulu interjection *Wou!* followed by *ku'bani* was employed for the purpose. Against the use of the interjection itself nothing is to be said, considering that it expresses amazement, regret, grief etc., though *ai!* or *hai!* may be as good. But in proper Zulu speech no such interjection is ever followed by a prepositional expression with *ku*.

No doubt, it is more Zulu-like to insert after *wou!* the idiomatic *yeka* or *yekani*. Thus «Woe to the world because of scandals!» may be: *Wou! Yekani umhlaba ngenxa yezikubekiso.* Equally good, if not better, is the idiomatic *(h)ai nga . . .*: *Hai ngomhlaba ngenxa yezikubekiso!*

**worship**, INTERIOR —, EXTERIOR —. The endeavour to translate literally has led to making use of *pakali* and *pandhle* respectively. But these in actual native speech

are restricted to convey a merely *local* meaning. Therefore interior worship we have to translate into an invisible and inaudible worship i. e. *ukunkulekela* (sc. *uNkulunkulu*) *okungabonakali, okung'ezwakali*, because it is worship paid in our hearts i. e. *ukunkulekela, ukumvuma enhliziyweni*, with our inner faculties i. e. *ngokwenhliziyo*. This interior worship we convert into exterior worship through making it visible and audible i. e. *ngokubonakalisa, ngokuzwakalisa ukunkulekela, ukumvuma kwetu kwas'enzliziweni*, so that exterior worship with the native is *ukunkulekela, ukumvuma kwetu okubonakalayo, okuzwakalayo*.

**world, THE** — TO COME s. future.

**worthily, TO RECEIVE A SACRAMENT** —, UNWORTHILY. This figures in the native mind as *ukulungelwa* and *ukwonakalelwa iSakramente elitile* respectively. Thus the question: "Have you always received the sacraments worthily?" is rendered in proper Zulu with: *Ukwamukela kwako amasakramente, wawalungelwa njalo na?* Or negative: "Have you never received the sacraments unworthily?" *Auzange wonakalelwe amasakramente owaw'amukela na?*

The literal translations of 'properly', 'worthily' with *ngokufaneleyo* or *ngokuyiko*, and of the contrary with *ngokungafaneleyo* or *ngokungeyiko* are at the best ambiguous, especially the negative forms. The most obvious sense of *ukwamukela iSakramente ngokungafaneleyo, ngokungeyiko* is that certain rites, ceremonies, etc., in one word *exterior* observances were not performed properly by either the minister of the sacrament or the recipient. How to avoid this?

Either the above terms of a more general nature: *ukulungelwa* and *ukwonakalelwa* are to be used; or, if special stress is laid on the recipient's unworthiness, a passive form of *ukufanela* will serve the purpose. For

example: It is a sacrilege to receive a sacrament unworthily: *Kuy'isixabelelo uma umuntu 'anukele isakramente engafanelwe, or engafanelwe yilo.* Never dare to receive a sacrament unworthily: *Ungalingi nanini ukwamukela isakramente, noma yilipi, ungafanelwe, or ungafanelwe yilo.*

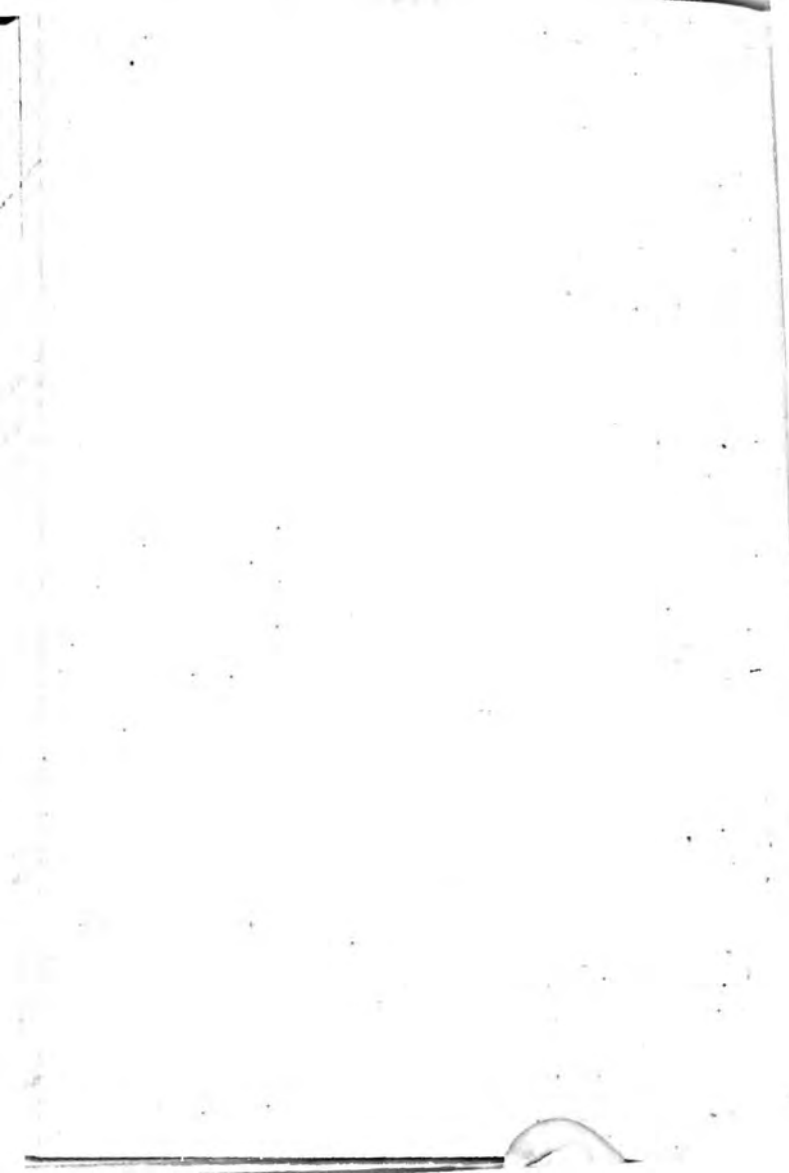
**worthy**, TO MAKE WORTHY *ukufanelisa*. I do not contend that expressions like: *'NKosi, y'enza ukuba ngifanele . . .* O Lord, grant that I become worthy i. e. . . . make me worthy . . . , must always be replaced with forms of *ukufanelisa*. But *ubanibani wenziwa ukuba afanele*, and similar passive forms are at least clumsy, if not unZulu altogether. This is why in the translation of the Response: "That we may be made worthy of the promises of Christ", the passive form of *ukufanelisa* has been used: *Ukuba sifaneliswe esikutenjiswe ng'u-Kristo.*

**ixanti**. Note that the *x* is aspirated (*i-x<sup>h</sup>anti*),

**ukuxwala**. Note that the *x* is aspirated (*uku-x<sup>h</sup>wala*).

**year**, THE ECCLESIASTICAL — *umnyaka, njengoba uhleliwe iBandhla.*







# German Index.

## A

Aberglaube f. superstition.  
 Abraham f. proper nouns.  
 Abglanz des ewigen Lichtes f. brightness.  
 ablegen, ein Gelübde — f. tako a vow unter vow.  
 Abstinenztag f. day of abstinence unter day.  
 abwenden, sich — von f. avert.  
 Adam f. proper nouns.  
 Acolythen f. Orders.  
 Allerheiligste, das — f. The Holy of holies unter superlative.  
 allerweiset, du — Jungfrau f. Virgin, most prudent unter superlative.  
 allgemeines Gericht f. general judgment unter judgment.  
 Alphons Liquori f. proper nouns.  
 Altarsakrament f. altar.  
 Andacht, du vortreffliches Gefühl der — f. devotion.  
 anhauchen f. breath.  
 anhören, eine hl. Messe — f. mass.  
 annehmen, die menschliche Natur — f. incarnation.

antosken f. knock.  
 Apostelgeschäfte f. Acts.  
 Arche des Bundes f. Ark.  
 Argerniß f. scandal.  
 — geben f. scandalise.  
 arm im Geiste f. poor.  
 „Auf daß wir würdig werden der . . .“ f. worthy & promise.  
 Auferstehung des fleisches f. resurrection.  
 unser Leben und unsere — f. our life etc. unter isa.  
 aufführen, sich in sittlicher Beziehung schlimm — f. commit.  
 aufopfern f. offer.  
 Auserwählte, der — f. Elect.  
 ausschließen, aus der Kirche — f. excommunicate.

## B

barmherzig f. merciful und mercy.  
 Baum, der — der Erkenntnis des Guten und Bösen; der — des Lebens f. isa.  
 behalten, „welchen ihr ihre Sünden — werdet ic.“ f. retain.  
 Beicht, letzte — f. penance.

- Bekenner f. Confessor.  
 belohnen f. reward.  
 bekleiden, die Nackten — f. naked.  
 Berührungen, unfeujche — f. immodest touches.  
 bejonderes Gericht f. particular judgment unter judgment.  
 bejprengen f. Asperges.  
 bejtrafen, das Böje — f. punish.  
 bejuchen, die Kranken — f. visit.  
 Bittopfer f. sacrifice (supplicatory).  
 böj, — Prinzip im Herzen f. bad principle etc. unter good.  
 Botjchaft, frohe — f. Gospel.  
 Brandopfer f. sacrifice (holocaust).  
 Brot, „gib uns heute unjer tägliche — “ f. our daily bread unter bread.  
 — des Lebens f. bread of life unter isa.  
 brüderliche Zurechtweijung f. correction.  
 Buch der Bücher f. genitive.  
 Bund f. Testament.  
 Buße, das Sakrament der — f. penance.  
 jemand eine — geben f. give.  
 — tun f. penance.
- C
- chrijtliche Vollkommenheit f. perfection.
- D
- danach, und — f. then.  
 Dankopfer f. sacrifice (of thanksgiving).  
 dann, und — f. then.  
 dauern, „von — er kommen wird“ f. thence.  
 darauf f. then.  
 darbringen f. offer.  
 Darjtellung Jefu im Tempel f. offer.  
 Das ijt . . . daß f. This is . . . that.  
 Diafon f. Orders.  
 Diener, Ehrwürdiger — Gottes f. servant.  
 Dispens f. dispensation.  
 dispensieren f. dispense.  
 Dreieinigfeit f. Trinity.  
 durch Chrijtum ꝛ f. through.
- E
- Ebenbild f. likeness.  
 Ehe f. matrimony.  
 — Hindernis f. impediment.  
 — Verjprechen f. promise of marriage unter promise.  
 ehrabjchneiden f. detract.  
 „Ehre jei Gott dem Vater ꝛ“ f. Glory.  
 Ehrwürdiger Diener Gottes f. Venerable Servant etc. unter servant.  
 Eid, einen — ablegen auf f. swear.  
 Eigennamen f. proper nouns.  
 eindrücken, ein unaujförjliches Merkmal — f. impress.  
 eingeborner Sohn f. only.  
 Eingebung f. inspiration.

eingehen f. enter.  
 einhauchen f. breath.  
 eintreten f. enter.  
 empfangen f. conceive.  
 Empfängnis f. conceive.  
 Engel des großen Rathschlusses f. counsel.  
 „erbarme Dich unser“ i. mercy.  
 Erblehre f. tradition.  
 Urbünde f. original.  
 erforschen, das Gewissen — f. examine.  
 erhören f. hear.  
 ertauben f. allow.  
 „erlöse uns, o Herr“ f. deliver us.  
 erschaffen f. create.  
 ertragen, jemanden — f. suffer.  
 Eucharistie f. Eucharist.  
 evangelisch, die — Räte f. counsels.  
 Evangelium f. Gospel.  
 ewig, — Leben, — Tod, — Freude, — Strafe, der — Gott, — leben f. eternal.  
 Ewigkeit, in alle — f. eternal & genitive.  
 exkommunizieren f. excommunicate.  
 Exorzist f. Orders.  
 ⚔  
 falsch, ein — Papst f. false.  
 Fasttag f. day of fasting.  
 Fegefeuer f. purgatory.

Zelertag, abgeschaffter — f. day of devotion.  
 gebotener — f. day of obligation.  
 jehentlich f. beseech.  
 fleischwerden f. incarnation.  
 Form (der Sakramente) f. sign.  
 Frau von Sales f. proper nouns.  
 fremde Sünden f. sins of others.  
 Freude der Engel f. gaudium Angelorum unter isa.  
 Friede, unser — und unsere Veröhnung f. pax et reconciliatio nostra unter isa.  
 friedfertig f. peacemakers.  
 Frömmigkeit, Geist der — f. Spirit of godliness unter isa.  
 führen, zur Sünde — f. enter & seduce.  
 in Versuchung — f. lead.  
 „führe uns nicht in Versuchung“ f. let, negative.  
 Fürbittopfer f. sacrifice (intercessory).  
 Furcht des Herrn, Geist der — f. Spirit of the fear of the Lord unter isa.  
 Fürsprecherin f. advocate.  
 ¶  
 Gabe, die sieben — des hl. Geistes f. gift.  
 geben, jemand eine Buße — f. give.  
 „gebenedeit bist du unter x“ f. Blessed art Thou etc.  
 Gebühr, Dispens. — f. collection.

- Geduld, mit jmd. — haben *i.* Gesalbte, der — *f.* Anointed.  
suffer.
- geduldigst, du — Jesu *i.* Jesus, Gestalten, die — von Brot &  
most patient unter super- s. species.  
lative.
- Gebiß, du vortreffliches — der Glanz des ewigen Lichtes *f.*  
Andacht *f.* devotion. brightness.
- Gegenpapst *f.* false.
- Gegrüßt seist du *f.* Hail.
- gehorsamst, du — Jesu *f.* Jesus, Glaubenszweifel *f.* doubt.  
most obedient unter super- Gleichnis *f.* likeness.  
lative.
- Geist, der hl. — *f.* Trinity. göttlich *f.* divine.
- der — der Weisheit, des Ver- Gregor der Wundertäter *i.* Gre-  
standes, der Stärke, der Wissen- gorius Thaumaturgus.  
schaft, der Frömmigkeit, der gut, — Prinzip im Herzen *f.*  
Furcht des Herrn *f.* isa. good principle.
- Geiz *f.* covetousness.
- Gelegenheit zur Sünde *f.* enter & occasion.
- gelobt, das — Land *f.* land of Haupt *f.* head.  
promise unter promise.
- Gelübde *f.* vow.
- Gemeinde der Gläubigen *f.* con- — geheimmisse des Glaubens *f.*  
gregation. chief.
- Generalbeicht *f.* general con- — sünden *f.* capital sins.  
fession unter penance. — tugenden *f.* capital vir-  
tues.
- Gepriejen sei Gott *f.* Blessed be Heil der Kranken *f.* health & isa.  
God. — derer die . . . *f.* salvation  
of those etc. unter isa.
- gerecht *f.* just.
- Gericht *f.* judgment.
- das allgemeine — *f.* the Heilig *f.* holy, Saint, St.  
general judgment.
- das besondere — *f.* the particu- Heilige, der — *f.* Saint.  
lar judgment.
- das letzte — *f.* the last judg- der — der Heiligen *f.* Sanctus  
ment. sanctorum unter genitive.
- Herodes Agrippa *i.* proper nouns.

- heroischer Liebesakt f. act.  
 hingegeben f. enter.  
 hingegeben, sein Leben — f. life.  
 Hofdame f. handmaid.  
 Hoffnung der in Dir Sterbenden f. die in.  
 Hohelied f. Cantica canticorum unter genitive.  
 Hölle f. hell.  
 hören, eine Messe — f. mass & sacrifice.  
 Hostie (unkonsekriert) f. altar-bread unter sacrifice.
- I
- immerwährend f. eternal.  
 in f. in.  
 indifferent f. indifferent.  
 Indifferenz f. indifference.  
 Inspiration der hl. Schrift f. inspiration.  
 inspirieren f. inspiration.  
 inspirierte Bücher f. inspiration.  
 Irrlehre f. heresy.  
 Isaaß f. proper nouns.
- 
- Jakob f. proper nouns.  
 Jenseits f. future.  
 Johannes Ehrnhoftomus f. proper nouns.  
 Joseph f. proper nouns.  
 Judas Thaddäus f. proper nouns.  
 Jungfrau f. virgin.  
 — und Mutter f. Virgin and Mother unter virgin.
- der Jungfrauen f. Virgin of virgins unter genitive.
- K
- Kardinaltugenden f. cardinal virtues.  
 katholisch f. Catholic.  
 Kreuzzeichen f. mark.  
 Kirchen, mehrere —, viele — f. Church, churches.  
 — jahr f. year.  
 — Kollekte f. collection & offer  
 — schatz f. treasury.  
 Kloster f. monastery.  
 — mit strenger Klausur isigodhlo esiyingewele esimnyama tsu.  
 Klausuriertes — isigodhlo esiy'ingewele esimnyama.  
 nicht Klausuriertes — isigodhlo esiy'ingewele esiy'isigodhlo nje.  
 kommend, die — Welt f. future.  
 Kommunion, die hl. — empfangen f. Eucharist.  
 König der Storie f. king.  
 Kreuzesopfer f. sacrifice (of the Cross).  
 Kreuzzeichen, das — machen f. sign of the Cross.  
 künftiq, die — Welt f. future.
- L
- Land, das gelobte —, das verheißene — f. land of promise unter promise.  
 lassen f. allow & let.  
 leben f. life.

- Leben, physisches — f. physical life;  
 Seelen— f. psychological life;  
 natürliches — f. natural life;  
 übernatürliches — f. super-natural life;  
 ewiges — f. eternal life unter life.  
 sein — hingeben f. lay down one's life.  
 unser — und unsere Auferstehung; unser Weg und —; unser —, unsere Süßigkeit und Hoffnung; der Baum des —; das Brot des — f. isa.  
 lebendig, ein — Ding, der — Gott f. living unter life.  
 leblos f. inanimated unter life.  
 Lesoren f. Readers unter Orders.  
 lesen, Messe — f. mass.  
 letztes Gericht f. judgment.  
 Licht, das ewige — lasse ihnen leuchten f. rest.  
 Lichtmehl f. Purification.  
 Liebe, vollkommene — f. perfect charity, unvollkommene — f. imperfect charity unter perfect.  
 Liebesakt, heroischer — f. act.  
 Lobopfer f. sacrifice (of praise).  
 lobwürdig, du — Jungfrau f. renowned.  
 M  
 machen, ein Gefährde — f. vow.  
 mächtigster, du — Jesu f. Jesus, most powerful unter superlative.  
 Magd f. handmaid.  
 Maria Empfängnis f. conceive.  
 — Opferung f. offer.  
 — Reinigung f. Purification.  
 — Verkündigung f. Annunciation.  
 Märtyrer f. Martyr.  
 Matthäus f. proper nouns.  
 Melchisedech f. proper nouns.  
 Menschensohn f. Son of man.  
 menschliche Natur f. nature.  
 Menschwerdung f. incarnation.  
 Merkmal f. character & mark.  
 Messe f. mass & sacrifice.  
 — hören f. to hear mass unter mass.  
 — lesen f. to say mass unter mass & sacrifice.  
 — lesen lassen ukubongisa umpriste unter sacrifice.  
 Messopfer f. sacrifice of the altar.  
 — stipendium f. collection, offer, sacrifice.  
 — wein f. altar-wine unter sacrifice.  
 mild (pius, a, um) f. loving.  
 Mission f. parish.  
 Mittler f. Mediator.  
 Mönch f. Religious.  
 Morgenstern f. Morning Star.  
 Mühlen, durch deine — f. through Thy labours unter through.  
 Muster der Tugenden, — der Arbeiter f. model.  
 Mutter f. Mother unter Father.

— des guten Rates f. Mother  
of good counsel unter  
counsel.  
du wunderbareliche Mutter f.  
admirable.

## N

nach f. before.  
nach Christus f. before.  
Nächstler f. neighbour.  
Nackt, die — bekleiden f. naked.  
Namen der drei göttl. Personen  
f. Trinity.  
Natur, göttliche —, menschliche —,  
ic f. nature.  
natürliches Leben f. natural life  
unter life.  
Nazaräer (Naziräer) f. offer.  
Nonne f. Religious.

## O

O Du Lamm Gottes ic f. lamb.  
Offertorium f. offer.  
Opfentäger f. talebearing.  
Opfer f. sacrifice.  
— im Sinne von „das Geopfer“  
f. victim;  
blutiges —, unblutiges — f.  
bloody & unbloody;  
— Fleisch, — Bier, — Blut  
f. sacrificial meat etc. — unter  
sacrifice.  
— für die Sünder f. victima  
peccatorum unter isa.  
opfern f. sacrifice.  
Opferung Mariä f. Presentation  
B. V. M. unter offer.  
Ordnemann, — frau f. Reli-  
gious.

## P

Parastet f. Paraclete.  
Partikel f. fragment.  
Person f. Trinity.  
Petrus f. Petrus.  
Pfarrei f. parish.  
Pfarer f. parish priest unter  
parish.  
Pflicht f. obliged.  
Priesterweihe f. Order.

## Q

Quatembertag f. ember-day.

## R

Rat, Mutter des guten — f.  
counsel.  
Räte, die ewangelischen — f.  
counsels.  
rein f. pure.  
Reinheit der Jungfrauen f.  
puritas virginum unter isa.  
richten f. judge.  
Richter f. judge.  
Rituale f. Ritual.  
Ruhe, die ewige — f. rest.

## S

Sakrileg f. sacrilege.  
schaffen f. create.  
Scheinwunder f. sham miracle  
unter miracle.  
schöpfen f. create.  
Schöpfer f. Creator.  
schreien f. cry.  
schuldig des Leibes und Blutes  
des Herrn f. guilty of.

- schwer krank f. dying.  
 schwören auf f. swear.  
 Seelenleben f. physical life  
 unter life.  
 Segen f. bless.  
 segnen f. bless.  
 Segnung f. bless.  
 Selige, der — f. Blessed.  
 seufzen f. sighs.  
 siegeln f. seal.  
 Simon Magus f. proper nouns.  
 — Petrus f. proper nouns.  
 Sklavin f. handmaid.  
 sodas, so . . . das f. so that.  
 Sohn Gottes f. Trinity.  
 sondern f. but.  
 Sonne der Gerechtigkeit f. sun.  
 Speisopfer f. oblation & liba-  
 tion unter sacrifice.  
 Spiegel der Gerechtigkeit f. mir-  
 ror of justice.  
 Sponsalien f. promise of  
 marriage unter promise.  
 Stand f. state.  
 Stärke der Martyrer f. fortitudo  
 martyrum unter isa.  
 steinigen f. stone.  
 Stellvertreter f. vicar.  
 Stiftung f. donation unter isa.  
 Stolzgelehr f. stole unter collec-  
 tion.  
 Strafe, zeitliche —, ewige — f.  
 punishment.  
 strafen f. punish.  
 Subdlation f. Orders.
- Sühnopfer f. sacrifice (propia-  
 tiatory).  
 Sünden, fremde — f. sins of  
 others.  
 — strafe f. punishment.  
 — vergebung f. forgiveness.
- I
- Tare für Stipendien u. f. collec-  
 tion.  
 Testament f. Testament.  
 Tod, ewiger — f. life.  
 Todesangst f. agony.  
 Tonjur f. Orders.  
 Tradition f. tradition.  
 tragen f. bear.  
 trauern f. sighs.  
 Trinität f. Trinity.  
 Tröster f. Paraclete.  
 Trösterin der Betrübten f. Com-  
 fortress.  
 Tugend f. virtue.
- II
- Überlieferung f. tradition.  
 übernatürliches Leben f. super-  
 natural life unter life.  
 unaußhörlsch f. eternal.  
 unbefleckt, du — Mutter f.  
 .inviolate.  
 — Empfängnis f. concei-  
 ve.  
 unblütiges Opfer f. unbloody  
 sacrifice unter sacrifice.  
 und f. and.  
 und dann, — darnach f. then.  
 unendlich f. infinite.



unfehlbar i. infallible.

ungefchwächt, Du — Mutter f. Mater intemerata unter in-violate.

untenische Berührungen f. im-modest touches.

Unfenscheit, Sünden der — be-gehen f. commit.

unrein f. impure unter pure.

Unreinigkeit, Sünden der — be-gehen f. commit.

unter s. among.

— den Gestalten . . . f. spe-cies.

— Pontius Pilatus f. under.

unverheiratet f. married.

unvollkommen f. imperfect unter perfect.

unwürdig, ein Sakrament — em-pfangen f. unworthily unter worthily.

Urteil f. judgment.

Urteilspruch f. verdict unter judgment.

¶

Vater i. Father.

verbannt i. banished.

Verehrung, äußere —, innere — f. worship.

verführen f. seduce.

vergeltet f. reward.

„Vergelt's Gott!“ f. reward.

verheiratet f. married.

verheißten f. promise.

das — Land f. land of pro-mise unter promise.

Verheißung i. promise.

— en Christi f. promises of Christ unter promise.

Verkündigung, Mariä — f. An-nunciation.

Verlöbniß f. promise of mar-riage unter promise.

Veröhnung, unser Friede und miere — f. pax et etc. unter isa.

Vigil f. vigil.

vortrefflich, Du — Gefäß der Andacht f. devotion.

Verläunder f. calumniator.

verteiten, zur Sünde — f. seduce.

verpflichtet sein f. obliged.

Verpflichtung f. obliged.

versprechen f. promise.

versprechen, das — f. promise.

verurtheilt zu f. verdict unter judgment.

Vicar f. vicar.

vollkommen f. perfect.

Vollkommenheit, christliche — f. perfection.

vor i. before.

— Christus f. before.

Vorhölle f. limbo unter hell.

¶

Weg, unser — und Leben f. via et vita nostra unter isa.

wehe f. Woe.

weisen f. bless.

Weihung f. bless.

Weihwasser, — austheilen, — wei-hen i. Asperges.

- meinen *i. siglis.*  
 wenigstens *i. at least.*  
 Wille, freier — *i. will.*  
 Wonne aller Heiligen *i. deliciae  
 Sanctorum omnium* unter  
 isa.  
 Wort Gottes (Logos) *i. Trinity.*  
 Wunder *i. miracle.*  
 wunderbare Mutter *i. admi-  
 rable.*  
 würdig, ein Sakrament — empfan-  
 gen *i. worthily.*  
 — machen *i. worthy.*
- 3
- Zahlwörter *i. numerals.*  
 Zeichen, sichtbares — *i. sign.*  
 Zeiten des Kirchenjahres *i. times.*  
 zeitliche Züchtenstrafen *i. tem-  
 poral punishment* unter  
 punishment.  
 Zelt des Bundes *i. tent.*  
 Zeugnis geben für, gegen jemand  
*i. witness.*  
 Zeugungskraft *i. generative  
 power.*  
 zukünftig, — Welt *i. world.*  
 zur Rechten *i. at the right  
 hand* unter *at.*  
 Zurechtweisung, brüderliche — *i.  
 correction.*  
 zuwenden, sich — *i. convert*  
 unter *avert.*



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« Akakuhlulamelise uNkulu-  
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« Akubnyisele uNkulunkulu! »  
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 — ezisekelayo s. *cardinal*.  
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u-Moya oew. s. *Trinity*.

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 uku-nikela s. *offer & sacrifice*.  
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 ngile, — igazi elibongile s.  
*Eucharist*.
- Q
- in-qaba yotando s. *act*.  
 isi-qamiso s. *mark*.  
 ubu-qouqela s. *covetousness*.
- S
- isi-sa s. *loving*.  
 i-Sakramente las'elatini, — le-  
 lati s. *altar*.  
 — lobupriste s. *Order*.  
 — lokubonga s. *altar &  
 Eucharist*.  
 uku-salisela s. *retain*.  
 u-Santi s. *St*.  
 se s. *thence*.  
 iml-sebenzi engemihle enge-  
 mibi s. *indifferent*.  
 — yabApostole s. *Acts*.  
 ezi-sekelayo, izilungo — s.  
*cardinal*.  
 uku-shinga s. *commit*.  
 'Sicela ngoKristo etc.' s.  
*through*.  
 'Silingozela wena sibubula etc.'  
 s. *sighs*.  
 uSimon uPetrus s. *proper  
 nouns*.  
 si-sindise s. *deliver*.

- Siyalingoza pambi kwako etc. s. *sighs*.  
 abasi-sizayo benz'okuhle kitinu s. *benefactors*.  
 isi-sizi, um — s. *Paraclete*.  
 u-sizi okungati olwokuyalela s. *agony*.  
 in-sobi s. *likeness*.  
 aba-subdiakone s. *Orders*.  
 u-suku olumhlope, olumnyama s. *monastery*.  
 — oluy'ingewele, — olunomteto wesonto, — lwokuzila, — lwokuzila inyama s. *day*.  
 in-swebu s. *likeness*.
- T**
- uku-tabata s. *conceive*.  
 — ubuntu, uku-zitabatelela ubuntu s. *incarnation*.  
 uku-tandalaza s. *sacrifice*.  
 in-tando, — yokuzitandela s. *will*.  
 aba-tand'uxolo s. *peacemakers*.  
 um-tapo oy'ingewele weBantu s. *treasury*.  
 uku-tata, — isisu s. *conceive*.  
 — ubuntu s. *incarnation*.  
 uku-tatama s. *matrimony*.  
 isi-tataniso s. *matrimony*.  
 aba-tatene s. *married*.  
 ubu-Tatu s. *Trinity*.  
 in-telezl s. *Asperges*.  
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 i-tente lesivumelano, — lenhlangano s. *tent*.  
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 uku-tetelelwa lzonu s. *forgiveness*.  
 um-teti wecala etc. s. *judge*.  
 um-teto, ukuba nom — s. *obliged*.  
 — wayiko s. *state*.  
 imi-ti omhlope, emuyama s. *monastery*.  
 umu — wokwazisa okuhle nokubi, — wokupilisa s. *isa*.  
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 u-tokolotshe s. *virgin*.  
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 um-Tokozisi s. *Paraclete*.  
 'm -- wezingelosi s. *isa*.  
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 uku-tshada s. *matrimony*.  
 aba-tshadile s. *married*.  
 um-tshado s. *matrimony*.  
 uku-tshaya s. *punish*.  
 — isipambano s. *sign of the Cross*.  
 uku-tshayeka s. *knock*.  
 uku-tshisela s. *sacrifice*.  
 um-tshiselo s. *sacrifice*.  
 uku-tsho imissa s. *mass*.

u-tshwala obubongile s. *sacrifice*.

uku-tshweleza, ukubonga ngenxa yoku — s. *sacrifice*.

i-tuba s. *occasion*.

isi-Tunywa sesivumelano esikulu s. *counsel*.

isi-Tuswa s. *Blessed*.

uku-tut' izindaba s. *latebearing*.

uku-twala s. *bear*.

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## U

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"— sifaneliswe esikutenjise ng'uKristo" s. *promise & worthy*.

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i-virigo s. *virgin*.

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uku-yuma s. *allow, let, penance*.

— izono s. *penance*.

— nento s. *hear*.

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um-zimba s. *immodest & resurrection*.

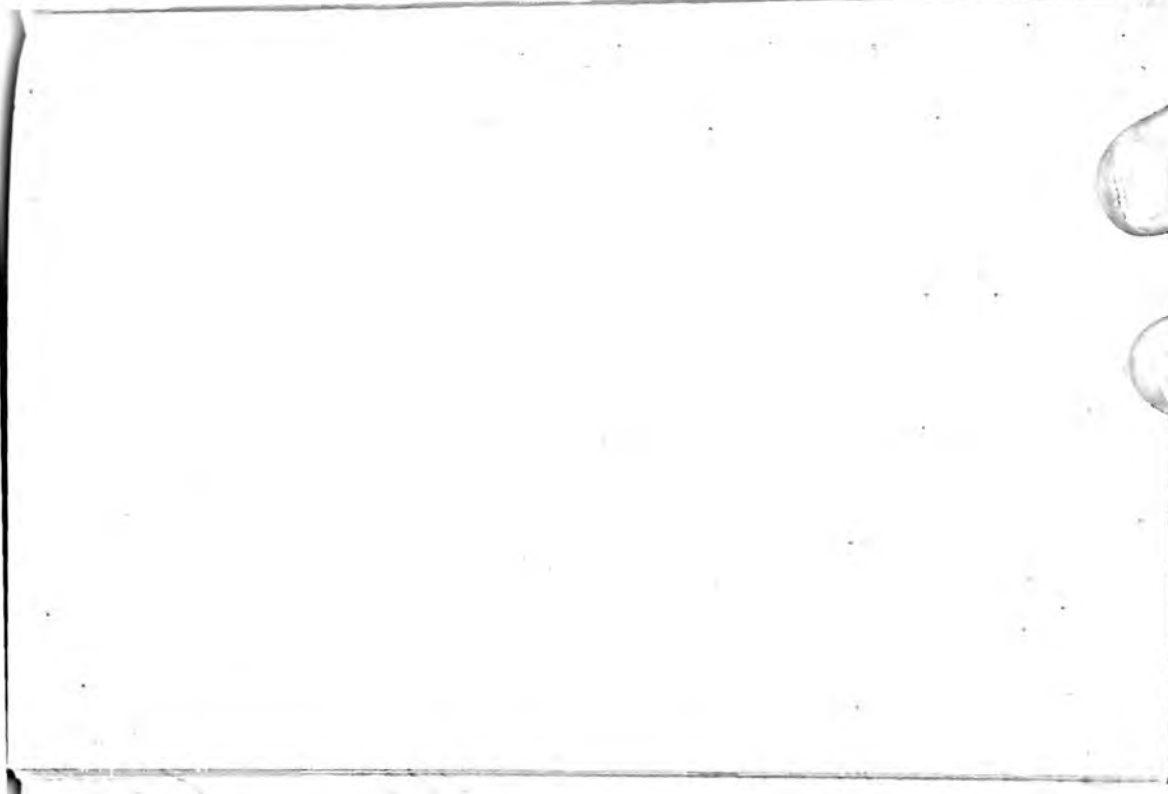
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— imissa s. *mass*.

Izwe elipambili, lapambili, elizayo s. *future*.

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 Actus Apostolorum v. *Acts*.  
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sacrificare

sacrificium

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- deprecatorium
- in gratiarum actionem
- intercessorium
- laudis
- missae
- propitiatorium

v. sacrifice.

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vita, — æterna, — corporea,

— animæ, — naturalis,

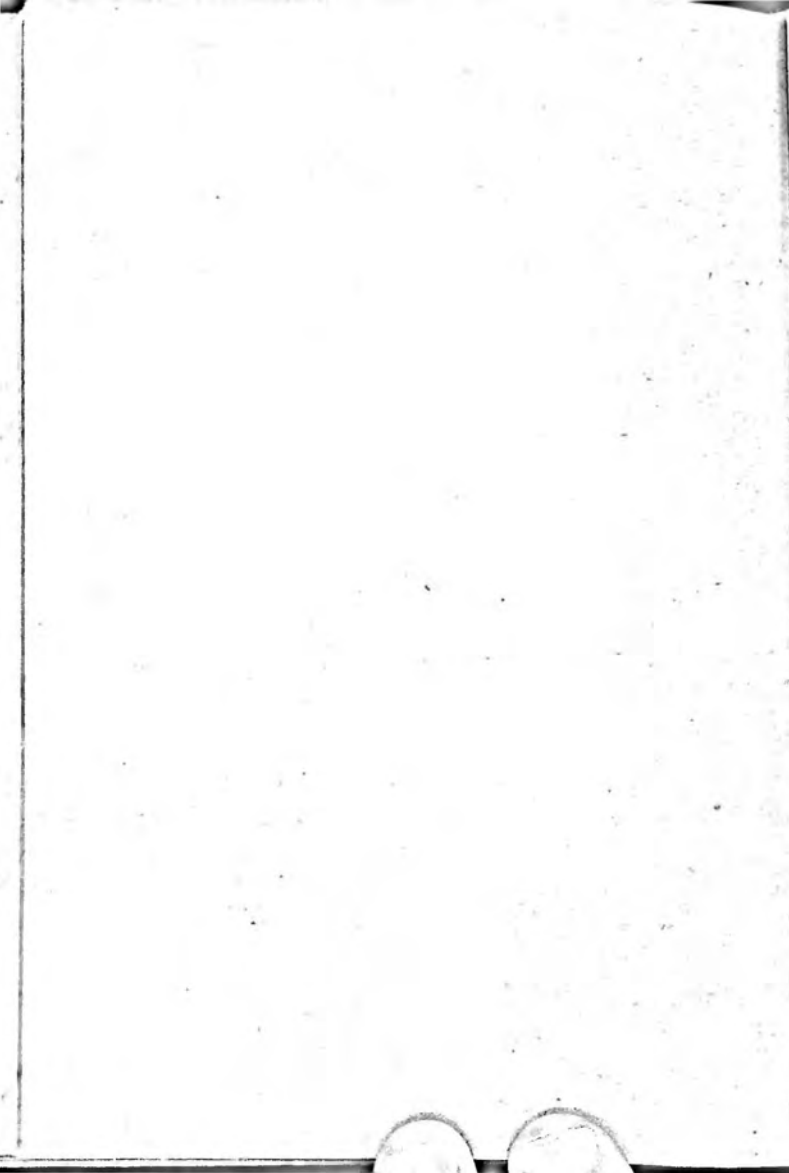
— supernaturalis v. *life.*

vitæ, arbor —, panis —, via

et — nostra; —, dulcedo

. . . . nostra, — et resur-

rectio nostra v. *isa.*vitam dare v. *life.*vivens v. *life.*vividus, a, um v. *life.*votum v. *vow.*vovere v. *vow.*



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	18-23	55		6	478		36	101
	25	70	12		229		39-40	95
2	1-12	25		"	388	13	19	20
	13. 14.	73	15		221		24-30	35
	13-18	18		15-21	117		30	117
3	2	125	17		430		31-35	37
	15	46	8	1-13	32		43	118
	16-17	57		10	21		44-52	194
4	1-11	48		12	107	15	8	531
	17	125		16	19		11	404
	18-22	152		23-27	34		14	315
5	1-12	227	9	1-8	136		17-18	404
	3-10	415		9-13	214		18-19	361
	4	345		18-26	145	16	13-18	128
	8	375	10	1	292		13-19	182
	9-12	345		2-4	77		16	58
	10-11	256		5	292		18	78
	11-12	44		7-8	"		19	128
	13-19	203		16-22	184		23	347
	17-19	235		29-31	40		24	416
	20-24	113		32-33	219		26	388
	21-27	345		37	322	17	1-9	50
	27-28	358		38	416		5	57
	34-35	304		39	444		14-20	229
	37	"	11	2-10	3		20	378
	38-41	545		11	76	18	1-10	216
	44-45	230		23	455		6-9	348
	46-47	"		25	452		10	21
	48	415		25-30	165		15-17	229
6	16-18	404		29-30	345		17	175
	24-33	129	12	1-2	350		18	130
	25-26	41		24	20		19-20	529

	Matth.		Matth.		Mark.			
18	23—35	141	24	48—51	100	7	31—37	123
19	4—6	354	25	29	436	8	1—9	115
	7—9	"		33	117		35—36	232
	10—12	372		34	118	9	42—43	107
	17	5		41	21	10	11—12	524
	"	42		"	118		27	18
	21	416		46	106	11	26	231
	27—29	162	26	1—75	60—66	12	30—31	224
	28	116		27—28	466	13	2	60
20	1—16	39		41	532		31	112
	15	394		50	230		32	110
	18, 19.	94		63—64	58	16	1—7	80
	20—23	192		64	110		14—20	95
	28	87		27	1—66		15—16	153
21	1—9	59			66—72		16	217
	43	220		25	306		17	292
22	1—14	137		46	81	22	28	327
	15—21	143		59	96	23	27—28	391
	21	330		28	13		Luk.	
	28—32	114			18, 19.	1	26—28	55
	30	372			18—20		"	153
	35—46	134			19		26—38	168
	41—46	464			19, 20.		28	534
23	4	78			20		31—32	57
	13	349			"		32—33	126
	24	78			Mark.		35	57
	34—39	15			2		37	5
	37	435			7		39—47	186
24	14	110			27—28		42	534
	15—35	146			3		46, 49.	210
	22—23	112			16—17		57—67	180
	29	"			4		1—7	56
	30	113			17—29		1—14	9
	42	100						

	Luk.		Luk.		Luk.
2	11 56	11	14—28 52	23	43 81
	14 109		15—20 291		46 87
	15—18 11		21 20	24	13—35 83
	21 74		27—28 229		25.27. 53
	" 23	12	4—5 297		30—31 471
	22—32 163		35—40 22		35 122
	33—40 20		39—40 100		49 122
	35 75	13	27—28 22		Joh.
	42—52 27	14	1—11 133	1	1 14
	48 72		13—14 230		1—14 13
	51. 52. 76		16—24 108		12—13 423
3	1—6 6	15	1—2 350		14 66
	21—23 172		4—7 499		16 123
	23 73		10 209		18 103
4	18 120	16	1—9 118		19—28 5
5	1—11 111		10 391		29 428
6	12—19 204		" 412		29—34 29
	13—14 139		22 101		41—42 128
	21—23 256		23 94	2	1—11 31
	24 45		28 106		9 95
	28 305	17	11—19 127	3	1—15 175
	36—42 105	18	9—14 122		3—11 422
7	11—16 131		31—43 45		5 443
	36—50 139	19	8—9 386		8 104
8	4—15 43		10 435		13 64
10	1 77		41—47 120		16 92
	1—9 170	20	35. 36. 118		16—21 101
	5—8 331	21	25—26 112		18 217
	9—12 "		25—33 1		36 "
	16 330		34 352	4	20 227
	17 292	22	19 466		34 436
	23—27 125		31—32 155		46—53 139
	38—42 200		42 530	5	18—19 58
11	9 529	23	34 81		



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6	8—10	14	4	20, 22,	218	12	16.17.	346
7	54—59	"	5	5	121		16—21	"
	58	101		10	92		18—21	30
8	5—24	271		12	38	13	1—5	328
9	1—22	159		15—18	91		6—7	329
	32	139		19	92		8	386
10	37—43	82		20—21	91		8—10	34
	38	77	6	3—11	114		11—14	1
	42	100		9—10	96		12—14	363
	42—48	101		19—23	116	14	15	349
11	1—26	177	7	23—25	381	15	4—13	2
13	1—3	178	8	1	429		25—27	333
	2—4	142		9	120		30—31	206
	6—12	271		11	214	16	1	376
12	1—11	181		12—17	117			
16	16—19	292		14—16	424			
17	26	32		17	415	1	4—8	135
	27—28	6		18—23	111		12—13	440
	28	266		26	434		13	132
19	1—6	459		28	44		23—24	81
	11—17	292		"	266	2	8	65
20	17—18	65		29	423		9	19
	28	143		35—39	225		11	103
			9	5	65	3	8	104
	Rom.		10	10	219		8—9	435
1	9	301		10—18	151		11—15	106
	17	377		13—15	158		16	427
	18—23	245		17	315		17	428
	20—26	373	11	33—36	102	4	1	314
	28—32	394		36	266		1—5	6
2	6, 11.	5	12	1	233		3—5	359
	14—15	234		1—5	27		9—15	191
	19	5		6—16	"		15	446
4	17	25		12, 14.	346	5	3—5	208



1. Kor.			1. Kor.			2. Kor.		
5	7-8	80	13	13	227	11	19-33.	40
	11	352	15	1-10	122	12	1-9	41
6	1-6	329		6	96		7-9	3
	9-13	362		7	"	13	3	314
	15-20	"		10	435			
7	1-7	520		13-14	95		Gal.	
	8-9	376		20	"	1	6-9	144
	12-17	518		21	97		11-20	183
	25-40	373		41-42	104	2	11	140
8	4-13	349		42-44	115	3	9	258
9	4	322		45	65		13	90
	7-11	"		51-53	114		16-22	126
	13-14	"		55	"	4	1-7	20
	24-27	38	16	1-2	333		4-6	424
	26. 27.	381					22-31	54
10	1-5	38		2. Kor.		5	9	221
	12	222	1	21-22	459		16-17	375
	13	434	3	4-5	434		16-24	128
	14-21	253		4-9	124		19-21	344
	31	436		18	425		22. 23.	375
	32	349	4	4	248		24.	"
11	2	159		7	375		25-26	130
	23	"	5	1	101	6	1	229
	23-29	106		4	422		1-10	130
	25	466		6-8	101		8	109
	26-31	479		10	"			
12	2-11	121		15	90		Ef.	
	3	413		20	143	1	3.7.	215
	7-11	122	6	1	435		11	27
	12-27	138		1-10	46		13	445
	27-31	204		14-15	428	1	20-22	99
13	1-3	227	8	1-15	335		22-23	138
	1-13	44		16-24	222	2	2	276
	10. 12.	103	9	1-14	335		3	37

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2	3 92	1 9—11 416	1	8—9 22
	4—5 "	21. 23. 101	2	1—11 112
	19—22 154	2 5—11 58		14 157
	" 137	6—8 83		" 159
3	4—6 425	8—11 99	3	6 160
	13—21 132	12 109		1. Tim.
	20 426	13 434	1	19 220
4	1 203	3 17—21 144		19—20 208
	1—6 134	20—21 118	2	1—4 329
	5—6 228	4 1—3 144		4—6 109
	7—13 224	4—7 4		8—10 531
	8 98	Kol.	3	15 190
	11—16 138	1 9—14 146	4	14 435
	23—28 137	16 19	5	3—16 376
	23—24 427	2 15 291		17—18 332
	26 345	16—17 124	6	1—2 326
	28 386	3 1—2 97		15—16 103
	30 461	9 392		20—21 159
5	1—2 228	12—17 113		2. Tim.
	1—9 51	20 323	1	6 142
	3—12 362	21 338	2	1—2 159
	15—21 139	1. Thess.	3	2—4 232
	18 352	1 2—10 36		14 159
	22—33 519	2 13 153	4	1—8 21
6	1—3 323	3 10 337		Tit.
	5—8 327	4 1—7 50	2	9—10 326
	10—17 140	3—5 363		11—15 9
	12 21	6 386	3	4—7 10
	16 377	7 363		5—7 429
	18—19 206	15—16 116		Filem.
	Fil.	5 12—13 336		14 43
1	6 434	18 529		
	6—11 142	22 397		

	Heb.		Jak.		2. Pet.				
1	1—12	11	4	4	358	1	10	232	
	2—3	64		12—13	395		16—19	197	
	5	15	5	12	304		24	87	
	6	64		14—15	510	2	4	115	
	13—14	19		16	206		21	160	
2	11	423		19—20	229	3	7	112	
3	12	219					9	106	
4	12—13	361		1. Pet.			"	434	
	14—16	99	1	1—7	156		10	112	
	15—16	500		3—9	378		13	"	
5	1—4	514		18—19	88		1. Joh.		
	1—6	78		21	97		1	5	426
6	1—2	459		23, 25.	422			7—9	498
	18	4	2	3—8	137	2	2	2	87
8	4—5	124		9	173		"		90
9	1—15	88		"	426		15—16	416	
	11—15	56		11—19	88		18	111	
	25	88		18—19	326		24	158	
10	1—4	86		21—25	87		25	225	
	5—7	90	3	8—15	113	3	1	422	
	31	341		13	266		2	102	
11	3	25		16	397		8	291	
	6	217		18—20	93		15	305	
12	6	44	4	7—11	96		"	342	
				12—13	256		18	229	
				14	396		4	7	444
				15	386		8	6	
			5	5	378		8—21	103	
				6—11	109		10	92	
				7	166		18	297	
				8—9	21		19	9	
				10—11	433		"	92	
				2. Pet.		5	3—4	"	
			1	4	421		4—10	85	
	Jak.								
1	6—7	530							
	17—18	422							
	17—21	91							
	22	158							
	22—27	92							
2	13	231							
	14—26	219							
3	5—18	396							

1. Joh.			Amb.			Amb.		
5	7	14	2	7	36	12	9	241
	21	252	3	7	129	14	1-5	17
				15-16	412		1-5	375
2. Joh.			4	11	25		11	107
1	9	218	5	8	209	20	12	116
				12	98		13	113
Jud.			6	12-17	117	21	1	112
	3	160	7	2-12	226		3-4	103
	5	115	8	3-4	23		8	106
	6	"	11	3. 7.	111	21	27	104
				11-13	"		"	392
Amb.			12	7-9	21	22	11	413
1	1-5	215		9	35		15	342



Supplement

to the

Catholic Index Terminology.



**Church**, (I BELIEVE) THE HOLY CATHOLIC — . . . (*Ngiya-kolwa*) *iBandhla eliy'ingcwele elikatolike* . . . The first thing to be done by a translator is to ascertain the exact sense of the original text, in other words, to know *what* he has to translate.

The original i. e. the Latin text in its present authentic form has: "(Credo) sanctam Ecclesiam catholicam". There might be a doubt whether this *is* the original text, because in view of the immediately preceding words: "Credo in Spiritum Sanctum", one might argue, in accordance with grammatical rules, the "in" before "Spiritus Sanctum" has to be supplied before "sanctam Ecclesiam catholicam". In this case the whole would read in full: "Credo in Spiritum Sanctum, in sanctam Ecclesiam catholicam". But this would not be without consequences; for the accusative "sanctam Ecclesiam catholicam" is followed by four more:—

Credo in Spiritum Sanctum,  
 sanctam Ecclesiam catholicam,  
 sanctorum communionem,  
 remissionem peccatorum,  
 carnis resurrectionem,  
 vitam æternam.

There appears no reason why, if "in" is to be supplied before the first accusative after "Spiritus sanctum", it should not be also supplied before the other four. This would present itself as follows:—

Credo in Spiritum Sanctum,  
 credo in sanctam Ecclesiam catholicam,  
 credo in sanctorum communionem,  
 credo in remissionem peccatorum,  
 credo in carnis resurrectionem,  
 credo in vitam æternam.

The question now is whether this *legitimate grammatical* inference is held up by the *dogmatical* teaching

of the Church. As a matter of fact it is not. The "Catechismus Romanus" (P.1, c.10, par.22\*) has:—

*"Non ut in Deum ita in ecclesiam credendum est."*

"Tres enim Trinitatis personas, Patrem, et Filium, et Spiritum sanctum ita credimus, ut in eis fidem nostram collochemus. Nunc autem *mutata dicendi forma*, sanctam, et **non «in»** sanctam, ecclesiam credere profitemur, ut hac etiam *diversa loquendi ratione* Deus omnium effector a creatis rebus distinguatur, præclaraque illa omnia, quæ in ecclesiam collata sunt, beneficia divinæ bonitatis accepta referamus."

Thus far the authentic original text is clearly established, viz.: "Credo in Spiritum sanctum, (credo) sanctam Ecclesiam catholicam, sanctorum communionem..." And this is of no small importance, since both in English and German, besides the approved versions: "I believe in the Holy Ghost, the Holy Catholic Church &c" and: "Ich glaube an den heiligen Geist, die heilige katholische Kirche &c", also the constructions: "I believe in the Holy Catholic Church" and: "Ich glaube an die heilige katholische Kirche" are in vogue, both of which correspond to: "Credo *in* sanctam Ecclesiam catholicam", prohibited by the Catechismus Romanus.

It may not be without interest to note that long before the Catechismus Romanus was written, the question of the above "in" was already treated by S. Thomas, and solved in the sense of the said Roman Catechism. In II<sup>o</sup>II<sup>o</sup>, q.1, a.9, obj.5 he writes:—

"Præterea, sicut Augustinus dicit exponens illud (Joan. 14, 1): «Creditis in Deum, et in me credite» (Tract. 39 in Joan., a med.): «Petro aut Paulo credimus; sed non dicimur credere nisi in Deum.» Cum ergo Ecclesia catholica sit pure

\* Edit. Ratisb. 1887.



"aliquod creatum, videtur quod inconvenienter dicatur: «In unam, sanctam, catholicam et apostolicam Ecclesiam.» Respondendum:—

"Ad 5. dicendum quod, si dicatur: «In sanctam Ecclesiam catholicam», hoc est intelligendum secundum quod fides nostra refertur ad Spiritum sanctum, qui sanctificat Ecclesiam, ut sit sensus: «Credo in Spiritum sanctum sanctificantem Ecclesiam. Sed melius est, et secundum communioem usum, ut non ponatur ibi «in», sed simpliciter dicatur: «sanctam Ecclesiam catholicam, sicut etiam Leo Papa dicit (hoc habet Rufinus in Expos. Symb. inter opera Cypriani).»

Since the authentic original text is established, it appears that the two other constructions of "credere" besides "credere Ecclesiam", namely "**credere in Ecclesiam**" and "**credere Ecclesiae**" are absent from the Apostles' Creed.

The next step is to ascertain the actual meaning of "credere Ecclesiam" as contained in the Creed. For this purpose let us turn again to *S. Thomas*. In his commentary "In Sentt. 3, dist. 23, q. 2, a. 2" he explains the meaning of "credere Deum, in Deum, Deo". This will serve us as a sure guide to the meaning of "credere Ecclesiam" and "credere Ecclesiae", the third: "credere in Ecclesiam" being out of question. His words are:

"Ex hoc enim quod intellectus terminatur ad unum, actus fidei est *credere Deum*, quia objectum fidei est Deus secundum quod in se consideratur vel aliquid circa ipsum vel ab ipso. Ex hoc vero quod intellectus determinatur a voluntate, secundum hoc actus fidei est *credere in Deum*, i. e. amando in eum tendere. Est enim voluntatis amare. Secundum autem quod ratio voluntatem inclinat ad actus fidei est *credere Deo*. Ratio enim, qua volun-

"tas inclinatur ad assentiendum his, quæ non videt,  
 "est, quia Deus ea dicit, sicut homo in his, quæ  
 "non videt, credit testimonio alicujus boni viri, qui  
 "videt ea, quæ ipse non videt."

About 400 years earlier *Strabo* in his *Glossa ordinaria* (Migne, Patr. t.114,482) had expressed the same in the following words:

"Non dicit «ei» (sc. Deo); credit enim «illi»,  
 "qui credit vera esse quæ ille loquitur, quod et  
 "mali faciunt. Credere «illum» est credere quod  
 "ille sit Deus, quod et diaboli faciunt. Sed credere  
 "«in eum» est illum credendum amare, credendo  
 "diligere, credendo in eum ire et ejus membris in-  
 "corporari."

This is nicely summarized in the "*Lehrbuch der katholischen Religion zunächst für die Gymnasien*", approved by all the Archbishops and Bishops of Bavaria (p. 39.):

<p>Das Wörtchen "an" in dem ersten Glaubensartikel ist nicht ohne Bedeutung. Wir sagen: "Ich glaube an Gott" und nicht bloss: "Ich glaube Gott", weil wir nicht bloss glauben sollen, dass ein Gott <i>ist</i> (Credo Deum), und dass alles wahr ist, was er gesagt hat (credo Deo), sondern zugleich mit Liebe und Vertrauen uns an Gott hingeben sollen (credo in Deum).</p>	<p>The little word "in" in the first article of the Creed is not without importance. We say: "I believe in God", and not only: "I believe God", because we are not only to believe that <i>there is</i> a God (Credo Deum), and that all that he has said is true (credo Deo), but we have to yield ourselves to God in love and confidence (credo in Deum).</p>
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From the above authoritative statements it appears that "credere Deum" is nothing but the shortened form of "credere Deum esse". Therefore we are entitled to

infer that "*credere Ecclesiam*" is equal to "*credere Ecclesiam esse*"—a conclusion in which the Latin grammar concurs; for "*credo aliquid*", in its *general* sense, is equal to "*credo aliquid esse*".

But should there remain the least doubt, it would be removed by the Roman Catechism itself. It raises the difficulty, how "*credere Ecclesiam*", i. e. to *believe* the *existence* of the Church, can be an article of *faith*. This objection is contained in the title of the 20th paragraph l. c., which reads: "*Qua ratione credere Christi Ecclesiam ad articulos fidei pertineat.*"

In the answer, i. e. in the text of this paragraph, the argument proceeds from the fact that anyone, even a Jew or a Turk, with his intellect or his senses can perceive "*Ecclesiam, id est hominum conventum, in terris esse, qui Christo Domino addicti . . . sunt*", i. e. that anyone by *natural* means can gain the *knowledge* of the *existence* of the Church.

Be it noted here that "*ratione et sensibus percipere Ecclesiam . . . esse . . .*", i. e. to *perceive* through one's intellect or senses the existence of the Church is **not** "*credere Ecclesiam esse*", i. e. **is not** to *believe* the existence of the Church. Such a perception produces *natural knowledge*, not belief, not even natural belief, since in the *ordo naturalis* knowledge (*scire*) excludes belief (*credere*).

Proceeding from the fact that the existence of the Church can be known by natural means, the Roman Catechism says, "it might seem that faith is not needed «ad eam rem animo concipiendam»", i. e. that *supernatural* faith is not necessary in order to *believe* the existence of the Church, since it is *naturally knowable*. "Tamen", it continues, "illa mysteria, quæ in sancta Dei Ecclesia contineri partim declaratum est, partim in sacramento ordinis explicabitur, mens *fide* tantummodo illustrata, non ullis *rationibus* convicta, intelligere potest."

These latter words, however, do not say that all that is *implied* by the words "(Credo) sanctam Ecclesiam catholicam" (e.g. the Apostolicity, the Infallibility &c.) is *actually expressed* by them. In fact, the Catechismus Romanus here only explains why, and in which sense, the "esse sanctam Ecclesiam catholicam" is an object of *faith* i. e. of supernatural belief, or, in its own words, "*quam ratione, nos credere Ecclesiam, ad articulos fidei pertineat.*" For—be it well noted—the words themselves of the Creed: "(Credo) sanctam Ecclesiam catholicam" neither express nor explain the "*ratio, qua credere Ecclesiam ad fidem pertineat*", nor do they express or explain "*illa mysteria, quæ in sancta Dei Ecclesia continentur*", expressing, as they stand, nothing beyond "*credo Ecclesiam*", i. e. believing that there is the Church. For this very reason the Roman Catechism begins this paragraph with the words: "*Jam illud etiam extremo loco de Ecclesia **docendum erit, quam ratione, nos credere Ecclesiam, ad articulos fidei pertineat.***" If this were expressed by the words of the Creed itself, there would be no need to charge the parish priests (for whom the Roman Catechism is written) to *teach* it.

Two things, therefore, are clearly established. *The one* is that in the words of the Creed themselves nothing is *expressed* beyond the mere fact of the *existence* of the Holy Catholic Church. *The other* is that her existence includes many other things, as her "*ortum, munera, dignitatem*", and many other "*mysteria*", as well as the question why we say: "*Credo Ecclesiam*", all of which the catechists will have to teach the faithful (*docendum erit*), because they are *not expressed* in the words: "*Credo sanctam Ecclesiam catholicam*".

How have authors of renown understood the words in question? May it suffice to quote only the well-known French author *Gaume*. In his "*Catéchisme de Persévérance*" he writes:

En nous entendant dire: If one hears us say: "I believe the Church", he "Je crois l'Eglise", on peut demander comment l'existence de l'Eglise peut être un article de foi, puisqu'on ne croit pas ce qu'on voit, et que nous voyons l'Eglise de nos yeux. may ask how the *existence* of the Church can be an article of faith, since what is seen is not believed, whereas we see the Church with our eyes.

The answer he gives is essentially the same as that given in the *Catechismus Romanus*.

The same conclusion as to the meaning of "*Credo Ecclesiam*" could also have been reached by another simple process. No one will gainsay the obvious fact that "*credo sanctorum communionem, remissionem &c*" means "*credo sanctorum communionem esse, remissionem peccatorum esse, carnis resurrectionem esse, vitam æternam esse*". This is confirmed by the Roman Catechism at more than one place. Suffice it to quote only one: "*Quomodo necessarium sit credere, remissionem peccatorum esse in Ecclesia*" (cap.11, par.1). No one will deny that these four accusatives are grammatically at par with the preceding "*sanctam Ecclesiam catholicam*". If "*esse*" is to be supplied before these four, it must also be supplied before this one. In other words, we profess to believe the *existence* of the communion of Saints, of the forgiveness of sins &c as well as the *existence* of the Holy Catholic Church.

Thus the meaning of "*credo sanctam Ecclesiam catholicam &c*", in accordance with the authoritative teaching of Holy Church, is established as: "*credo sanctam Ecclesiam catholicam &c esse*".

Our next step is to define **the sense and actual use of the Zulu verb *uku-kolwa***.

No doubt, many a misconception has been formed by taking *uku-kolwa* as the pure and simple equivalent of the English verb "believe" and the German "glauben". The following will show that the Zulu thought of "believing" is absolutely different from our European conception of the same.

Perhaps the misconceptions just alluded to are due, at least to a degree, to the two standard English-Zulu Dictionaries. In any case, from a lexicographical point of view, both *Colenso* and *Bryant* are open to blame for having treated *kolwa* as a verb of its own by inserting it under this form instead of giving it under its original active form *kola*. It is true, Bryant remarks between brackets after *kolwa* "pass. form of *kola*". But had he done in the case of *kolwa* as he did in that of *kohlwa*, namely had he inserted "*kolwa* — see *kola*", the danger of misconception would certainly have been lessened.

(1) Besides *uku-kola* there are quite a number of verbs in which appears a trend of thought quite alien from our European way of thinking.

Let us take as example *uku-kuba*. In our way of thinking it is we who are knocking up against a stone; the native thought is just the reverse: *Itshe liyangikuba*. "The stone is knocking me". But as a rule such verbs are not used in their active form, but converted into the passive voice: *Ngiyakutshwa itshe*. I am knocked by a stone, for our European: I knock up, I trip up against a stone.

For further illustration we take *uku-kohla*. We say: I forget something, i. e. we are the ones who are acting. The native says: *Into iyangikohla*. A thing escapes me (sc. my memory), i. e. in native thought it is the thing which is acting upon the person. By conversion into

the passive voice: *Ngiyakohlwa into* i. e. (if it could be said in proper English) I am being escaped by the thing, for our European: I forget the thing.

(2) In applying the above to *uku-kola*, we get: *Into iyangikola.*, i. e. *Aliquid satisfacit mihi, contentum me reddit* — something satisfies me, contents me, gives me satisfaction. By conversion into the passive voice we get: *Ngiyakolwa into* or *y'into*, i. e. (literally, although impossible Latin: *Satisfio ab aliqua re*) *satisfit mihi ab aliqua re, contentus reddor ab aliqua re* — I am satisfied by something, I am being given satisfaction &c.

(3) Actual uses of *uku-kola* & *uku-kolwa*: —

(a) its *literal* use: If I give a native food or snuff, I may ask him: *Ukoliwe na? Estne tibi satisfactum* (sc. ab esca, a tabacco)? *Esne redditus contentus?* — Are you satisfied? Have you enough of it? He may answer: *Ai, angikakolwa. Nondum mihi satisfactum est. Nondum redditus sum contentus.* — I am not satisfied yet. I have not had enough yet. Or his answer may be: *Sengikoliwe. Jam satisfactum est mihi. Jam contentus redditus sum.* — I am now satisfied. I have now had enough.

(b) a *metaphoric* use: In connection with misfortune, trouble, punishment, and the like, the native may say: *Yekanini, ngikoliwe bo! . . . satisfactum est mihi . . . "contentus" redditus sum.* — "Forsooth", I have had "enough" of it; I have had my share of it.

(c) *another metaphoric* use: "to believe", in native thought: to be satisfied by somebody, or by something, namely with somebody's statement, or with the contents of such a statement.

It therefore appears that **the original meaning of *uku-kola* & *uku-kolwa*** is but one, viz. "satisfacere, contentum reddere, to satisfy", and that its significance is only varied through the different things causing satisfaction or contentment. Thus with regard to its

use for "believing" the native thought is: to be satisfied with the *veracity* of a person, or with the *truth* of a statement, or with the *statement* itself.

(4) As to the use of *uku-kola* & *uku-kolwa* in the sense of "believing", the *only* grammatical constructions in *proper* Zulu are the following:—

(a) *Uku-kola* can be joined with a noun, or pronoun, signifying *a person, real or moral*; in this case its *only* meaning is: *credere alicui*, e. g.

*Lo'muntu uyangikola.* Hic homo satisfacit mihi (sc. quoad suam veracitatem, quoad contentum suæ enuntiationis). Hic homo me reddit contentum. And consequently: **Credo huic homini.**

*Uyangikola lo.* **Credo huic.**— By conversion into the passive voice:

*Ngiyakolwa lo'muntu* or *yilo'muntu.* (literally: Satisfio ab hoc homine). Satisfit mihi ab hoc homine. Contentus reddor ab hoc homine. And consequently: **Credo huic homini.**

<i>Ngiyakolwa uyena</i> or <i>uye.</i>	}	<b>Credo ei.</b>
<i>Ngiyamkolwa yena.</i>		
<i>Ngiyamkolwa.</i>		

Applying this to God and His Church, we get:

*UNkulunkulu uyangikola.* Deus me contentum reddit &c, as above; therefore: **Credo Deo.**

*Uyangikola yena.* Is me reddit contentum &c; therefore: **Credo ei.**

<i>Ngiyakolwa uNkulunkulu.</i>	}	Contentus reddor a Deo &c; therefore: <b>Credo Deo.</b>
<i>Ngiyamkolwa uNkulunkulu.</i>		

<i>Ngiyakolwa uye.</i>	}	<b>Credo ei.</b>
<i>Ngiyamkolwa yena.</i>		
<i>Ngiyamkolwa.</i>		

In absolutely the same way:



*iBandhla liyangikola.* Ecclesia me contentum reddit.

**Credo Ecclesiæ.**

*Ngiyakolwa iBandhla.*  
*Ngiyalikolwa iBandhla.* } Contentus reddor ab Ecclesia.

**Credo Ecclesiæ.**

*Liyangikola lona.* Ea me contentum reddit.

**Credo ei.**

*Ngiyakolwa yilo.*  
*Ngiyalikolwa lona.*  
*Ngiyalikolwa.* } Contentus reddor ab ea.

**Credo ei.**

(b) *Ukukola* can be joined to a noun, or pronoun, signifying the one or other kind of *utterance* (as *izwi* word, statement, *imfundiso* doctrine, teaching, *indaba* story) or with an equivalent relative verbal construction, or with an infinitive expressing the contents of an utterance; in this case it may mean both *credere alicui rei* or *aliquid*, e. g.

*Izwi lake liyangikola.* Enuntiatio ejus me contentum reddit; therefore, according to the context, either: **Credo ejus enuntiationi** (sc. *eam veram esse*), or **Credo ejus enuntiationem** (sc. *id quod ab eo enuntiatur i. e. objectum ejus enuntiationis*).

*Liyangikola lona* (sc. *izwi lake*). Ea me contentum reddit. **Credo ei** (sc. *enuntiationi*) or **eam** (sc. *enuntiationem*).

*Ngiyakolwa izwi lake.* } Contentus reddor ab ejus enun-  
*Ngiyalikolwa izwi lake.* } tiatione.

**Credo ejus enuntiationi** or **enuntiationem.**

*Ngiyakolwa yilo.*  
*Ngiyalikolwa lona.*  
*Ngiyalikolwa.* } Contentus reddor ab ea (sc. enun-  
tiatione). **Credo ei** (sc. enuntia-  
tioni) or **eam** (sc. enuntiationem).

*Akutshoyo uBanibani kuyangikola.* Id quod N. dicit contentum me reddit. **Credo quod N. dicit.**

*Kuyangikola kona.* Id me contentum reddit. **Credo id**  
(sc. quod N. dicit.)

*Ngiyakolwa akutshoyo uBanibani.* Contentus reddor ab  
eo quod N. dicit. **Credo quod N. dicit.**

*Ngiyakolwa yiko.* } Contentus reddor ab eo (sc. quod  
*Ngiyakukolwa kona.* } N. dicit). **Credo id** (sc. quod  
*Ngiyakukolwa.* } N. dicit.)

*Ukweba kwabo kuyangikola; kodwa ukubulala kwabo akuyangikoli.* Furtum eorum me contentum reddit, sed non eorum homicidium. **Credo eorum furtum** (sc. esse objective verum), **sed non credo eorum homicidium** (sc. esse objective verum).

*Ngiyakolwa ukweba kwabo, kodwa angikolwa ukubulala kwabo.* Contentus reddor ab eorum furto (i. e. a veritate enuntiationis, eos furatos esse), sed non ab eorum homicidio. **Credo eorum furtum, sed non eorum homicidium.**

Under (a) we have seen that *Ngiyakolwa iBandhla* has but one meaning, namely: credo Ecclesiæ. Can *ngiyakolwa iBandhla* not have the same sense as *ngiyakolwa izwi*? To affirm this would be as absurd as to say the word *iBandhla* which signifies a visible moral person, signifies an utterance like *izwi, imfundiso, indaba*.

(c) *Uku-kola* (just as any other verb expressing thought or utterance) can be followed by a *declarative sentence* i. e. by *ukuti-* (or *ukuba-*) sentences 'declaring' the contents of an utterance, doctrine &c.

*Ukuti uBanibani ubulewe kuyangikola.* N. necatum esse me contentum reddit. **Credo N. necatum esse.**

*Ngiyakolwa ukuti uBanibani ubulewe.* Contentus reddor ab enuntiatione (= *ukuti*) N. necatum esse. **Credo N. necatum esse.**

*Ukuti kukona uNkulunkulu kuyangikola.* Deum esse

contentum me reddit. **Credo Deum esse i. e. Credo Deum.**

*Ngiyakolwa ukuti kukona uNkulunkulu.* Contentus reddor ab enuntiatione, a doctrina, ab argumentis &c (as the case may be) Deum esse. **Credo Deum esse i. e. Credo Deum.**

In absolutely the same way:

*Ukuti kukona iBandhla kuyangikola.* Ecclesiam esse contentum me reddit. **Credo Ecclesiam esse i. e. Credo Ecclesiam.**

*Ngiyakolwa ukuti kukona iBandhla.* Contentus reddor a doctrina &c Ecclesiam esse. **Credo Ecclesiam esse i. e. Credo Ecclesiam.**

**Beyond these constructions of uku-kola & uku-kolwa there is no other in Zulu proper.**

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(d) *Ukukolwa ku'Nkulunkulu* as the equivalent of "credere in Deum" is nothing but a **Europeanism forced upon the native Zulu.** Since it was introduced (by the Protestants) long ago, it was retained in the revised forms of prayers, there being no other possibility if "credere in" must be translated somehow. *Uku-kolwa ku* conveying nothing to the native mind, the catechist must explain what it is intended to mean. On the other hand, although *ukukolwa ku* is forced upon the native Zulu, there was a possibility to do so, because no former meaning had to be supplanted by it, as none had existed before. But to argue that also on *ngiyakolwa uNkulunkulu* or *ngiyakolwa iBandhla* i. e. "credo Deo, credo Ecclesiae" the meaning of "credo Deum, credo Ecclesiam" could be forced, is as preposterous as to say in Latin the sense of the accusative "credo Ecclesiam" could be forced on the dative «credo Ecclesiae»!

The following list is the summary of the above:—

Credo	{	<i>in Deum. Ngiyakolwa ku'Nkulunkulu</i> (European-Deo. <i>Ngiyakolwa uNkulunkulu.</i> [ism].
		<i>Deum i. e. Deum esse. Ngiyakolwa ukuti kukona uNkulunkulu.</i>
		<i>Ecclesiae. Ngiyakolwa iBandhla.</i>
		<i>Ecclesiam i. e. Ecclesiam esse. Ngiyakolwa ukuti kukona iBandhla.</i>

Here follows the interlinear version of the 3rd part of the Creed, (1) being the original Latin text, (2) the approved Zulu version, (3) the Latin retroversion, (4) the English retroversion.

- |   |                                     |
|---|-------------------------------------|
| (1) Credo   | in Spiritum sanctum,                |
| (2) <i>Ngiyakolwa ku'Moya ocwebileyo, ngiyakolwa nokuti</i> |                                     |
| (3) Credo   | in Spiritum sanctum, credo etiam    |
| (4) I believe   | in the Holy Ghost, I believe also   |
| (1)   | sanctam Ecclesiam catholicam, sanc- |
| (2) <i>kukona iBandhla eliy'ingcwele elikatolike, uku-</i>  |                                     |
| (3) esse  | Ecclesiam sanctam catholicam, com-  |
| (4) that there is the Holy Catholic Church,                 | the                                 |
| (1) torum communionem,                                      | remissionem peccatorum,             |
| (2) <i>hlangana kwabacwebileyo, ukutetelelwa izono,</i>     |                                     |
| (3) munionem sanctorum,                                     | remissionem peccatorum,             |
| (4) communion of the Saints,                                | the forgiveness of sins,            |
| (1) carnis resurrectionem,                                  | vitam æternam.                      |
| (2) <i>ukuvuka kwenyama, nokupila kwapakade.</i>            |                                     |
| (3) resurrectionem carnis,                                  | et vitam æternam.                   |
| (4) the resurrection of the body, and life everlasting.     |                                     |

It appears that in the Zulu form there are four words more than in the original text: *ngiyakolwa, na-ukuti, na (-ukupila)*.

The necessity of *ukuti* is beyond dispute.

There is also no ground for opposing *na* in *nokupila*, since no objection was ever raised against the insertion of the identical conjunctions "and" & "und"

before "life everlasting" and "ein ewiges Leben" in the respective approved versions of the Creed.

'A pari' there can be no reasonable objection against the other *na* in *nokuti*. As a matter of fact this *na* serves only to emphasize the "mutata forma", as the Roman Catechism says. The effect of this *na* on the native mind is that besides "credere in Deum Patrem . . . et in Jesum Christum . . . in Spiritum sanctum" we profess also to "credere Ecclesiam, sanctorum communionem &c".

As to the one repetition of *ngiyakolwa*, no one, I think, could find in it anything in the way of heresy nor even of an alteration, since in the original text "credo" is understood before all the accusatives following after "in Spiritum sanctum". But in fact the insertion of *ngiyakolwa* before *nokuti kukona* is not due to a whim of the author, its repetition, owing to the exigencies of the Zulu idiom, being imperative after its immediately preceding construction with *ku* in *ngiyakolwa ku'Moya ocwebileyo*. Hundreds of examples could be adduced in order to show the necessity of such a repetition.

On the contrary, its non-repetition would be misleading for the natives. Following their way of thinking, they may carry on the *ku* of *ku'Moya ocwebileyo* to *nokuti kukona . . .*, just as in: *Ngiyakuya ku'Bani noBani noBani*. They consequently would be led to understand: *Credo in Spiritum sanctum et in existentiam Ecclesiæ, communionis &c*. Or, if both *ngiyakolwa* and *na* were dropped, so that the wording would be: *Ngiyakolwa ku'Moya ocw. ukuti kukona iBandhla . . .*, they might supply in their minds "*Ngiyakolwa uMoya ocw.*" (which really is contained in "*Ngiyakolwa ku'Moya ocw.*"), the more so as the latter construction is foreign to their ears and minds. The consequence would be: *Ngiyakolwa uMoya ocw. ukuti*

*kukona iBandhla . . .*, i. e. Credo Spiritui sancto (dicenti) esse Ecclesiam . . .

In conclusion let me quote a few passages from a scientific periodical on Mission work among Natives\*, which bear on our subject.

The author proceeds from the following statement:—

Die Sprache in ihrer einfachsten Kenntnis ist die unentbehrliche Grundlage für den Beginn des Missionsbetriebes.

Some knowledge, albeit most rudimentary, of the (native) language is imperative as a fundamental requirement for the beginning of actual mission work.

Later on he says:—

Kommt es sodann zur Ausübung der spezifisch missionarischen Pflichten, so kann man nicht mehr mit einer "einfachsten" = mangelhaften Sprachkenntnis zufrieden sein.

When then the duties specifically proper to missionary work are to be fulfilled, one can not any longer be content with a "most rudimentary" = deficient knowledge of the language.

Regarding a subsequent stage he writes:—

Die vertiefte und mehr intensive Christianisierungsarbeit fordert auch eine tiefere Kenntnis der Sprache, ja ein Arbeiten an der Sprache selber. Es heisst da, die Sprache für die christlichen Wahrheiten

The deepening and intensifying of the work of christianizing requires also a deeper knowledge of the language, and even a working on the language itself. In order to serve for expressing the Christ-

\* Zeitschrift für Missionswissenschaft, by Prof. Dr. Schmidlin-Münster, 3. Jahrgang (1913), 1. Heft, p. 29-53. The passages in question are taken from: "Die Beziehungen der Missionswissenschaft und Missionspraxis zur Völker-, Sprachen- und Religionskunde" by P. M. Grösser P.S.M., Limburg.

ungiessen, damit sie eine gefügte Form dafür sei; es heisst genau den Sinn der einzelnen Vokabeln erfassen, damit sich der christliche Sinn *zwanglos* mit ihnen verbinde und keine heidnischen Begriffe mit fortgeführt werden. Es gilt schliesslich auch, neue Worte zu bilden, um unbekanntem Begriffen unserer . . . Religion Ausdruck zu verleihen. Man versteht, dass diese Beziehung der Missionspraxis zur Sprache und Sprachkenntnis *harte Pflichten* auferlegt und *beachtenswerte Schwierigkeiten* gebiert.

ian truths, the language must be refounded so that it lend itself as a pliable form for them; the sense of the individual words must be grasped with exact precision so that their Christian sense fit in with them *without being forced upon them*, and no heathen ideas be carried on. Finally also new words are to be coined in order to convey to the native ideas of our . . . religion unknown to him. It goes without saying that these relations of the mission work with the language and with the knowledge of the same impose *severe duties* and cause *remarkable difficulties*.

Finally, when speaking of the requirements for *popularizing* the Christian religion so that it become part and parcel of the mental and practical life of the native population, he says:

Der Missionär muss jetzt so weit sein, *Übersetzungsfehler, die wohl unvermeidlich waren . . . ausmerzen zu können*; andernfalls wird der in ein *fremdes Lautkleid* gehüllte christliche Lehrgehalt sich nicht mit

The Missionary now must be advanced enough to be able to *eliminate mistakes which, I daresay, were unavoidable in former translations*; otherwise, if the Christian doctrine presents itself *in the garb of*

der Volksseele vereinigen. *foreign speech*, it will not coalesce with the soul of the people.

As in many other instances the above has also been verified in the case of the translation of "Credo sanctam Ecclesiam catholicam."

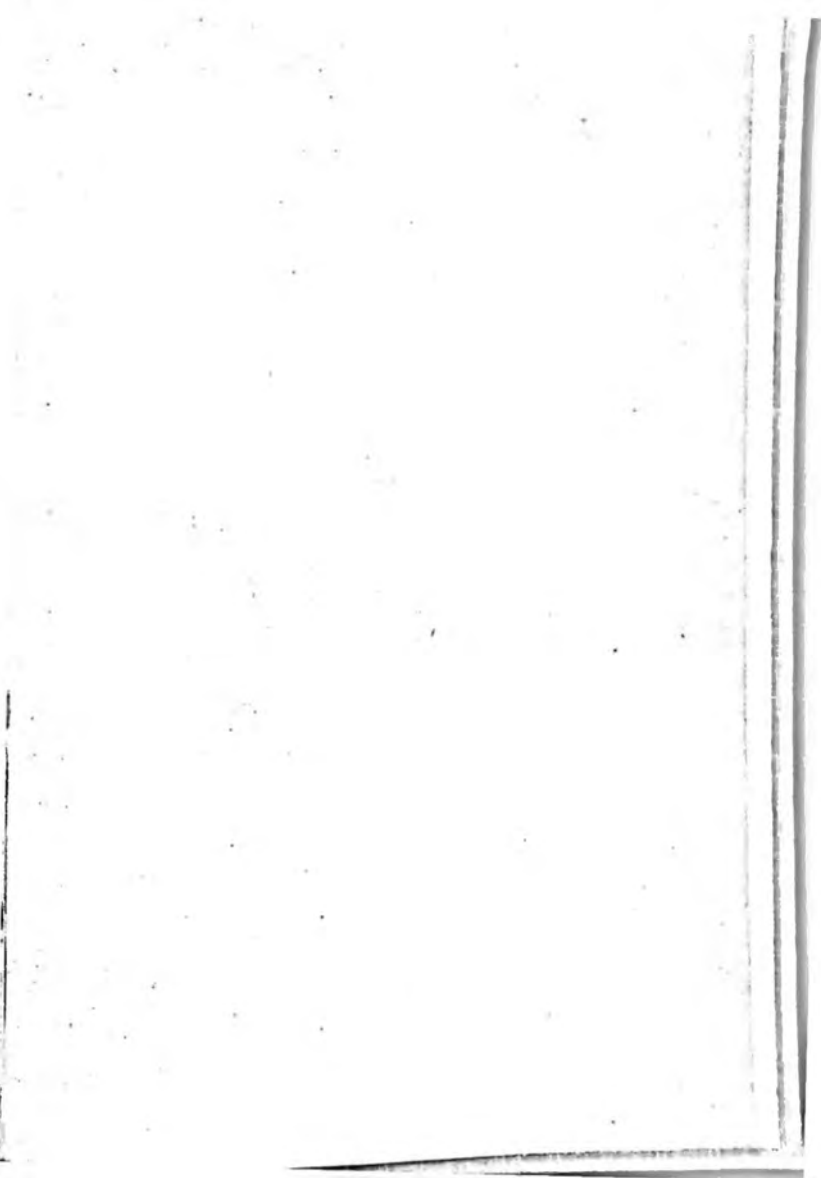
The first attempt made in the earliest Zulu Catechisms appeared in the form: *Ngiyakolwa ku'Moya ocw., nakulo iKlesia . . . , nakuko ukuhlangana &c.*

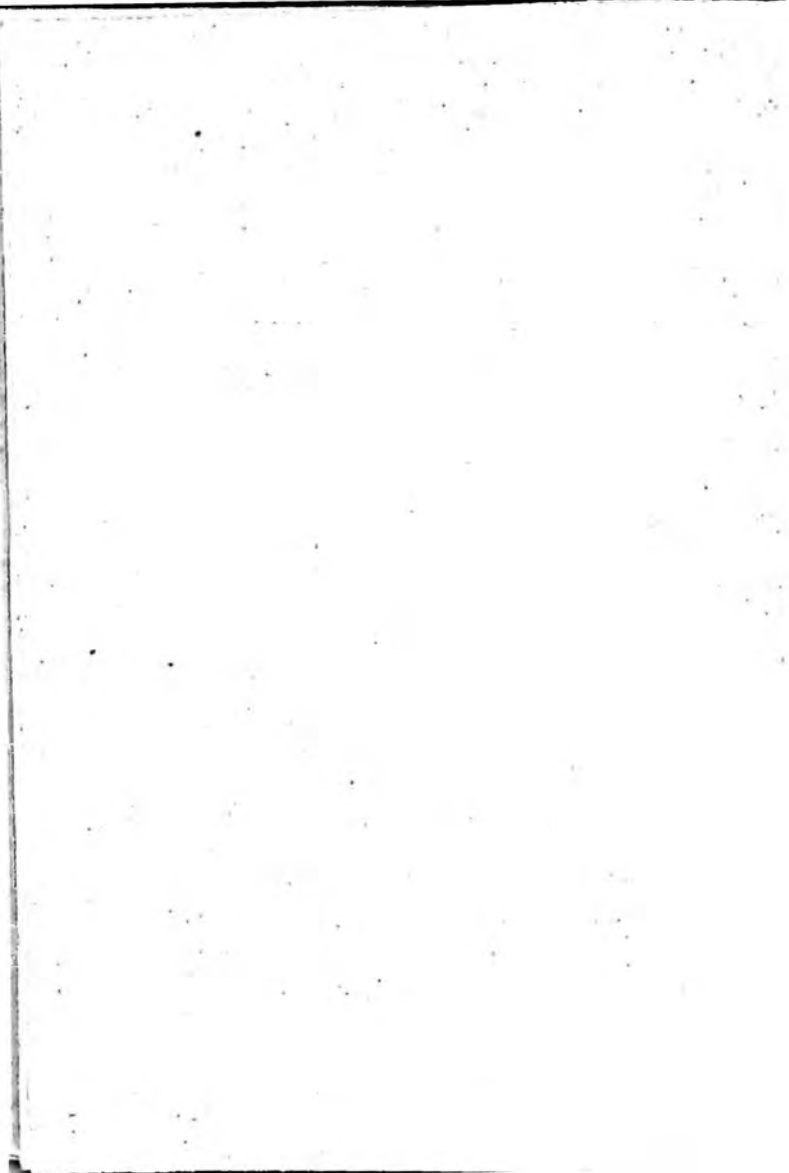
This was followed by: *Ngiyakolwa ku'Moya ocw., iKlesia (iBandhla) . . . , ukuhlangana &c.*

Now, about 30 years since the first attempt was made, we have been able to "eliminate the mistakes made in former translations" and to find a version consistent with the Zulu idiom as well as with the authoritative teaching of the Church.









1 FEB. 1936

